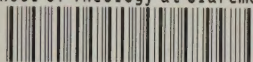


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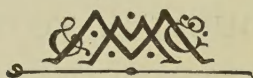
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AN INTRODUCTION TO THE STUDY  
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AN INTRODUCTION

TO THE

# STUDY OF THE GOSPELS

BY

BROOKE FOSS WESTCOTT, D.D., D.C.L.

*SEVENTH EDITION.*

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TO MY FATHER.

W. G.

*a*



## NOTICE TO THE FOURTH EDITION.

**I**N issuing the new edition of this Essay, I can only repeat what I said nearly six years ago. The book remains with all its shortcomings such as it was when first written. Once again some mistakes which I had detected myself, and others which friends pointed out to me, have been corrected: a few additions have been made; a few phrases have been modified; but this is all that has been done in revision, nor did I purpose to do more. If the Essay has any value, it lies chiefly, I believe, in the encouragement which it offers to students who desire to examine the records of our Faith with patient and devout trust in the Spirit of Truth. They will know, scarcely less well than I do, where the fulfilment of my plan falls short of the design; but they will know also the certainty of the assurance, which each day's work makes stronger, that Holy Scripture opens treasures new and old to men and to Churches, now as in former times, when the scribe becomes a disciple of the kingdom of GOD.

B. F. W.

TRINITY COLLEGE,  
*Feb. 10th, 1872.*

## NOTICE TO THE THIRD EDITION.

IT is impossible for me not to acknowledge with gratitude the favour with which the last edition of this Essay was received both at home and in America by representatives of very different schools of criticism. This favourable reception of the book seems to be at least a recognition of the soundness of the general spirit in which it was conceived, of the general principles on which it was constructed. No one can feel so deeply as I do how much the execution falls short in detail of the plan which I had proposed. But nothing was further from my purpose than to supersede individual study. My whole object will have been gained if I have guided any fellow-students along paths in which labour is fruitful, to springs of thought which are ever fresh. 'We do not,' to use the noble words of Origen, 'invite the more able and vigorous inquirers to a simple and irrational faith, when dealing with the history of Jesus presented in the Gospels; we wish to prove that those who are to study it need careful and candid judgment and a spirit of assiduous investigation, and, so to speak, an entrance into the design of the writers, that so the purpose of each recorded fact may be discovered.'

In this respect I can sincerely rejoice that nothing which has been published since the appearance of the last edition of the book has led me to modify in the least degree the principles on which it rests. It is of far less moment that the pressure of other necessary work has prevented me from entering again upon the long course of special study which alone would make a correction of details of any real value. Some errors and false references have been amended ; a few explanations have been added ; frequent verbal improvements have been introduced ; but substantially this edition is a reprint of the last. Where it differs from its predecessor I am almost always indebted to the suggestions of my friend the Rev. Hilton Bothamley, who has fulfilled the laborious charge of conducting it through the press.

On one point I may add a few words of explanation. The Essay contains no formal investigation of the authenticity of the Gospels. With regard to the first three this appears to me to be unnecessary if the view which I have given of their origin is correct ; and nothing, as it seems, can be more certain. The accounts of their origin which I have given in the several cases are to my own mind satisfactory, and I have endeavoured to become familiar with everything which has been urged against the traditional view ; but even if the special authorship of the Synoptic Gospels could be disproved they are still shewn to contain in their substance a contemporary Apostolic record. With the Gospel of St John it is otherwise, and I hope to enter at length

into its history on a future occasion. But here again the final decision appears to rest not on fragmentary scraps of documentary evidence, but on that living appreciation of the circumstances of the rise of the Christian Church which is the irrefragable testimony to its Apostolic origin. For the rest Ewald's calm and decisive words are, I believe, simply true: 'that John is 'really the author of the Gospel, and that no other 'planned and completed it than he who at all times is 'named as its author, cannot be doubted or denied, 'however often in our times critics have been pleased to 'doubt and deny it on grounds which are wholly foreign 'to the subject: on the contrary every argument, from 'every quarter to which we can look, every trace and 'record, combine together to render any serious doubt 'upon the question absolutely impossible.'

B. F. W.

HARROW,  
*Christmas Eve, 1866.*

## PREFACE TO THE SECOND EDITION.

IN the present work I have endeavoured to define and fill up the outline which I sketched in the *Elements of the Gospel Harmony* published in 1851. The kindness with which the Essay was received encouraged me to work on with patience within the limits which I had marked out, in the hope that I might justify in some degree the friendly welcome of my critics. The experience of nine years has made me feel how much there was to remodel and correct and explain in the first rough draft, so that I have retained scarcely a paragraph in the form in which it was originally written. But while everything is changed in detail, I have changed nothing in principle. My design in all change has been to place in a clearer light the great laws of the interpretation of Holy Scripture, which (as I believe) alone vindicate most completely its claim to be considered as a message of God *through* men and *to* men.

The title of the book will explain the chief aim which I have had in view. It is intended to be an Introduction to the *Study* of the Gospels. I have therefore confined myself in many cases to the mere indication of lines of thought and inquiry from the

conviction that truth is felt to be more precious in proportion as it is opened to us by our own work. From this cause a combination of references to passages of Scripture often stands for the argument which it suggests; and claims are made upon the reader's attention which would be unreasonable if he were not regarded as a fellow-student with the writer. For the same reason I have carefully avoided the multiplication of references, confining myself to the acknowledgment of personal obligations or to the indication of sources of further information<sup>1</sup>.

In a subject which involves so vast a literature much must have been overlooked; but I have made it a point at least to study the researches of the great writers and consciously to neglect none. My obligations to the leaders of the extreme German schools are very considerable, though I can rarely accept any of their conclusions. But criticism even without reverence may lay open mysteries for devout study.

On one question alone I have endeavoured to preserve a complete independence. With one exception I have carefully abstained from reading anything which has been written on the subject of Inspiration since my first Essay was published. It seemed to me that it might be a more useful task to offer the simple result of personal thought and conviction than to attempt within narrow limits to discuss a subject which is really infinite. At times independence is not dearly

<sup>1</sup> For the Index, which will form, I believe, a most valuable addition to the usefulness of the Essay, my warmest thanks are due to my friend the Rev. J. Frederic Wickenden, M.A., of Trinity College, Cambridge.

purchased by isolation; and one who speaks directly from his own heart on the highest truths may suggest, even by the most imperfect utterance, something fresh or serviceable. Above all things, in this and other points of controversy, we cannot remind ourselves too often that arguments are strong only as they are true, and that truth is itself the fullest confutation of error.

How impossible it is to avoid errors in travelling over so wide a field those will best know who have laboured in it; and those who detect most easily the errors, from which I cannot hope to be free, will I believe be the most ready to pardon them. But besides the fear of errors in detail, there is another consideration which must be deeply felt by every one who writes on Holy Scripture. The infinite greatness of the subject imparts an influence for good or for evil to all that bears upon it. The *winged word* leaves its trace, though the first effect may be, in the old Hebrew image, transient as the shadow of a flying bird. Yet I would humbly pray that by His blessing, who is perfect Wisdom and perfect Light, what has been written with candour and reverence may contribute, however little, to further the cause of Truth and Faith, the twin messengers of earth and heaven. *In His Hand are both we and our words.*

B. F. W.

HARROW,  
*Lent, 1860.*



## FROM THE PREFACE TO THE FIRST EDITION.

MY chief object has been to shew that there is a true mean between the idea of a formal harmonization of the Gospels and the abandonment of their absolute truth. It was certainly an error of the earlier Harmonists that they endeavoured to fit together the mere facts of the Gospels by mechanical ingenuity ; but it is surely no less an error in modern critics that they hold the perfect truthfulness of Scripture as a matter of secondary moment. The more carefully we study the details of the Bible, the more fully shall we realise their importance ; and daily experience can furnish parallels to the most intricate conjectures of commentators, who were wrong only so far as they attempted to determine the exact solution of a difficulty, when they should have been contented to wait in patience for a fuller knowledge.

Again, it must have occurred to every student of the Gospels that it cannot be sufficient to consider them separately. We must notice their mutual relations and constructive force. We must collect all their teaching into a great spiritual whole, and not rest satisfied with forming out of them an accurate or even a plausible history. The general schemes which I have attempted to give of the Miracles and Parables will probably be so far satisfactory as to direct some atten-

tion to the wonderful harmonies which yet lie beneath the simplicity of Scripture.

Once again, it seems to be a general opinion that the Bible and the Church—Scripture and Tradition—are antithetical in some other way than as uniting to form the foundation of Christianity; I trust that the history of Inspiration which I have appended to this Essay may serve in some measure to remove an error which endangers the very existence of all Christian Communions.

The quotations which occur from time to time I need hardly say are derived from the original sources; and I trust that I have carefully acknowledged my obligations to others. In the history of Inspiration I could have wished to have found more trustworthy guides: Rosenmüller and Sonntag are partial and inexact, and Hagenbach is necessarily meagre; every one however who has paid any attention to Patristic literature will heartily acknowledge the deep debt of gratitude which he owes to the Benedictines of St Maur.

In conclusion I have to thank many friends for their advice and help during the progress of the Essay through the press. As I have stated nothing thoughtlessly, so I shall still hope to profit by their kindly criticism. Plato has taught us to rejoice in the removal of error from our judgment, and a greater than Plato has shewn that Christian correction should be welcomed with the spirit of *love and meekness* from which it rightly springs.

B. F. W.

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## INTRODUCTION.

### *The Inspiration, Completeness and Interpretation of Scripture.*

Ἐοικεν ὁ τὴν Ἱερὴν Θαύμαντος ἔκγονον φήσας οὐ κακῶς γενεαλογεῖν.

PLATO.

EVERY one who has paid any attention to the history of the Church must have felt the want of a clear and comprehensive view of the mutual relations and influences of speculation and religion, as they have been gradually unfolded by reason and revelation. In Theology and Philosophy we insensibly leave the positions of our fathers, and rarely examine the origin and primary import of the doctrines which we have inherited or abjured. Words and formulas survive as silent witnesses or accusers, but we do not interrogate or heed them. Still it would be a noble and worthy task to determine the meeting-points and common advances of faith and science, and to discover how far each has been modified by the other, either in combination or in conflict. We might then follow the progress of man's material and spiritual life from the beginning to the end of the Bible, from the mysteries of the Creation and the Fall to the dark foreshadowing of the final consummation of the world in the last chapters of the Apocalypse. We might be able to mark the rise and growth of error as well as its full and fatal development, and to learn under

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*The importance of connecting the history of Philosophy and Religion in order to estimate rightly*

*the progressive development,*

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what guise of truth it gained acceptance among men. We might see how far the expression of the doctrine of the Church was re-shaped to meet the requirements of successive ages, and how far the language of its formularies was suggested by the opinions of the times in which they were composed.

Nor is this all : we might find in Philosophy not only the handmaid but also the herald of Revelation. We might trace in the writings of the heathen world the tendency of man's spontaneous impulses, and the limits of his innate powers. We might compare the natural view of our destiny in Plato or Aristotle with its fulfilment in the Gospel. We might be taught by them to value the privileges of a divine law and a definite covenant, when they tell us, in the language of doubt and dependence, that there is something infinitely greater for which our mind still longs at the moment of its noblest triumphs ; that the wants which modern scepticism would deny are real and enduring ; that the doctrines which Natural Religion has assumed are not the proper heritage of thought ; that the crowning mystery of the Incarnation is an idea as true to reason as it is welcome to the heart.

Yet more, by such a view of the scheme of Revelation we should be able to fix the source of the special objections which are brought against it, and to determine their proper relation to the whole. Men are always inclined to exaggerate the importance of a conflict in which they are themselves engaged, and to judge of everything as it affects their own position. A general change in the religious character of an age often leads to the disregard of some element, or to the abandonment of some outwork, which is really essential to the perfection and integrity of revealed religion<sup>1</sup>. And if it be the

<sup>1</sup> Compare an eloquent article by Quinet in the *Revue des deux Mondes*, 1838.

*the essential  
need, and*

*the peculiar  
aspects of  
divine truth.*

first duty of an impartial student to estimate the exact force of his personal bias, that he may eliminate its influence before he determines a result ; it is no less important for those who would judge rightly of the absolute value of current opinions to consider how much they owe to the characteristics of the present age before they are assigned to their proper place as fresh steps in the progressive development of human wisdom.

During the last two centuries, to speak generally, there has been a steady advance from one extreme in Philosophy to the other—from naturalism to transcendentalism—and the successive assaults on Christianity have exhibited a corresponding change. Religion and Metaphysics are now contemplated from within, and not from without : the world has been absorbed in man. In spite of partial reactions the idea of the Society, whether in the State or in the Church, has yielded to that of the Individual<sup>1</sup>; and whatever may be thought of the true precedence and relation of the two, it is evident that Theology cannot have been unaffected by the new point of sight from which it is contemplated. Those who press the claims of the individual to the utmost find in Christianity itself a system of necessary truth, independent of any Gospel histories, and unsupported by any true redemption. They abandon the 'letter' to secure the 'spirit,' and in exchange for the mysteries of our faith they offer us a law without types, a theocracy without prophecies, a Gospel without miracles, a cluster of definite wants with no reality to supply them ; for the mythic and critical theories, as if in bitter irony, concede every craving which the Gospel satisfies, and only ac-

*The general  
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course of  
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Philosophy*

*on the popu-  
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<sup>1</sup> In the interval of twenty years since this sentence was written, we have seen the beginning of a new reaction which promises to be more

permanent. The idea of the Society seems likely to take its place again by the side of the idea of the Individual. 1871.

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tion.

count for the wide spread of orthodox error by the intensity of man's need. Christian apologists have exhibited the influence of the same change. They have been naturally led to connect the teaching of revelation with the instincts of man, and to shew that even the mysteries of faith have some analogy with natural feeling or action. Meanwhile the power of Christianity as embodied in a permanent society, the depository and witness of the truth, has grown less, and so it is now a common thing to depreciate the outward evidences of religion, which are not however essentially the less important because they appear inconclusive to some minds. Upon the widest view, history perhaps offers the fullest and most philosophical proof of the claims of Christianity; but however this may be, historical evidence necessarily demands attention even where it cannot produce conviction; and as aforetime many who did not believe for Jesus' words believed for His very works' sake, so still the external array of Christian evidences may kindle the true inner faith, and in turn reflect its glory.

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The doctrine of Holy Scripture is specially liable to the influence of this transition from an objective to a subjective philosophy. The Written Word, by its manifold relations to the action of Providence and the growth of Christian society, no less than by its combination of divine and human elements, offers points of contact with every system, and furnishes infinite materials for speculation. A variety of questions arise at the outset of all intelligent study of the Bible which involve the solution of some of the most difficult problems of mental and critical science, and which consequently receive answers in accordance with the existing forms of thought. In what sense, it may be asked, is a writing of man GOD's message? How can we be reasonably assured that the

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II. *Com-  
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record is exact and complete? In what way are the ordinary rules of criticism affected by the subject-matter to which they are applied? It is evidently impossible to discuss such questions at present in detail: probably they do not admit of any abstract discussion; but it may be allowable to suggest some general principles affecting the Inspiration, the Completeness, and the Interpretation of Holy Scripture, which may serve to open an approach to the study of it.

When the first act of the Reformation was closed, and the great men had passed away whose presence seemed to supply the strength which was found before in the recognition of the one living Body of Christ, their followers invested the Bible as a whole with all the attributes of mechanical infallibility which the Romanists had claimed for the Church. Pressed by the necessities of their position the disciples of Calvin were contented to maintain the direct and supernatural action of a guiding power on the very words of the inspired writer, without any regard to his personal or national position. Every part of Scripture was held to be not only pregnant with instruction, but with instruction of the same kind, and in the same sense. Nor could it be otherwise, while men considered the divine agency of Inspiration as acting externally and not internally, as acting *on* man and not *through* man. The idea of a vital energy was thus lost in that of a passive state, and growth was reduced to existence; for what is highest in a purely spiritual world becomes lowest in the complex and limited life of man. The rude but sincere violence of fanaticism and the rapid advance of physical science did much to shake this arbitrary theory; and those who were captivated by the first vigorous achievements of historical criticism and mental analysis hastened to the other extreme. The Bible, they

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III. *Inter-  
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I. *The In-  
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*The contrast  
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*modern  
views of the  
Bible.*

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tion.

General ob-  
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the objective  
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said, is merely the book of the Legends of the Hebrews, which will yield to the skilful inquirer their residuum of truth like those of the Greeks and Romans. Inspiration is but another name for that poetic faculty which embodies whatever there is of typical and permanent import in things around and invests with a lasting form the transitory growths of time.

It is easy to state the fatal objections which a candid reader of Scripture must feel to both these views; and in a general sense it is not less easy to shew how the partial forms of truth in virtue of which they gained acceptance may be harmoniously combined. The purely organic theory of Inspiration rests on no Scriptural authority, and, if we except a few ambiguous metaphors, is supported by no historical testimony. It is at variance with the whole form and fashion of the Bible, and is destructive of all that is holiest in man, and highest in Religion, which seeks the co-ordinate elevation of all our faculties and not the destruction of any one of them. If we look exclusively at the objective side of Inspiration the Prophet becomes a mere soulless machine mechanically answering the force which moves it, the pen and not the penman of the Holy Spirit. He ceases to be a man while he is affected by the phrensy (*μανία*) of the heathen seers<sup>1</sup>, and under a momentary influence gives

<sup>1</sup> Cf. Plat. *Phædr.* 248 D. It will be seen from his position in the scale that the prophet is regarded as one in whom all human powers are neutralised. *Tim.* 71 E: οὐδεὶς ἔννους ἐφάπτεται μαντικῆς ἐνθέου καὶ ἀληθοῦς, ἀλλ' ἢ καθ' ὕπνον τὴν τῆς φρονήσεως πεδηθεὶς δύναμιν ἢ διὰ νόσον ἢ διὰ τινα ἐνθουσιασμόν παραλλάξας. This idea of an 'Ecstasy' was applied to the Prophets by the Alexandrian Jews, and adopted by the Montanists, but rejected by the

Catholic Church. Cf. App. B, II. § 4. As to the occurrence of 'ecstasy' in Scriptural records, cf. p. 13, n.

Plato's idea of a possible inspiration is interesting: *Phædr.* 85 C. The really brave man will 'either learn 'or discover the truth, or if this be 'impossible he will at any rate take 'the best of human words (λόγων) 'and that which is most irrefragable, 'and carried on this as on a raft 'sail through life in perpetual jeopardy, unless one might make the

up his whole spiritual growth. But on the other hand if we regard Inspiration only subjectively, we lose all sense of a fresh and living connexion of the Prophet with GOD. He remains indeed a man, but he is nothing more. He appears only to develope naturally a germ of truth which lies within him, and to draw no new supplies of grace and wisdom from without. There is no reunion of the divine and human in his soul on which a Church may rest its faith. He may deduce, interpret, combine truth, but in the absence of a creative power he is deficient in that which an instinct of our being declares to be the essential attribute of the highest teacher<sup>1</sup>. Such a theory removes all that is divine in our faith, and destroys the title-deeds of the Church's inheritance. It is opposed to the universal tenor of Scripture and tradition, and leaves our wants unsatisfied and our doubts unanswered by GOD. If it be true, man is after all alone in the world, abandoned to the blind issues of fate or reason or circumstance. His teachers are merely his fellow-men, and their words claim his hearing only so far as they find a response in a heart already influenced by personal and social life. And who then shall answer him that their promises are more than echoes of his own cravings; and that the ready acceptance which their doctrine has found is anything but a natural result of its correspondence to the wants and wishes of men?

Happily however we are not confined to the two

'journey on a securer vessel, some 'divine word if it might be, more 'surely and with less peril.' Compare *Phædr.* 244 A; 256 B; and in reference to oracles, [*Ion*] 534 C; *Tim.* 71 D. In the passage which I have taken as a motto (*Theæt.* 155 D) he has expressed admirably the true relation of wonder to wisdom, faith to philosophy. The analogy is more

striking when we call to mind the office of Iris... ἔρω, εἶρω, Ἴρις, the messenger.

<sup>1</sup> Ποιητής. Cf. Plat. *Conv.* 205 C: ἡ ἐκ τοῦ μὴ ὄντος εἰς τὸ ὄν ἰόντι ὁτρωὺν αἰτία πᾶσά ἐστι ποιήσις... ἀπὸ δὲ πάσης τῆς ποιήσεως ἐν μέρει ἀφορισθὲν . . . τῷ τοῦ ὄλου ὀνόματι προσαγορεύεται.

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tion.

—  
subjective  
theories of  
Inspiration.

Introduc-  
tion.

*The possi-  
bility of  
gaining a  
true mean  
between  
them*

*in respect to  
the teacher  
and the  
record.*

*1. The idea  
of Inspira-  
tion.*

*The contrast  
between  
Inspiration  
and Revela-  
tion.*

*The idea of  
Revelation  
peculiarly  
Christian.*

extreme theories; the elements of truth on which they are respectively based are opposite indeed, but not contrary. If we combine the outward and the inward—GOD and man—the moving power and the living instrument—we have a great and noble doctrine to which our inmost nature bears its witness. We have a Bible competent to calm our doubts, and able to speak to our weakness. It then becomes not an utterance in strange tongues, but in the words of wisdom and knowledge. It is authoritative, for it is the voice of GOD; it is intelligible, for it is in the language of men.

The possibility of such a combination seems to follow directly from a consideration of the nature and form of Inspiration; and the same reflections which establish a necessary connexion between inspired thoughts and inspired words point out the natural transition from the notion of an inspired teacher to that of an inspired book, and justify the application of the epithet at once to the impulse and the result, an ambiguity which at first sight creates only confusion and embarrassment.

Inspiration may be regarded in one aspect as the correlative of Revelation. Both operations imply a supernatural extension of the field of man's spiritual vision, but in different ways. By Inspiration we conceive that his natural powers are quickened so that he contemplates with a divine intuition the truth as it exists still among the ruins of the moral and physical worlds. By Revelation we see as it were the dark veil removed from the face of things, so that the true springs and issues of life stand disclosed in their eternal nature. This idea of *Revelation* which regards power and truth and beauty as veiled and yet essentially existing beneath the suffering and sin and disorder which is spread over the world within us and without—over man and nature—seems to

be peculiarly Christian. Probably nothing but the belief in the Incarnation could give reality and distinctness to the conception of a 'restitution of all things;' and St Paul describes the possibility of a clear vision and transforming reflection of the divine glory as the especial privilege of believers. The change wrought in philosophy by the vital recognition of this idea penetrates to the very foundations of knowledge and hope. The 'recol-lection' of Plato becomes intuition, and we can now by faith reverse the words of Plotinus who thanked GOD that 'he was not tied to an immortal body'.<sup>1</sup>

<sup>1</sup> The usage of the word ἀποκάλυψις and ἀποκαλύπτειν in the New Testament is full of interest, as illustrating the Apostolic view of the objects of Revelation. The passages in which the words occur are the following:

Ἀποκάλυψις.

i. The substantive occurs only once in the Gospels, when Simeon describes our Lord as *a light to dispel the darkness under which the heathen were veiled* (Luke ii. 32, φῶς εἰς ἀποκ. ἔθνῶν). Elsewhere Christianity itself, the very centre of all revelation, is described by St Paul as *a revelation of a mystery* (Rom. xvi. 25, ἀποκ. μυστ.): and so especially the great fact that the Gentiles should share equally with God's ancient people in the New covenant was made known *by revelation* (Eph. iii. 3, κατὰ ἀποκάλυψιν). *Through revelation of Jesus Christ* St Paul received the Gospel which he preached (Gal. i. 12, δι' ἀποκαλύψεως Ἰ. Χ.). The visions of St John were *a revelation of Jesus Christ* (Apoc. i. 1). And even in details of action it was *by revelation* that St Paul went up the second time to Jerusalem (Gal. ii. 2, κατὰ ἀποκάλυψιν).

ii. Revelation also serves to express that insight into divine truth

which God gives to His servants, and which all Christians are encouraged and bound to seek (Eph. i. 17, δῶν ὑμῖν πνεῦμα σοφίας καὶ ἀποκαλύψεως ἐν ἐπιγνώσει αὐτοῦ). Hence *Revelations*—peculiar manifestations of this general gift—are disclosed in the Christian assemblies (1 Cor. xiv. 6, 26); and St Paul dwells particularly on the number of them which were granted to him (2 Cor. xii. 1, 7).

iii. But as the eye of the Christian is naturally turned to the coming consummation of the ages, *the revelation of Jesus Christ* in an especial sense is that second coming of the Lord when all shall know Him (1 Pet. i. 7, 13, ἀποκ. Ἰ. Χ.: 2 Thess. i. 7; 1 Cor. i. 7, ἡ ἀποκ. τοῦ Κυρ.). In this we look forward to *the revelation of His glory* when the robe of sorrow shall at last be thrown aside (1 Pet. iv. 13), and God's righteous judgment of the world made known (Rom. ii. 5, ἀποκ. δικαιοκρισίας τοῦ Θεοῦ); and then the sons of GOD shall be revealed in their full majesty, and creation shall rejoice in the sight (Rom. viii. 19, ἀποκ. τῶν υἱῶν τοῦ Θεοῦ).

Ἀποκαλύπτειν.

i. The verb occurs more frequently than the substantive, but exactly in the same varieties of connexion. By Revelation the Prophets in old

## Introduction.

*The belief in Inspiration universal; and the difficulties which it involves common to all spiritual phenomena.*

But while the idea of Revelation in its fullest sense appears to be essentially Christian, every religion presupposes the reality of Inspiration, of a direct intelligible communication of the divine will to chosen messengers. The belief in such a gift is in fact instinctive, and at least equally with the belief in a Supreme Being pos-

time gained an understanding of the glad tidings which they proclaimed (1 Pet. i. 12, *ὡς ἀπεκαλ. κ.τ.λ.*). By Revelation *the faith* was made known (Gal. iii. 23), and its fulness declared *in the spirit to the holy Apostles and Prophets* (Eph. iii. 5) in whom *God was pleased to reveal His Son* (Gal. i. 16, *ἀποκ. ἐν ἐμοί*).

ii. Then again by Revelation the personal knowledge of the truth is gained (Matt. xi. 25, 27; Luke x. 21, 22; Matt. xvi. 17); by Revelation God supplies what is yet defective in us (Phil. iii. 15) in the way of special teaching (1 Cor. xiv. 30) or in the course of personal experience (1 Cor. ii. 10).

iii. And while a continuous Revelation of God's righteousness and wrath is still ever being made (Rom. i. 17, 18, *ἀποκαλύπτεται*), the Christian looks to that final manifestation of His infinite holiness, when the power of evil shall be at last *revealed* (2 Thess. ii. 3, 6, 8) in due time, and also *the Son of Man* (Luke xvii. 30), before whom it shall perish. Then shall be fulfilled the purpose of Christ's coming when *the thoughts of many hearts are unveiled* (Luke ii. 35), as they were partially unveiled during His earthly work: then everything *veiled shall be revealed* (Matt. x. 26; Luke xii. 2); for *the day is revealed in fire to try men's works* (1 Cor. iii. 13); then shall His servants enter into the glory which even now is prepared for them (Rom. viii. 18; 1 Pet. v. 1; i. 5, *σωτηρίαν ἐτοιμὴν ἀποκαλυφθῆναι*).

To neglect any one of these aspects

of Revelation which set forth its fundamental, continuous, and final operation, is to mutilate the completeness of the divine truth. Yet we are apt to forget that we have still a future interest in its most glorious fulfilment. The great work of Revelation, so to speak, the Return of Christ in glory, yet remains to be realised.

The words do not occur in St Mark, St James, St Jude, nor in the writings of St John, except Apoc. i. 1, and John xii. 38 (from the LXX.). And conversely *φανερῶν* occurs very frequently in St John, and also in St Mark, but is not found in St Matt. or St Luke. On the connexion of *γνώριζω, φανερῶν, ἀποκαλύπτω*, cf. Eph. iii. 3—5; Rom. xvi. 26; i. 17; iii. 21; 1 Pet. v. 1, 4. The first regards the individual knowledge, the second the outward manifestation, the third the essential permanence, of that which is set forth.

In the LXX. the metaphor of *ἀποκαλύπτειν* is clearly brought out in its personal form in the phrases *ἀποκ. τοὺς ὀφθαλμούς* (Num. xxii. 31) and *ἀποκ. τὸ οὖς* (Ruth iv. 4). *Ἀποκάλυψις* first occurs in Eccles. xi. 27 (the usage in 1 Sam. xx. 30 is quite different), but Jerome remarked (*Comm. ad Galat.* i. 12; Lib. i. p. 387) that the word 'was used by none of the wise of the world among the Greeks.' It is found in Plutarch. Cf. Plat. *Gorg.* 460 A, &c. (*ἀποκαλύπτω*). In like manner the Latin Christians beginning with Tertullian seem to have been the first if not the only writers who employed *revelatio* and the cognate words metaphorically.

sesses the testimony of universal acceptance. Even intellectually the idea of Inspiration offers no extraordinary difficulties. To enlarge or inform any faculty is evidently a secondary operation of the same power by which it was first given and quickened. The intercourse between the Creator and the creature must in common with all spiritual manifestations remain a mystery; but that it does take place in some form or other is a matter of constant experience. And if we may venture to regard Inspiration merely as a mental phenomenon, it is not more remarkable that man's spirit should be brought into direct connexion with the Spirit of GOD, than that one mind should be able to exercise a sympathetic influence upon another. The fact that man is complex and finite introduces no difficulty here which is not present in the ordinary processes of thought and life. On the contrary, this consideration fixes a bound to the extent of our inquiry; for all abstract *analysis* of Inspiration is impossible, as the divine element is already in combination with the human when we are first able to observe its presence.

Our inquiry is thus limited strictly to the *character* of Inspiration. The real existence of such an influence is proved at once by common belief and personal experience. The nature of its operation transcends the power of our thought; but it remains to examine the form which this divine teaching bears when presented to men. And here a characteristic difference may be observed. In heathen nations the Sibyl or the Pythoness was the type of an inspired teacher; and Plato consequently places the prophet low in the scale of men, as one in whom all human powers of body and soul were neutralised<sup>1</sup>. The dream, the vision, the ecstasy, seemed

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<sup>1</sup> Cf. p. 6, n. 1.

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to be the only means whereby the Deity could come into contact with man, and thus all personal consciousness was destroyed by the supernatural influence. In the records of the Bible, on the other hand, the teaching of Inspiration appears as one great element in the education of the world, and therefore it has an essential connexion with the age and people to whom it is addressed, while its form varies according to the needs of men.

Like every gift of GOD Inspiration is bestowed for some special end to which it is exactly proportioned. At one time we may picture to ourselves the Lawgiver recording the letter of the divine Law which he had received directly from GOD *inscribed upon tables of stone* or spoken *face to face*. At another we may watch the sacred Historian unconsciously it may be and yet freely seizing on those facts in the history of the past which were the turning-points of a nation's spiritual progress, gathering the details which combine to give the truest picture of each crisis, incorporating fragments from earlier records in his own narrative, and grouping all according to the laws of a marvellous symmetry which in after times might symbolise their hidden meaning. Or we may see the Prophet gazing intently on the great struggle going on around him, discerning the spirits of men and the springs of national life, till the relations of time no longer exist in his vision, till all strife is referred to the final conflict of good and evil foreshadowed in the great judgments of the world, and all hope is centered in the coming of the Saviour and in the certainty of His future triumph. Another perhaps looks within his own heart, and as a new light is poured over its inmost depths, his devotion finds expression in songs of personal penitence and thanksgiving, in confessions of sin and declarations of righteousness, which go far to reconcile the mysterious

contradictions of our nature. To another is given the task of building up the Church. By divine instinct he sees in scattered congregations types of the great forms of society in coming ages, and addresses to them not systems of doctrine, but doctrine embodied in deed, which applies to all time because it expresses eternal truths, and yet specially to every time because it is connected with the realities of daily life.

But however various the forms of inspired teaching may be, in one respect they are all similar. In every case the same twofold character is preserved which arises from the combination of the divine influence with the human utterance. The language of the Lawgiver, the Historian, the Prophet, the Psalmist, the Apostle, is characteristic of the position which each severally occupied. Even when they speak most emphatically *the words of the Lord*, they speak still as men living among men; and the eternal truths which they declare receive the colouring of the minds through which they pass. Nor can it be said that it is easy to eliminate the variable quantity in each case; for the distinguishing peculiarities of the several writers are not confined to marked features, but extend also to a multitude of subtle differences which are only felt after careful study. Everywhere there are traces of a personality not destroyed but even quickened by the action of the divine power,—of an individual consciousness not suspended but employed at every stage of the heavenly commission<sup>1</sup>.

<sup>1</sup> The cases of spiritual ecstasy mentioned in Scripture are obviously exceptional and distinct from prophetic inspiration. The second rapture of Saul is easily intelligible from the circumstances of the narrative; and on the former occasion it is expressly mentioned that *GOD gave him another heart* before he prophesied

(1 Sam. x. 6, 9—16). When St Paul was carried up to Paradise, the words which he heard were not for the instruction of the Church, *but unspeakable words which it is not lawful (ἐξέδν) for a man to utter* (2 Cor. xii. 4). The outpouring of 'tongues' was addressed to GOD and not to man (1 Cor. xiv. 2). [On

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Inspiration then according to its manifestation in Scripture is *Dynamical*<sup>1</sup> and not *Mechanical*; the human powers of the divine messenger act according to their natural laws even when these powers are supernaturally strengthened. Man is not converted into a mere machine, even in the hand of GOD.

But it may be asked whether this combination of letter and spirit be perfect or partial; whether the special human form be essential to the right apprehension of the divine idea; whether the shell be absolutely needed to preserve the kernel; or whether the impress of personal character must be effaced before we can see the godlike image, and the outward covering be removed in order that the inner germ may grow and fructify<sup>2</sup>.

It might perhaps be a sufficient answer to such inquiries to point out the absolute impossibility of separating the two elements, the external and the internal, the historical and the doctrinal, the objective and the subjective, however we choose to name them. But the truth of this general statement becomes more clearly apparent if regard be had to the conception, the expression, and the communication of thought. The slightest consideration will shew that words are as essential to intellectual processes as they are to mutual intercourse. For man the purely spiritual and absolute is but an aspiration or a dream. Thoughts are wedded to words as necessarily as soul to body. Language is a condition of our being, de-

On the other hand, the personal characters of Balaam and Caiaphas remain unchanged when they utter unwillingly or unconsciously divine truths.

<sup>1</sup> The word is open to many objections on other grounds, and not least from its technical application; but I can think of no better one which may be conveniently used to

describe an influence acting upon living *powers*, and manifesting itself through them according to their natural laws, as distinguished from that influence which merely uses human *organs* for its outward expression, as for instance in the case of the Dæmoniacs.

<sup>2</sup> Cf. Tholuck, *Glaubwörd. der Evang. Gesch.* s. 429 ff.

termining the conception as well as the communication of ideas, as in the earliest record of our race we read that Adam while still in solitude gave names to all the creatures which passed before him<sup>1</sup>. Without it the mysteries unveiled before the eyes of the seer would be confused shadows; with it they are made clear lessons for human life.

But even if it were possible for the Prophet to realise truth otherwise than according to the capacity of his finite mind, still something would be wanting. It is not enough that the sacred teacher should gaze upon the eternal truths of religion as do the disembodied spirits in the Platonic Phædrus<sup>2</sup>: he must be able to represent them fitly to other men. And when addressed to man the human element becomes part of the message from heaven; for the divine can be grasped by him only when defined and moulded according to the laws of his own nature.

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The Book is thus rightly said to be inspired no less than the Prophet. The Book reflects and perpetuates the personal characteristics of the Prophet, but it does not create them. Writing introduces no limitation into the representation of truth which does not already exist in the first conception and expression of it. The isolated writing bears the same relation to the whole work of the Prophet as the Prophet himself to the world from which he is chosen. The partial and incomplete record preserves the clear outline of such features in his character and mission as were of importance for the guidance of the future Church.

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<sup>1</sup> Cf. Donaldson's *New Cratylus*, p. 62.

<sup>2</sup> *Phædr.* 247 D: 249 C. The passage is too long to quote, but no one who can refer to the original should

neglect to study the myth, which gives from the side of nature what may be called the Sacramental view of the world. Compare *Cont. Rev.* 1886, ii. 470 ff.

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tion.

*Thus Inspi-  
ration of  
Scripture is  
plenary, and  
yet*

On following out the lines of thought thus lightly sketched, it will I think appear that from a Christian point of view the notion of a perfect Dynamical Inspiration alone is simple, sufficient, and natural. It presupposes that the same providential Power which gave the message selected the messenger; and implies that the traits of individual character and the peculiarities of manner and purpose which are displayed in the composition and language of the sacred writings are essential to the perfect exhibition of their meaning. It combines harmoniously the two terms in that relation of the finite to the infinite which is involved in the very idea of Revelation. It preserves absolute truthfulness with perfect humanity, so that the nature of man is not neutralised, if we may thus speak, by the divine agency, and the truth of GOD is not impaired, but exactly expressed in one of its several aspects by the individual mind. Each element performs its perfect work; and in religion as well as in philosophy a glorious reality is based upon a true antithesis. The Letter becomes as perfect as the Spirit; and it may well seem that the image of the Incarnation is reflected in the Christian Scriptures, which, as I believe, exhibit the human and divine in the highest form and in the most perfect union.

*adapted to a  
progressive  
humanity.*

For when it is said that the Scriptures are everywhere quickened by a principle of spiritual life, it is already implied that they exhibit an outward development. The divine teaching, though one, is not uniform. Truth is indeed immutable, but humanity is progressive; and thus the form in which truth is presented must be examined in relation to the age in which the revelation was made. At one time it is to be sought in the simple relations of the patriarchal household: at another in the more complicated interests of national existence: at

another in the still deeper mysteries of individual life: at another in the infinite fulness of the Saviour's work, or in the perplexing difficulties which beset the infant Churches. But each form has its proper and enduring lesson: each record constitutes a link in the golden chain which, to use the Homeric allegory, has again bound the earth with all its varied interests to the throne of GOD.

The personal consequences which flow from this view of the Inspiration of Scripture are too important not to find a passing notice here. Truth is brought by the recognition of the human element in its expression into a connexion with life which it could not otherwise have. The several parts of the Bible are thus united, not only by the presence of a common object, but also by the impress of a common nature. The history of Christ Jesus is concrete doctrine, as doctrine is abstract history. The Christian finds in the records of the Lord's life a perfect pattern for his own guidance as well as the realisation of the Apostolic teaching. However wonderful each action of the Saviour may be as a manifestation of power, providence, and love, he seeks yet further for its personal relation to himself; for he knows that the Evangelists, men even as he is, felt truly the inner meaning of the events which they record, and truly told their outward details. All the Holy Writings, as we read, have but one end, that we may be *thoroughly furnished to all good works*, and this is obtained by their entire adaptation to our complex nature. Nor will any one who is conversant with the history of ancient systems be inclined to think lightly of the use thus made of the simplest instincts and powers of humanity in the revelation of the highest mysteries. The fundamental error of the most pious of the ancient philosophers lay

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3. *The relation of Inspired writings to Christian life.*

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in their misapprehension of the relation of the finite to the infinite. They sought a system of absolute truth, independent of the specific laws of human life, and vainly laboured to raise men out of the world. They had no gospel for the simple and poor, for the mechanic and the slave. In the pursuit of wisdom they disparaged common duties, and deferred the business of social life and of explanation of the popular faith till they should have solved the riddle of self-knowledge<sup>1</sup>. They cherished and set forward one part of man's nature to the destruction of the others. The end of philosophy was declared to be the isolation of the soul: the work of life only the contemplation of death. Christ on the contrary, finally uniting in one person GOD and man, fixed the idea of spiritual life in the harmonious combination of faith and works, and left His disciples in the world though not of it. The tree which symbolises the Christian faith springs from earth and is a resting-place for the birds of heaven<sup>2</sup>: the leaven spreads through the whole<sup>3</sup> man; for humanity is not removed by the Gospel doctrine, but clothed with a spiritual dress<sup>4</sup>.

4. *The proofs of the Inspiration of writings.*(a) *External:*  
(a) *The supernatural commission of the Apostles.*

The various proofs which may be adduced in support of the doctrine of the plenary Inspiration of Holy Scripture, according to the sense in which it has been already explained, are various in kind, and will necessarily appear more or less forcible at different times and to different minds. On the one hand, assuming that the writings of the New Testament are at least in part the works of men whose Divine commission was attested by sensible 'signs' (miracles), we may appeal to the fact that they claim to speak in the name and by the authority of Him

<sup>1</sup> Cf. Plat. *Gorg.* 527 D; *Phædr.* 229 E.

<sup>2</sup> Orig. *Tom. XIII. in Matt.* § 5: Οὐδὲν μὲν τῶν ἀπτεῶν, τὰ δὲ ἔπτε-

ρωμένα πνευματικῶς.

<sup>3</sup> Cf. Trench, *Notes on the Parables*, p. 115. Olsh. *in loc.*

<sup>4</sup> Cf. Plat. *Phæd.* 64 A; 67 D.

by whom their mighty works were wrought<sup>1</sup>. Or we may collect the passages which the Apostolic writers have quoted from the Old Testament, and comparing the spiritual lessons which they draw from them with the simplest meaning of the text, form some general conclusions as to the sense in which they regarded the words of the Prophets as indeed the Word of GOD<sup>2</sup>. Or, descending still lower, we may shew that the Christian Fathers with one consent affirmed in the most complete manner the Inspiration of the Scriptures, placing the writings of the New Testament on the same footing with those of the Old, as soon as it was possible that the

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tion.

(β) *The analogy of the Apostolic use of the Old Testament.*

(γ) *The testimony of the Church.*

<sup>1</sup> The reality of an *objective* Inspiration both of the Apostles and of others (Acts viii. 26, 29; xi. 28; xiii. 1, 2; xxi. 10, 11) is clearly assumed in the New Testament.

i. In the Gospels. Matt. xvi. 17; x. 19, 20; Mark xiii. 11; John xiv. 26; xvi. 12—15.

ii. In the Acts. Ch. viii. 26, 29; x. 19; xi. 12, 28; xiii. 2; xv. 28; xvi. 6, 7; xxi. 11.

iii. In the Catholic Epistles. 1 Pet. i. 10—12; 2 Pet. i. 19—21; 1 John ii. 20.

iv. In the Pauline Epistles. 1 Thess. iv. 2; (2 Thess. iii. 6); 1 Cor. ii. 10; xiv. 37; (2 Cor. iii. 18); Gal. i. 11, 12; Rom. viii. 16; Eph. iii. 3—6; 1 Tim. iv. 1; 2 Tim. iii. 16, 17.

The same doctrine is implied in the Pauline phrase *κατ' ἐπιταγήν*, Rom. xvi. 26; 1 Cor. vii. 6 (comp. ver. 25); 2 Cor. viii. 8; 1 Tim. i. 1; Tit. i. 3. And on the other hand the corresponding change in the believer — 'the revelation of eye and ear' — is vividly set forth; 2 Cor. iii. 18; Col. iii. 10. This change extends to each element of man's complex nature. His spirit (*πνεῦμα*) is aided by the Spirit of God that it may know the blessings of the Gospel (1 Cor. ii. 12). His reason (*νοῦς*) is furnished

with new intuitional principles by which to test the Divine counsels (Rom. xii. 2, *ἀνακαίνωσις τοῦ νοῦς*). His understanding (*διάνοια*, Eph. iv. 18) is enlightened so as to recognise the True One (1 John v. 20. Cf. Eph. i. 18, *πεφωτισμένους τοὺς ὀφθαλμοὺς τῆς καρδίας*). And according to the measure of this change Inspiration is a blessing common to all ages and all Christians: 1 John ii. 20, 27.

The distinction of *τὸ ῥῆμα τοῦ Θεοῦ* and *ὁ λόγος τοῦ Θεοῦ*, which are both rendered *the Word of God* in the English Version, and *Verbum Dei* in the Vulgate, is important in relation to the doctrine of the Inspiration of Scripture. The former phrase occurs in Matt. iv. 4 (= Deut. viii. 3); Luke (ii. 29); iii. 2; John iii. 34; viii. 47; Rom. x. 17; Eph. vi. 17; Hebr. vi. 5; xi. 3; 1 Pet. i. 25 (= Is. xl. 8). The latter is more frequent: Mark vii. 13; Luke v. 1, &c.; John x. 35; xvii. 17; Acts iv. 31, &c.; Rom. ix. 6; Col. i. 25; Hebr. iv. 12, &c.; 1 Pet. i. 23; &c. The distinction is lost also in the Syriac and Gothic Versions. In Eph. vi. 17, Tertullian (i. p. 152) strangely reads *Sermo Dei*.

<sup>2</sup> Cf. App. A. *On the Quotations in the Gospels.*

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tion.

(b) *Internal.*

Apostolic records could rise with clear pre-eminence above the oral tradition of the Apostolic teaching<sup>1</sup>. On the other hand we may examine the character and objects of the books themselves, and put together the various facts which appear to indicate in them the presence of more than human authority and wisdom, no less in the simplicity and apparent rudeness of their general form than in the subtle harmony and marvellous connexion of their various elements. And if this method of proof is less direct and definite than the other; if it calls for calm patience and compels thought in each inquirer; it is also broader and more elastic, capable of infinite extensions and applications. Nor is it less powerful even while it is less cogent. To many perhaps the inward assurance which it creates is more satisfactory than the rigid deductions of direct argument. The unlimited multiplication of convergent presumptions and analogies builds up a strong and sure conviction, possessing a moral force which can never belong to a mere formal proof, even where the premises are necessary truths.

*In what  
sense a proof  
of Inspira-  
tion is pos-  
sible.*

To speak of the *proof* of the Inspiration of the Scriptures involves indeed an unworthy limitation of the idea itself. In the fullest sense of the word we cannot prove the presence of life, but are simply conscious of it; and Inspiration is the manifestation of a higher life. The words of Scripture are spiritual words, and as such are spiritually discerned<sup>2</sup>. The ultimate test of the reality of Inspiration lies in the intuition of that personal faculty (*πνεῦμα*) by which inspired men once recorded the words of God, and are still able to hold communion with Him. Everything short of this leaves the great truth still with-

<sup>1</sup> Cf. App. B. *On the Primitive Doctrine of Inspiration.*

<sup>2</sup> 1 Cor. ii. 12—16.

out us ; and that which should be a source of life is in danger of becoming a mere dogma. At the same time it is as unfair and dangerous to reject the teaching of a formal proof as it is to rely upon it exclusively. It cannot be an indifferent matter to us to bring into harmonious combination the work and the writings of the Apostles : to follow and faithfully continue the clear outlines of scriptural criticism as traced in the writings of the New Testament : to recognise the power which the Bible has hitherto exercised upon the heart of the Church, and the depths which others have found in it. Such investigations will necessarily lead to other and more personal questions. We shall ask naturally whether we have any clear conception of the position which the first Christian teachers occupied, and the results which they accomplished ? Whether we have ever fairly estimated the extent to which the different Books of Scripture are penetrated by a common spirit ? Whether the fault be not in ourselves, if occasional difficulties are allowed to destroy the effect of those divine words which have been for ages a spring of life ? And thus a new field will be opened before us ; and in this case ever-deepening conviction is the result and the reward of labour. For there is this essential difference between an outward and an inward—a logical and a moral—proof, that while the one can be handed down from one generation to another in all its formal completeness, gaining no fresh force and admitting of no wider application ; the latter only exercises its full influence by the personal appreciation of each element of which it consists, and adapts itself to every shifting phase of thought from which it draws its strength.

To examine at length the details which suggest this internal proof of Inspiration is at once useless and im-

*The internal  
evidence of  
Inspiration*

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tion.

illustrated  
specially by

i. *The negative character of the Gospels.*

(a) *Their fragmentariness; and yet*

*they contain nearly all that we know of the life of Christ.*

John xxi. 25.

possible. Their effect lies in the individual point of sight from which they are regarded, and their weight in their infinite variety. But one or two remarks on the Gospels may serve to illustrate different lines of thought which will furnish abundant materials for private study; and it is by this only that their real value can be estimated.

In the first place, the negative character of the Gospels, the absence of certain features which we should have expected to find in them, is too striking not to arrest attention. They are fragmentary in form. Their writers make no attempt to relate all the actions or discourses of our Lord, and shew no wish to select the most marvellous series of His mighty works; and probably no impartial judge will find in any one of them a conscious attempt to form a narrative supplementary to those of the others. But if we know by the ordinary laws of criticism that our Gospels are the only authentic records of the Saviour's life, while we believe that Providence regards the well-being of the Christian Church, are we not necessarily led to conclude that some divine power overruled their composition, so that what must otherwise seem a meagre and incomplete record should contain all that is fittest historically to aid our progress and determine our faith? Nor can it be unworthy of notice that while the Gospels evidently contain so small a selection from the works and words of Christ, so few details unrecorded by the Evangelists should have been preserved in other ways. The peculiar incidents preserved by each Evangelist shew hardly less clearly than the express testimony of the latest evangelic record, that during the first age countless facts were preserved of which no distinct memorial now remains. The general difference in character between the Gospel of St John

and the Synoptic Gospels, and in a less degree the corresponding difference between separate parts of the Synoptic narratives, indicates the existence of many intermediate forms of doctrine of which tradition has preserved no trace. We cannot but suppose that the numerous witnesses of our Lord's works and teaching treasured up with affection each recollection of their past intercourse; still the cycle of the Evangelic narrative is clearly marked; and it cannot but seem that the same Power which so definitely circumscribed its limits determined its contents<sup>1</sup>.

Again, the Gospels are unchronological in order. We are at once cautioned against regarding them as *mere* history, and encouraged to look for some new law of arrangement in their contents, which, as I shall endeavour to prove, must result from a higher power than an unaided instinct or an enlightened consciousness.

Once more, the Gospels are brief and apparently confused in style. There is no trace in them of the anxious care and ostentatious zeal which mark the ordinary productions of curiosity or devotion. The Evangelists write as men who see through all time, and only contemplate the events which they record in their spiritual relations. But at the same time there is an originality and vigour in every part of the Gospels which becomes a divine energy in the Gospel of St John. As mere compositions they stand out from all other histories with the noble impress of simplicity and power; and it is as if the faithful reflection of the Image of GOD shed a clear light on the whole narrative. The answer was once given to the Pharisees when they sought to take Jesus that *never man spake like that man*, and those who assail the autho-

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tion.

(8) *Their deficiency in chronology.*

(γ) *Their simplicity of style.*

John vii. 46.

<sup>1</sup> Cf. App. C. *On the Apocryphal traditions of the Lord's Words and Works.*

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—ii. *The subject of the Gospels.*

rity of the Gospels have been constrained to confess that never was history written as in them<sup>1</sup>.

If we regard the subject of the Gospels it would indeed be strange if this were not so. The New Testament does not contain a mere record of ordinary facts or a collection of indifferent conclusions, but lays the historic groundwork of man's redemption and builds up his practical faith. In narrative, in doctrine, and in prophecy, the same great truths are brought forth under different relations of time. And thus the connexion of events, the arrangement of arguments, and the choice of symbols, may serve to exhibit in clearer and more varied outline the whole structure of Christianity. For nothing can be immaterial which is able to influence our idea of the Saviour's life, or to alter the application of Christ's teaching. The history must be not only true to the outward form, but true to the inward spirit; the proof must be not only convincing but effectual; the prediction must not only answer to the event, but cohere with the whole scope of prophetic revelation. It may indeed be easy to quote passages in which we do not see the importance of the minuter details of the Scriptures; for we cannot know the secret experience of all Christians; but it would be equally easy to prove that there is no singularity in expression or detail, no trait of personal feeling or individual conception in the Gospels, which does not in some one place greatly affect our notion of Christ's teaching. And thus unless the peculiarities of each writer were chosen to exhibit a special aspect of truth they must in some degree distort it.

iii. *The social teaching of the Gospels and*

But though we shall dwell frequently in the course of the following pages on the characteristic differences of the Evangelists, we must not forget that, while they

<sup>1</sup> Cf. Gaussen, *Theopneustia*, pp. 238 ff. (Eng. Tr.)

work separately for the instruction of individuals, they have a common service to perform in the edification of the Church. Their writings must be combined as well as analysed, and we must carefully construct the general doctrines which they teach us by a comparison of scattered passages. All true sense of the absolute unity of the Diatessaron, as distinguished from its unity of form, is commonly lost by separating Miracles, Prophecies, and Parables, instead of combining them. We regard them, as a child might regard the stars, as chance sparks of heavenly light, because we have not observed the law which rules their order. Yet it is in the perfection and oneness of their social teaching, so to speak, that the strongest internal proof of the plenary Inspiration of the Gospels is to be found. The office of the Apostles was not only personal but public. They had not merely to appropriate subjectively the truths of salvation, but to set them forth for the instruction of the whole Christian Society. The inspiration of the Apostles is to the Church what enlightenment is to the believer. For as we hold that there are rights which belong to the state rather than to the citizen, so there are doctrines which pertain to the whole body of the faithful rather than to its several members. Such doctrines are the great mysteries of nature—foreknowledge and providence—which find their proper centre in the social and not in the personal existence. But nevertheless their truest resolutions must be sought in the life of Him by whom the whole world was reunited to GOD. We must consider how far each Miracle and Prophecy helps us to complete our idea of the power and foresight of GOD in reference to the wants and works of man; and how far each Parable suggests the glorious truth of the inner harmony of the universe. The manner in which these

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*its applica-  
tion.*

questions—the foundation-doctrines of a Christian community—are treated by the Evangelists is such as to exclude the idea of a mere personal intuition, for that leaves no room for those combinations in which the fullness of the Gospel lies. However far one Evangelist might have been led by the laws of his own mind, it can only be by the introduction of a higher power that four unconsciously combine to rear from different sides a harmonious and perfect fabric of Christian truth.

1. The richness and symmetry of this social teaching of the Gospels will appear more clearly if we consider a little more closely the elements with which it deals. In order to understand the full force of Miracles we must bear in mind their double aspect—outward as well as inward—as works of power and works of redemption. The former view, which was almost exclusively studied during the last two centuries, is now well-nigh forgotten<sup>1</sup>, through that spirit of our own times to which we have already alluded; but still the Miracles are as important to the Christian faith providentially as morally. And as their redemptive significance is deep and varied, so is their outward manifestation perfect in extent and glory. It has been well observed that there is nothing in them contrary to nature, while all is above nature; that the laws of existences around us are not broken, but resolved into or brought into connexion with higher laws; that there is no creation out of nothing, but a freeing of the primitive order (*κόσμος, mundus*<sup>2</sup>) from the

<sup>1</sup> Pascal rises far beyond his own age when he says 'Les figures de l'Évangile pour l'état de l'âme malade sont des corps malades.' (*Pensées*, II. 372, ed. Faugère.)

<sup>2</sup> The word *κόσμος* in this sense was first used by Pythagoras (Plut. *de Plac. Phil.* II. 1). *Mundus* occurs in Ennius (*cali mundus*), and yet

Cicero evidently speaks of the word as strange and unusual even in his time (*de Univ.* X. *lucens mundus*). It will not fail to strike the attention, that while the Greeks and Romans regarded the outward beauty and order of creation as giving the truest name to the world, the Hebraizing Greek and Rabbinical wri-

lets and limitations of sin. Again, it is equally true, though less observed, that they penetrate into every class of being with which we are connected—material, animal, and spiritual; that they now involve and again exclude natural means; that they alike give life and destroy it; that they rise above the laws of matter and change its accidents. The constancy and harmony of nature have been converted into an argument against an almighty Providence<sup>1</sup>; and in Miracles we find the proper vindication of the perpetuity and extent of the Creator's power. They prove His presence in all things against those philosophers, who from the time of Epicurus<sup>2</sup> have confounded the law and Him who works according to the law, and by a strange confusion substitute as it were a theory of motion for a living force. There is, as I trust to shew, at once a perfect distinctness in the practical and doctrinal import of each Miracle, and a perfect unity in their final aim; so that the completeness of their cycle and the variety of their applications suggest to us the influence of a higher power on the Evangelists than a mere 'intuitional consciousness'.<sup>3</sup>

ters should have regarded 'the ages' (αἰῶνες, עוֹלָמִים) as the right denomination of that of which the interest centres rather in the moral than in the physical order. This Scriptural conception of the 'Life of the World' offers the earliest and grandest Philosophy of History. Comp. Hebr. i. 2; xi. 3; 1 Cor. x. 11; Eph. iii. 21; Hebr. ix. 26.

<sup>1</sup> Cf. Galen. *de Usu Part.* xi. 14 (quoted by Pearson, *On the Creed*, p. 540 note). The words of Goethe (Tholuck, *Glaubwürdig.* s. xiv.), so far as they express a truth, do not apply to the 'signs' of the Gospels: 'Du hältst das Evangelium, wie es steht, für die göttlichste Wahrheit: mich würde eine vernehmliche

'Stimme vom Himmel nicht überzeugen, dass das Wasser brennt... Vielmehr halt' ich dies für eine 'Lästerei gegen den grossen Gott und seine Offenbarung in der Natur.' Comp. *Gospel of Resurrection*, pp. 44 ff.

<sup>2</sup> Cic. *de Nat. Deor.* i. 25. Epicurus...ait atomum, quum pondere et gravitate directo deorsum feratur, declinare paullulum. It is remarkable that a change of motion did not suggest the idea of some external power. 'Attraction' is but a name to describe the action of force, and assumes the existence of that of which it cannot explain the origin.

<sup>3</sup> Cf. Rogers, *Reason and Faith*, Ed. Rev. Oct. 1849, pp. 344-6.

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tion.2. *Parables.*

2. While the miracles shew that a sustaining power is everywhere present in nature, the Parables reveal no less clearly the divine harmonies by which it is penetrated. For Parables are more than arbitrary similitudes. In part they explain those higher relations of our existence to which the common events of life should lead us, and realise in religion the Socratic 'Example.' They connect the principles of action with the principles of faith, and appeal to the heart of man as a witness of his true duties to GOD and his fellow. In part they connect the natural with the spiritual world, and shew how the laws of natural progress correspond to the course of spiritual development. And at the same time they give us some glimpses of the union of man with higher and lower intelligences, and explain that mutual dependence of all things which the Manichæan and Gnostic failed to recognise, and thence fell into the most fatal and blasphemous errors, till at last we are led to realise the glorious words of St Paul that *all creation (κτίσις) waiteth for the manifestation of the sons of God, groaning and travailing in pain until now.*

Rom. viii. 19  
—22. Cf.  
Eph. i. 10, 20  
—23; Col. i.  
20; Phil. ii.  
9, 10.

3. *Prophecies.*

3. Again, we are taught to recognise the working of Providence, not only in the outer world of nature, but also in the inner world of action; while experience shews that the control of the general result is reconciled with individual freedom<sup>1</sup>. To this end the reality and depth of Prophecy is set before us in the records of Judaism, of which Christianity is in the highest sense the proof and fulfilment<sup>2</sup>. In the various events detailed in the

<sup>1</sup> The confirmation of this great doctrine by statistics is one of the most striking results of modern science. Cf. a Table from M. Quetelet in Mrs Somerville's *Physical Geography*, II. pp. 383-4.

<sup>2</sup> 'Le Vieux Testament est un

chiffre.' Pascal, *Pensées*, II. 247; cf. pp. 242 ff. The Jews had a proverb: Vana lex donec venerit Messias. Cf. Orig. *de Princ.* IV. 6, quoted in App. B. vi. What is needed to interpret this cipher is briefly expressed in the words of our Lord

Old Testament Scriptures *which were written for our learning* the Jews became *figures of us*. The private fortunes of their monarchs, and the national revolutions of their race; the general import of their history and the wider significance of their Prophecies, as well as the more explicit predictions; all receive their complete accomplishment in the Messiah and His kingdom. It is then through the Evangelists that the Holy Spirit has afforded us a true insight into the inner meaning of the Prophets who were the *historians* of the elder dispensation, as in the Epistles He has set forth the antitypes of the ancient Law. That is surely a meagre theology and unscholarlike criticism which finds nothing more than a fanciful adaptation in the Scriptures quoted in the opening chapter of St Matthew, and nothing deeper than an arbitrary variation in the different words by which each passage is introduced. On the contrary, it seems as if from verse to verse the full glory and wisdom of the past were being gradually disclosed to us, as we are directed to observe the types of the Messiah in the crises of personal or national history; and then to acknowledge the fulness of the more distant Christian analogies in the outward fortunes of the Jews; and lastly to accept the reality of the minuter deductions from their Prophetic teaching<sup>1</sup>.

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tion.

I Cor. x. 6,  
11.

(Luke xxiv. 25) ὧ ἀνόητοι καὶ βραδεῖς τῇ καρδίᾳ: the νοῦς and διάνοια [cf. Eph. i. 18] were alike defective in those who failed to understand the Scriptures of the Old Testament. Compare also Rom. i. 21, ἐματιώθησαν ἐν τοῖς διαλογισμοῖς αὐτῶν, καὶ ἐσκοτίσθη ἡ ἀσύνετος αὐτῶν καρδία. Eph. iv. 17, 18, ἐν ματαιότητι τοῦ νοῦς αὐτῶν ἐσκοτισμένοι τῇ διανοίᾳ.

<sup>1</sup> (a) Matt. i. 22, τοῦτο ὅλον γέγονεν ἵνα πληρωθῇ τὸ ρηθέν.

A *personal* historic type. Is. vii. 14. Immanuel (cf. Is. viii. 1)—Jesus.

(β) Matt. ii. 15, ἣν ἐκεῖ... ἵνα πληρωθῇ τὸ ρηθέν.

A *national* historic type, Hos. xi. 1. Israel—Messiah.

(γ) Matt. ii. 17, τότε ἐπληρώθη τὸ ρηθέν.

An *analogy* in Jewish history, Jer. xxxi. (xxxviii.) 15. The mother of Israel

Introduc-  
tion.II. *The Com-  
pleteness of  
Scripture.**Statement  
of the case.*

But if we admit the Inspiration of Scripture as sufficiently proved by external and internal evidence, a difficulty still remains: for how, it may be asked, can it be shewn that the collection of inspired writings forms a complete record of the Revelation which it commemorates? There was a time when the Bible, which we regard as one volume and call by one name, existed only in its separate parts, till at length it gained its present form after long and anxious questionings. And though we believe that history bears clear witness to our Canonical books and to no others, still history, it may be said, cannot assure us that they contain all the points of divine truth which it is needful for us to know. Whatever is taught by Inspiration is authoritative; but how can we learn that all necessary elements of inspired teaching have been committed to writing? At the first glance the several books appear to be disconnected and incidental. In many cases they were composed to meet the wants of a special crisis—to instruct, to correct, to confirm, individuals or churches. There is nothing to shew that the Apostles—if we regard only the New Testament—entertained any design of delivering to future ages a full written account of the Christian faith, or a perfect system of Christian doctrine. On the contrary, there is a marked difference in the points of sight from which they regard the Christian dispensation; and they all seem in common to shrink from claiming for

weeping for her children  
taken from her.

- (δ) Matt. ii. 23, *κατόκησεν...  
ὅπως πληρωθῇ τὸ ῥηθὲν  
διὰ τῶν προφητῶν.*

A deduction from prophetic  
language. Ps. xxii. 6;  
Is. liii. 3.

It is very remarkable that the

final conjunctions (*ὅπως*, *ὅπως*) *never*  
occur with the optative of the New  
Testament, unless Eph. i. 17 may  
possibly be an exception. Is the  
explanation to be sought for in the  
fact that the truest instinct leads  
us to regard every issue as still  
working and waiting for a present  
accomplishment?

their own writings a rank co-ordinate with that of the Old Testament Scriptures.

The slightest thought will shew that such inquiries will not admit of one peremptory answer, though the traditional view of Holy Scripture by which we regard the several books as necessarily connected renders us to a great extent insensible to many of the difficulties which they really involve. This traditional belief has indeed practically its proper use and reward ; but where investigation is possible, belief must be the goal and not the starting-point, the conclusion and not the premiss of our reasoning.

But while we allow that the difficulties thus raised are real, they are still not singular or exceptional, but analogous to those common mysteries of our being which are rarely felt only because they are universal. The action of Providence in every case is lost in mystery. In one aspect most things in the life of an individual seem to be casual and unimportant ; and yet when we observe from time to time indications of a providential plan in its general course, we practically admit that the same superintending power penetrates into those apparently trivial details which really mould the character of the whole. So again in the history of nations it is at first difficult to recognise how the feuds of party and the confusion of popular cries can form any part of a divine scheme for the government of the world ; and yet when we discover on a wide survey traces of such a controlling influence, we are forced to allow that it extends to common things, and works by means which antecedently seem totally inadequate to the issue. Or to take yet another example: the vast and various convulsions which have broken up the surface of the earth, and covered it with scars and ruins, seem little like the mani-

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*The diffi-  
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*in nature.*

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festations of infinite wisdom ; and still when it is known that they were needed to fashion the fair diversity of woods and waters, and to bring within the reach of man the treasures stored up by fixed laws in the depths below, we acknowledge that Providence not only inspires the general law, but acts equally by those changes and outbreaks which, as far as the range of our observation extends, seem to interrupt its ordinary working.

*Their solu-  
tion to be  
sought for in  
the notion of  
Providence.*

These examples of the action of Providence in the individual, in society, in nature, will illustrate the form in which we may expect it to be shewn in securing the completeness of the records of Revelation ; for in relation to Holy Scripture the belief in Providence is the necessary supplement to the belief in Inspiration. And if we find that GOD works concurrently with the exercise of man's free agency ; that He finds even in the weaknesses and imperfections of His creatures efficient service ; that the traces of a plan and purpose which are disclosed by a comprehensive view of His dealings suggest the existence of order and completeness throughout, and reconcile us to the presence of disturbing influences ; we may reasonably expect to meet with similar phenomena in the relation of Providence to Scripture : so that it will be no fatal objection to the completeness of the Bible that it is composed of writings not only occasional and personal but also beset with various conflicting difficulties, if it can be shewn that there are clear signs of a consistent historical recognition of this completeness, and also traces of a mutual dependence and general unity in the books themselves.

*Universal  
history and*

For though it is true that history cannot prove directly the completeness of the Scriptures, it can furnish strong presumptions that they are complete. The same divine messengers who committed to writing the original

records of Revelation embodied their teaching in a visible society. The Bible and the Church trace back their claims to the same source, and each can appeal to the other to bear witness to its permanent integrity. If then it appear, to take one example, that the earliest description of the Christian body recognises exactly those elements which are found in the Apostolic writings: if the articles of belief and the forms of worship are exactly those which are either suggested or prescribed in them: if Christians with a common consent appealed to the New Testament, as soon as its constituent books were collected into one volume, as an adequate and final source of Christian doctrine; and if the same be true of the Old Testament in relation to the Church of the Old Covenant from age to age; then no one who believes that the lessons of Providence are legibly written in the instinctive judgments of society will doubt that the Bible was intended to be that for which the Church has received it, a complete record of all that was of permanent import in successive revelations. That the proposed conditions are satisfied by the mutual relations of the Scriptures and the Church from age to age, history can shew most clearly. The indistinctness which hangs over isolated details commonly arises from the narrowness of the field of sight. On a wide view nothing can be more striking than the independence and unity of the written Word and the organised Body. And this independence and unity offers the clearest proof of their individual symmetry and completeness.

Nor is this all: it is possible that some outward symmetry may be found to exist in the mutual relations of the different fragments of which the Bible consists; and the argument from design is proportionately more convincing as the elements in which the design is traced are

*criticism  
confirm the  
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more numerous and naturally less connected. That this is so seems indeed to be indicated by the very form of the Bible. To take an illustration again from the New Testament: the obvious analogy between the quadriform Gospel and the four classes of Epistles, the peculiar fitness of the Acts as a mediative element to connect them together doctrinally and historically, the lasting significance of the Apocalypse as a prophetic and typical view of the fortunes of the Church to the end of time—create an impression of original unity among the component parts which thus produce a well-proportioned whole<sup>1</sup>. And if on a further examination of the books it appear that the different characters of their writers, the variety of styles in which they are composed, the manifold circumstances which called them forth, contribute in each case some distinctive feature to the image of truth which they combine to produce, is not the idea of completeness a natural consequence of a combination as marvellous as it is unexpected? But the subtle organisation of Scripture, no less than that of nature, is only revealed to a watchful and attentive eye. A passing hint may arouse inquiry, but nothing less than a patient and candid study of the Bible can convey any notion of the intimate relations which exist between its several

<sup>1</sup> It may be worth while to set down the correspondence here suggested:

1. *St Matthew.*  
*St James, St Jude (St Peter, Apocalypse).*
2. *St Mark.*  
*St Peter.*
3. *St Luke.*  
*Epistles of St Paul (Hebrews).*
4. *St John.*  
*Epistles of St John.*

On a broader view we obtain an equally striking view of the com-

pleteness of the New Testament:

1. The Historical Foundation: *Synoptic Gospels. St James, St Jude.*  
Transition to the next class: *Acts of the Apostles. 1 Peter. Ep. to the Hebrews.*
2. The Logical Construction: *Epistles of St Paul.*  
Transition to the next class: *Ep. to the Ephesians.*
3. The Spiritual Completion: *The Gospel and Epistles of St John.*

parts. Each fresh point of sight presents to the eye new harmonies of detail and form. On a full survey contrasts are successively exposed and subdued ; irregularities are found to belong to the general plan ; ornaments gain a constructive importance ; and, as in some noble monument, each well-wrought fragment is seen to be stamped with the marks of independence and design. The circumstances under which each workman wrought, no less than the peculiarities of his work, prove his real independence ; and the manner in which every peculiarity contributes to the whole effect shews that all alike were obedient to the design of one great Architect.

If it be still said that there are gaps and chasms in the Canon ; that the structure does not in all respects correspond to the plan ; that much appears unfinished and insecure : it may be enough to reply that there is at least a clear tendency towards unity in its different parts, not discernible at first, but growing ever clearer to those who look most closely into it ; and that such a tendency towards order and perfection is all that can as yet be found in the worlds of nature and man, though these are confessedly complete in design, as being the immediate works of GOD. The distinctness of this first revelation is obscured by the existence of evil in a thousand forms, which seems to contradict our notions of almighty power and love ; and it is likely that the same kind of difficulties should reappear, however GOD makes Himself known. If then we acknowledge in nature a perfection of plan, though we cannot make it out in all its details, and complete by faith the order which we see commenced at intervals ; it is reasonable to regard the completeness of Scripture in the same way, and to submit patiently to the existence of uncertainties and difficulties in the Bible, which we find also in the only other

*a tendency  
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*The record  
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the original  
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manifestations of GOD'S working with which we can compare it. They may indeed be necessarily introduced by the narrow range of our observation and experience, or be absolutely required for our probation and discipline. And though this mode of arguing may perhaps seem weak and inconclusive to those who have scarcely felt the difficulties which it is intended to meet, yet it may be remarked that we can have nothing to guide us but analogies and presumptions, ideas of fitness and order, gathered from the outward government of the world, when we endeavour to reason on GOD'S dealings with man. Nor can it be said again that such analogies only exist between the revelation in nature and the revelation to men ; for what is true of the original revelation is true also of the permanent record. The individual character, as has been already shewn, is an essential part of both as far as man is concerned. The finiteness and imperfection of human nature must everywhere be felt in Divine things ; and the supposition that a complete record of revelation may be found in writings apparently casual and fragmentary introduces no difficulty which is not already found in another form in the primary conception of revelation, and in the first expression of its truths. In all alike GOD works through man according to the natural laws of thought and action ; and thus the One becomes manifold, and the whole can be contemplated only in its component parts.

III. *The In-  
terpretation  
of Scripture.*

From what has been said it follows that the personal conviction of the Inspiration and Completeness of Scripture depends in a great measure upon the accurate study of the Sacred Writings themselves ; and thus it is important to fix within certain limits the great principles by which they must be interpreted. Nor is this difficult in a general sense, however many difficulties may be

involved in the application of the principles to every detail. Two great objects appear to be included in the work of the interpreter: the strict investigation of the simple meaning of the text, and the development of the religious teaching which lies beneath it. The first regards the form, and the second the spirit of Scripture. The one rests on the acknowledged permanence of the essential relations between thought and language; the other on the Providential purpose which is seen to exist in the successive records of the Divine history of the world. The religious truth is conveyed through the medium of human conceptions; and human conceptions are used for the expression of religious truth. The essence of Inspiration does not lie in the form alone or in the spirit alone, but in the combination of both. If the form be the result of direct Inspiration, it follows that Scripture contains a revelation of pure physical truth, which is contrary to experience; if on the other hand the action of Inspiration be limited to the spiritual element, it follows that this must be separable from the form, which has been shewn to be impossible.

At a time when extended criticism has proved that the very inflexions of words have a mental significance and answer to some peculiarity of race, it seems almost superfluous to remark that idioms of language are but the embodiments of national character: that an idiom is the starting-point, and not the end of inquiry. Yet long tradition has sanctioned the application of principles to Biblical criticism which are abandoned in all other subjects; and it has been held to be a final answer in difficulties of expression in the Old and New Testaments that they are 'Orientalisms.' If this be true, it is evident that the difficulty is only removed one step further back: Why, it must be asked, was the Eastern phrase so turned?

Introduction.

*The object of Interpretation two-fold—to secure*  
*1. the literal, and*  
*2. the spiritual sense.*

*1. Literal Interpretation based upon strict grammatical criticism.*

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tion.

*The importance of accurate analysis of language in the New Testament, owing to the complexity of the dialect.*

of what mental condition is it a symptom? Surely we may believe that the Hebrew spirit still lives in the characteristics of the Hebrew language; and if so, the close analysis of each Hebrew idiom will lay open something of the inner workings of that mind through which the world was prepared for *the kingdom of God*.

The theory of 'Orientalisms' has exercised its most fatal influence on the interpretation of the New Testament. The presence of a foreign colouring in the Greek writings of the Apostles is so striking, that we may be inclined to smile at the labours of the purists of the last century. But to one who looks beneath the surface this combination of Hebrew idiom with Greek words is a fact of the utmost significance. The Hebrews realised more vividly than any nation the present working of GOD in the world, and contemplated even nature from a theocratic standing-point. The Greeks again scrutinised with the nicest discrimination the powers of man and the objects of sense, and by a vocabulary of infinite fullness perpetuated the knowledge which they gained. And what more fitting vehicle can we conceive for the enunciation of the highest truth than that Hebraizing Greek which unites all that was noblest in the forms of Hebrew thought with all that was richest in the stores of Greek expression?

*Impurity of a dialect no argument for treating it uncritically.*

But it is said that the Alexandrine Greek was a mixed and degenerate dialect, and that it therefore offers no sure ground for minute criticism. With equal reason the student of Euripides might complain of the arbitrary licence of Homer or Theocritus because they do not conform to the Attic standard; and yet the most startling anomalies of the earliest and latest authors can be reduced to an arrangement in harmony with the general principles of language. The

transition from the Greek of Aristotle to that of St Paul is in fact less abrupt than might have been expected; but even if it were as great as it is commonly supposed to be, the real state of the case would remain unchanged. The laws of syntax and the sense of words may be modified in the lapse of time or by external influences; but the great law by which words are the living exponents of thought remains unchanged, and the modifications are themselves necessarily subject to some law. It is reasonable to expect that the grammar of the New Testament may not in every point coincide with the grammar of Homer or Herodotus or Xenophon. The style of St Paul or St John may differ as much from that of each of them as they differ severally from one another. But it is the work of the scholar to determine the specific character of the writer before him, and to explain in what way he has been led to diverge from the normal type of expression. And further: the laws which determine the continuity of language are not broken by the infusion of foreign elements, as long as the language retains a living energy. The history of our own literature proves that it is a mere assumption that a language loses even in precision by the incorporation of new forms and words. On the contrary, increased facility of expression gives occasion for the fixing of minute differences of conception which would otherwise be evanescent. And when the Apostolic writers use a Greek dialect variously modified by Eastern thought, they are not removed from the pale of strict criticism, but rather present a problem of unusual interest from the various relations of the elements which it combines.

Nor can it be urged against this view that the Apostles were unlettered men, and consequently unlikely to speak with exactness; for it is certain that the use of

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*Grammar  
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as true of  
rude dialects  
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provincial dialects is no less strict than that of the purest idiom. The very power of language lies in the fact that it is the spontaneous expression of thought. Education may extend the range of knowledge, but experience is an adequate teacher of that which lies before us. Galilæan fishermen were even naturally no less qualified than others to watch the processes of the spiritual life, and adapt to their own needs the words which the Septuagint had already consecrated to a Divine use.

*The tendency of the disregard of language.*

All intelligent interpretation of Scripture must then be based upon a strict analysis of its idioms and words. To suppose that words and cases are convertible, that tenses have no absolute meaning, that forms of expression are accidental, is to abjure the fundamental principles on which all intercourse between men is based. A disbelief in the exactness of language is the prelude to all philosophical scepticism. And it will probably be found that the tendency of mind which discredits the fullest teaching of words leads, however little we may see it, to the disparagement of all outward revelation.

2. *Spiritual Interpretation based on the Literal Interpretation.*

But when the interpreter of Scripture has availed himself of every help which historical criticism can furnish for the elucidation of the text—when by the exact investigation of every word, by the most diligent attention to every variation of tense and even of order, by the clearest recollection of the associations of every phrase, he has obtained a sense of the whole, perfect in its finer shades and local colouring no less than in its general outline and effect—his work is as yet only half done. The literal sense is but the source from which the spiritual sense is to be derived; but exactly in proportion as a clear view is gained of all that is special in the immediate object and position of each writer, it will be found that the simple record appears to be instinct with Divine life; for, as

*The spiritual sense the primary sense of Scripture*

has been already noticed, the external circumstances and mental characteristics of the writer are not mere accidents ; but, inasmuch as they influence his apprehension and expression of the truth, they become a part of his Divine message. And the typical speciality which springs from this is the condition at once of the usefulness and of the universality of Scripture.

The existence of an abiding spiritual sense underlying the literal text of the Old Testament is sufficiently attested by the quotations in the New. Unless it be recognised, many of the interpretations of the Evangelists and Apostles must appear forced and arbitrary ; but if we assume that it exists, their usage appears to furnish an adequate clue to the investigation of its most intricate mazes. It must always be a difficult task to appreciate rightly the spiritual lessons of history, to detect the real analogy between past and present, to understand the fleeting symptoms of good and evil, to compare the several sides of truth and error ; but the task is one which is ever assigned to men. Mere mechanical infallibility is but a poor substitute for a plenary Inspiration, which finds its expression in the right relation between partial human knowledge and absolute Divine truth. And if this view imposes upon the interpreter of Scripture a work of endless labour, at least it clears from his way formidable difficulties which would otherwise beset him, and that not by any arbitrary division of the contents of the Bible, but in virtue of its essential character. The inspired truthfulness of the Prophet does not lie in the view which he takes of natural phenomena, but in the relation in which this partial conception stands to some spiritual lesson. It is a noble and glorious task to follow into their remotest results, and reduce to their simplest forms, the laws which govern the world in rela-

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lic writers.*

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tion to ourselves ; but this is not the work of the messenger of Revelation. It is enough that he should view nature as his contemporaries view it, while at the same time he adopts exactly so much of the popular belief as serves to illustrate and explain his message. The 'days' of creation, the 'windows of heaven,' the 'stedfastness of the round world,' the 'hand of GOD,' and the like, are expressions which, while they are intelligible to the simplest minds, perpetuate at the same time great facts which the highest culture can scarcely realise. No part of human knowledge is absolute, except such as follows directly from the laws by which the mind of man is limited ; and probably it will be found that elements of permanent truth lie hid in the various aspects of nature preserved in the Bible, as in the doctrines of the Apostles there are certainly traces of the anticipation of wants which after the course of ages have scarcely yet been fully realised.

*The Inter-  
pretation of  
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outwardly  
realised in  
the Church.*

Meanwhile the Interpretation of Scripture no less than its true Completeness is being ever set forth in the history of the Church. The Christian is not even outwardly left alone in the endeavour to master the manifold lessons of Revelation. The same Providence who guided the composition of the Bible has also furnished a Commentary on it in the fortunes of mankind. And it will easily be seen that there is a perfect analogy between the Church and the Scriptures in their relation to the individual Christian. When united, they complete the circle of his external defences ; but if they be separated, he is led either into superstition or into doubt. Both contain and convey mediately the grace necessary for his support, and yet only so far as the Holy Spirit works with and through them. The outward form in each case brings the essence within the reach of *man* ;

and places within our grasp that which is otherwise too subtle for our present senses. The enunciation and the embodiment of truth are adapted to our finite nature; and it is alike unreasonable to say that we do not need a true Bible, and to maintain that a definite Christian society is unnecessary for the full unfolding of the spiritual life.

Yet there are difficulties in detail which must be brought before the individual judgment. Carelessness, we allow, has given currency to false readings in the text of Scripture; but the number and variety of the authorities which may be used to correct them is not only unequalled but unapproached in the range of ancient literature. The laws of criticism are absolute, and the Christian may confide with implicit reverence in their issues. Heresy again may draw its doctrine from the Bible; but what does that shew except that Scripture has many sides which must be combined and harmonised, not severed and distorted according to the bent of our private will? The laws of language, as those of criticism, are absolute, and the Christian may trust in them as the certain outward expression of the deepest truths.

Nor can the existence of these final and in part irresoluble difficulties appear strange and unnatural. We have no reason to conclude from our knowledge of the whole character of GOD'S dealings that He might be expected to preserve ever inviolate what He has once given. The world which was at first good is now full of evil; man who was at first blessed has fallen under the curse of sin; and such contingencies seem to be involved necessarily in the idea of a finite existence. But a redemption has been wrought for both; and so too on the historical side of our religion an uncorrupted Bible lies before us if we patiently and candidly search for it, and

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*The province  
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*Criticism  
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a true personal interpretation may be gained by sincere and faithful study. In both cases however the task is something more than a merely mechanical or intellectual process. Whoever has watched attentively the workings of his own mind will feel that in criticism and philology there is still room for the operation of that Spirit of GOD which is promised to the Christian scholar. Variations may exist on the one side, and ambiguities on the other, which disappear when brought before the scrutiny of the spiritual judgment.

*The plan of  
the Essay.*

It will be my object in the following Essay to determine in what way the principles thus indicated may be applied to the study of the Gospels—to determine how far their origin and contents fall in with the general order of Providence, and suggest the presence of that deep and hidden wisdom in which we have found the characteristic of Inspiration to lie. And if it can be shewn that the Gospels sum up in the record of the Incarnation all that was evolved of spiritual import in the long discipline from the Captivity to the Advent; if it can be shewn that the time at which they were written was at once most suited to their publication and least likely to have given birth to them; if it can be shewn that they grew up as it were spontaneously in the Church without effort and without design, and yet have a distinct relation in their four-fold diversity to the past and future wants of the Church; if it can be shewn that under the difference of letter there lies a perfect unity of spirit—that there is a special tendency and plan in the writing of each Evangelist, arising out of the position which he held in the Catholic Church—that the varieties of detail and the succession of incidents converge to one common point and conduce to one common end; if it can be shewn that in particular parts the teaching of the dif-

ferent Gospels may be combined into a whole of marvelous symmetry and completeness; then indeed the residuum of difficulties and alleged discrepancies will seem of little weight. We shall see a noble view opened of the relation of the Gospel to the former and future history of the world, and of the Gospels to the Gospel itself. We shall feel that deep sense of the continual presence of the Divine influence, and that firm conviction of the unerring truthfulness of the Sacred writers, which can only be gained by a comprehensive view of the complete subordination of every part of Scripture to the training of man and the realisation of his hopes. We shall then find nothing superfluous in the repetitions of the Gospels, and nothing inconsistent in their variety, any more than in the fresh groupings and different prospects of some earthly scene. We shall understand with the great master of Alexandria that 'every word if only it be rightly viewed effects a special purpose;' for Revelation *is not a vain thing for us; it is our life.*

## CHAPTER I.

### *The Preparation for the Gospel.*

Αὐτομάτῃ ἡ γῆ καρποφορεῖ πρῶτον χόρτον εἶτεν στάχυν, εἶτεν πλήρης σῖτος ἐν τῷ στάχυϊ. S. MARCVS, iv. 28.

Chap. i.  
*The true  
idea of  
History.*

THE Bible is the oldest and truest vindication of the dignity of History. When the Jewish Church numbered the ancient records of their state among the works of the Prophets, they acknowledged that insight and foresight are only varieties of the same faculty, differing in their objects and not in their essence. The present, if we could read it rightly, contains the past and future, though that which is real and abiding is enveloped in a mass of confused details, so that it is visible only to the eye of the true seer. This follows indeed from the nature of the case; for truth in itself is absolutely one. But though it is one in itself it can only be manifested partially; and human history in the highest sense is the record of its successive manifestations in the life of men and man. In this respect History may be likened to the gradual unveiling of some godlike figure. The imagination of the inspired artist can divine its perfect form from the contemplation of the first fragment, but to the common sight it passes slowly from stage to stage to the fulness of its finished beauty. Each part however which is revealed remains open for ever. His-

tory is not only progressive in its course, but also progressive in the form of its teaching. All its records are held together by a real harmony and are instinct with one design. Each fresh convulsion leaves the earth further advanced towards its final purpose, though for the time it is covered with ruins. And in this sense History is a nobler Biography, the tale of a nobler life than man's; for even though at present we can but see it dimly, there appears to be a common life not only in nations but in the world, if at least the best conception of life which we can form is that of activity combined with organisation, the permanence of the whole reconciled with the change of the parts, a power of assimilation and a power of progress.

Any real appreciation of Christianity in its world-wide relations must rest upon some such view of History as this. Christianity cannot be separated from the past any more than from the future. If we may venture so to speak, it was not an accident or an after-thought, but foreknown *before the foundation of the world*. The Incarnation as it is seen now is the central point of all History. And more than this, if we regard the great issues of life, all past history as far as it has any permanent significance appears to be the preparation for that great mystery, and all subsequent history the gradual appropriation of its results. Isolated efforts were made in ancient times to anticipate the truth for which men were waiting; and opposing powers sought to check its influence when it was set forth in the life of Christ; but premature development and open antagonism served in the end only to display the supremacy and consolidate the power of Revelation. The Gospel was no sudden or solitary message. The legend of Pallas is the very converse of the Nativity. Christianity is in one sense as

*The coming of Christ is the centre of human history; and*

## Chap. i.

*the record of the Gospel is impressed with the results of a world-wide training.*

ancient as the Creation, resting on a foundation wide as the world and old as time. Step by step the groundwork of the Church was laid in the silent depths, and at last, when all was now ready, it rose above the earth, that all men might consciously combine to rear the spiritual temple of the living GOD.

What is true of the subject of the Gospel is true in a less complete degree of the record. The writings of the New Testament are not a separate and exceptional growth, but the ripe fruit of minds which had been matured through long ages of various fortunes and manifold influences. The very language in which they are written is in some sense an epitome of ancient history. For it was the will of Providence that the people whom He destined to become the special depository of His revelations should not only develope their individual character but also by contact with Egypt, Persia, Greece, and Rome, assimilate the foreign elements necessary to the perfection of their work. The history of the Jews thus becomes as it were the key to the history of the world; and, by regarding the various stages through which it passed, it is possible to distinguish the various constituents which combined to form the character of the Apostles and to prepare men for their teaching.

*The outlines of this training partly preserved in the Old Testament; and*

It follows as a necessary consequence that the Old Testament is itself the divine introduction to the New. In the records of the religious life of the Jews, in the settling of worship and the widening of hope, it is possible to see the foreshadowings of Apostolic doctrine, while the vicissitudes of their national history exhibit most clearly the growing purposes of GOD. A kingdom was reared on the ruins of the theocracy. A hierarchy succeeded to the place of the vanquished kingdom. When the Law of Moses had lost its power under the complicated forces

of advancing civilisation, it was quickened with a new life by the zeal of the Prophets; and the labours of Priests and Scribes in after time formulised what the Prophets had taught, in order that a conquered and tributary people might yet find a definite support for their ancient belief.

But the records of the Old Testament deal only with the central periods of the history of Israel, the times of direct spiritual instruction, of the Law and the Prophets; and the last period of preparation which followed the Captivity, like the first preparation in Egypt, is too often regarded as a blank. Yet it is in this especially that we must trace the growth of that spirit which fixed the limits of Judaism and prepared the way for the advance of Christianity. Even in the absence of a continuous literature the progress of the people is marked clearly by definite events, fruitful in lessons on the course of national life.

The mission of Ezra, 'the second Moses' as he was called, like that of the first, was followed by a period of silence. It was needful that the law which was written on tables should be realised in life. Meanwhile Persia, no less than Egypt, had a work to accomplish for Israel; and till this was done the wisdom of the East was not yet exhausted. Afterwards this work of later training and preparation which was begun by Persia was transmitted in due time to Greece and Rome; and the Jew gained suppleness and strength from a Literature and from an Empire of equal breadth with his own faith. His faith also was tried by the most varied alternations of fortune. At one time a line of native heroes gave unity and independence to a subject race: at another a foreign despot attempted to found a wide dominion upon the basis of the ancient creed. Hope followed

*partly to be sought in the post-biblical history of the Jews, which is pregnant with important issues owing both to*

*its outward vicissitudes and*

Chap. i.

hope ; and the last form of Jewish nationality was shaped under the heavy pressure of critical vicissitudes. The rivalry of the Samaritans, the rise of the Hellenistic Church, the tyranny of the Syrian kings, the fall of the Maccabæan dynasty, the subjection of Palestine to an Idumæan dependent of Rome, disciplined the people for the coming of Messiah.

*its inward  
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And while the outward fortunes of the Jews after the Captivity were thus varied with progressive phases of one growing purpose, the changes in their inner life were not less remarkable. The century after Ezra was a time of silence, but it was also a time of activity. New faculties were called out by a new order of things. An age of reflection followed an age of Inspiration. The guidance of Prophets had followed the close of the Theocracy ; and in turn the Prophets were replaced by Doctors (*Sopherim*). Schools of learning methodised the study of the Law. The Scribe and the Lawyer succeeded to the authority of the Priest ; and, in the words of the Talmud, 'the crown of learning was nobler than that of 'empire<sup>1</sup>.' The definite collection of Holy Scriptures marked indeed formally as well as practically the cessation of the immediate teaching of the Spirit. The Canon regarded as a whole demanded interpretation, and defined the range of learning. Vernacular paraphrases of the Sacred Writings satisfied the wants of the congregation, and deeper investigations into their meaning occupied the place of philosophy. The conquest of the East by Alexander interrupted the course of this national development, and introduced a new element into Jewish life. The Hebrew and the Hellenist stood side by side, at one time in strange combination, and again in angry

*Grecian  
periods.*

<sup>1</sup> Steinschneider, *Jüdische Literatur*, p. 359 (Ersch u. Gruber, *Encykl.* 1850).

rivalry. It seemed as if a new Israel were rising on the banks of the Nile, not only trained in the wisdom of Egypt, but courting its favour. And even in Palestine there were clearer signs of the coming close of the Jewish dispensation than the existence of Sadducees or Herodians. The unity of the nation was still symbolised in the Temple, but the Synagogue recognised the existence of its component parts. The people looked backward or forward for the manifestation of GOD'S Power, but for the moment they rested on the ordinary protection of His Providence. They were GOD'S heritage no less than before, but they were also numbered among the kingdoms of the earth.

It is in the great changes thus roughly sketched that we must look for the true connexion of the two Testaments. Unless they are taken into account the very language and form of the Apostolic writings must be unintelligible; for every page of the New Testament bears witness to the depth and permanence of the effects which they produced. Nor is it unnatural to regard a period unmarked by any direct impress of divine interposition as cherishing in darkness germs of spiritual life to be quickened in due time. On the contrary, the great epochs of revelation are widely separated by ages, which serve at once for harvest and seed-time. Such were the intervals of silence before the call of Abraham, during the Egyptian captivity, and before the mission of Samuel; and it may not be a mere fancy if we discover some analogy between the period of natural development in the Jewish nation which preceded the birth of our Lord, and that period of natural and silent growth which ushered in His ministry. The inward conflict was completed before the outward manifestation began. Even when the divine power was withdrawn from visible

*The foundations of Christian thought and writing were laid in these periods*

*silently and*

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operation, it was no less certainly engaged in bringing within its control new powers, and opening new fields for its future work. The end itself came only with the *fulfulness of time*.

*slowly.*

Slowly and almost imperceptibly this measure of time was filled. The interval between the Captivity and the birth of Christ was not only fertile in critical combinations of different elements, but ample space was given for each to work its full effect. For two centuries after the Captivity the Jews<sup>1</sup> grew up under the dominion of Persia; for about a century and a half they were under Greek rulers; for a century they enjoyed independence under the Hasmonæan princes; and for more than half a century Rome was supreme through the government of her instruments. Or, if we include the Captivity, it may be said that for three hundred years the Spirit of the East was dominant in Judæa, to be followed for a like period by the Spirit of the West<sup>2</sup>. What then, to define more clearly the outline which has been already drawn, were the characteristic influences of these two great periods? How can we best represent their effects upon the *people of God*<sup>3</sup>?

*This follows  
from a gene-  
ral survey of  
the effects of*

<sup>1</sup> If the word had been current I should have preferred to say *Judeans*. In this way a threefold name would significantly mark a threefold history: *the people of Israel—Judeans—Jews*: the first name marking their providential, the second their local, the third their sectarian position.

<sup>2</sup> The division of the periods corresponds to that of the first two schools into which the Hebrew writers are divided. The age of the *Sopherim* began with Ezra and ended with Simon the Just. The age of the *Tanaim* began after the death of Simon and extended to the close of the second century.

<sup>3</sup> For the history of the Jews during the Persian period Ewald is by far the most important authority (*Geschichte Ezra's und der Heiligherrschaft*, Göttingen, 1852). The smaller work of Jost (*Allgemeine Geschichte*, u. s. w. 1832) is a valuable summary. Raphall's *History of the Jews* (Vols. 1, 2, London, 1856) contains much useful matter, but in a very uncritical form. For the later period Jost's longer work is available. Herzfeld's *Geschichte des Volkes Israel*, u. s. w. (Nordhausen, 1855—7) is a valuable collection of materials and discussions, but not a history.

The Captivity in Babylon, as has been already noticed, is in some respects analogous to that in Egypt in its relation to the history of the Jews. In both cases the Jews were brought into contact with a nation whose material power was scarcely greater than its intellectual culture. In both cases important changes were wrought in the organisation of the people which clearly represented the influence of their conquerors. But the two periods of exile were distinguished essentially in their character. The oppression in Egypt was manifested in the personal bondage of individuals: the Captivity in Babylon was the political subjection of the nation. In Egypt we can see a people trained to patient endurance and ready submission among masters whose idol was science and whose watchword was changelessness. In Babylon we can see the same people, exhausted by vain hopes, and lamenting a fallen kingdom, led to contemplate the sublime truths of a spiritual world among teachers whose perception of the antagonism of good and evil, even amidst the worst corruptions, seems to have been only less clear than that of their Persian conquerors. The Jews came up out of Egypt an entire people, bound together by common descent and common sufferings; the voice of Sinai was still sounding in their ears when they approached the borders of Canaan; the miracles of release were but a prelude to miracles of conquest. They returned from Babylon no longer as a separate nation, but as a colony to form the central point of a religious commonwealth: they returned to hear the last words of Prophecy from those who had guided their course, and to recognise in the writings of the past the abiding lessons of GOD: they returned as tributaries to a foreign power, and yet with a freedom for hierarchical development which hitherto had been denied

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i. *The PERSIAN PERIOD as to*

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(a) *National expectation. The Jews by losing their independence gained a truer spiritual union and higher hopes.*

them. The revolution in their national hopes, in their spiritual position, in their social organisation, was distinct and critical<sup>1</sup>.

The return from Babylon was partial and not general. The people of Israel passed from Egypt one united tribe, to take possession of a promised kingdom, and to assert their national independence. From Persia only a small band of exiles came back to the home of their fathers, while the mass of their countrymen still lingered in the land of their captivity, and were content to retain their faith while they sacrificed their patriotism. Henceforth the Jews ceased to form one people in a political sense, though they had found a spiritual bond which could transcend all national differences. While they fought for different masters, and even met face to face in adverse lines, they could still serve one GOD with undivided worship. But however insignificant the returning exiles may have been in numbers and wealth, yet the return was necessary; and from being the centre of a kingdom Jerusalem became the centre of a creed. But the difference was most significant. The growth of a Church succeeded to the growth of a people, and the sympathies by which its members were united grew wider as the sources from which they rose became more truly spiritual. In losing their independence the Jews lost also something of the narrowness of their first views<sup>2</sup>. No longer needing the close limits of Canaan to shut

<sup>1</sup> Outwardly the annals of the Jews from the time of Nehemiah (B.C. 445) to the invasion of Alexander (B.C. 332) are indeed brief. One event only is mentioned—the murder of his brother by a high priest in the Temple: Joseph. *Ant.* XI. 7. 1. But there are traces of oppression on one side and heroic endurance on the other: Hecat. ap.

Joseph. *c. Apion.* 1. 22.

The chronological errors of the Rabbins in consequence of this silence of history, which introduce a difference of 240 years, are noted by Raphall, 1. 33.

<sup>2</sup> It cannot however be determined when the court of the Gentiles was added to the Temple: Ewald, IV. p. 197.

them off from foreign influences, they were prepared to maintain their faith in whatever land they visited. Deprived of their hereditary dominion, they were led to look forward to a more glorious period of power, when a Son of David should found an eternal and boundless kingdom. Under the presence of foreign rule they clung to the sure promises of their higher destiny; and with higher hopes than they had ever realised before, a few poor exiles went forth to conquer the world<sup>1</sup>.

When once the people was inspired with this new principle of life the Prophetic work was ended. It remained only to ponder over the teaching of the old Prophets, and to read their words in the light of a new faith. The promises were already given, and only a suspension of creative energy was needed that it might be possible to contemplate with steady and undiverted eye the treasures of the past. In this sense the Jews were stationary during the Persian period; but stationary only so far as they entered on no new ground while they were busy in mastering every position in that which had been already occupied. And as if to prepare them for such a period of repose and silence the last words of Malachi pointed to no new Prophet, but to Elijah himself as the herald of the last and greatest crisis in their history. To some the very name of Malachi—the Messenger<sup>2</sup>—seemed to announce a new epoch, and the later tradition which identifies him with Ezra was only a bolder expression of the same idea.

But when the personal work of the Prophet was finished, the need of the collective Prophetic teaching was deeper than ever; and the warnings of ancient his-

(8) *Spiritual position. As consequence of this the Prophetic work ceased, and*

*the Prophetic writings were collected.*

<sup>1</sup> Cf. Renan, *Études, L'histoire du Peuple d'Israel*, p. 121; a brilliant sketch of Jewish history from

Ewald's point of view.

<sup>2</sup> Cf. Ewald, IV. p. 201 n.

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tory were then sought for most earnestly, when the records which contained them were to the mass of the people but sealed books. The generation which grew up in exile adopted the Aramaic dialect (Chaldee), which had been already introduced into Palestine by the Chaldæan invaders, and thenceforth Hebrew ceased to exist as the national language. But the want and the difficulty mutually relieved each other. The providential change of language suggested a general limit within which the voice of Inspiration might be heard, as the fearful chastisements of the Captivity turned men's minds to the old Scriptures with a devotion before unknown<sup>1</sup>.

<sup>1</sup> The history of the Jewish Canon is necessarily obscure. The books of Moses appear to have been united under the title of the Law from a very early period (2 Kings xxii. 8; cf. Josh. xxiv. 26; 1 Sam. x. 25?); but though the later Prophets exhibit a familiar acquaintance with the works of their predecessors, there is no evidence to shew that the prophetic writings were either formed into a definite collection or connected with the Law before the exile. The earliest trace of such a collection of the Prophets (if Dan. ix. 2 be excepted) occurs in Ecclesiasticus (xlviii. xlix.), where the writings of Isaiah, Jeremiah, and Ezechiel, are mentioned in detail, though it is probable that xlix. 10, in which 'Prophets' is blessed, is a later interpolation. The book of Daniel seems thus not to have been reckoned among the Prophets at that time, though from the absence of authentic evidence it is impossible to mark the successive steps by which the present Canon was determined. Prescriptive usage, as in the case of the New Testament, is the clearest witness of its early history, till the persecution of Antiochus, like that of Diocletian, definitely separated

the holy writings of the suffering Church from its remaining literature. But the fact that the Hebrew book of Sirach was not admitted into the Palestinian Canon is a sufficient proof that the distinction existed practically long before; and it is generally allowed that the contents of the Law the Prophets and the Hagiographa were determined by 'the Great Synagogue,' which according to a Jewish tradition first added the books of Proverbs, Canticles, and Ecclesiastes, to the last division. Zunz, *Die Gottesdienstlichen Vorträge der Juden*, p. 14, note b, Berlin, 1832. Cf. Keil, §§ 156 ff.; Fuerst, *D. Kanon d. Alten Test. nach d. Ueberlieferungen in Talmud u. Midrasch* 1868; *Geschichte d. Biblischen Literatur*—1867-71. The famous tradition of the restoration of the lost books by Ezra is but an exaggerated version of the work of collection which really dates from him: 4 Ezra [2 Esdras] xiv. 20 ff. *Iren. c. Har.* III. 21, (25) &c. See *The Bible in the Church*, App. A.

The existence of the Great Synagogue itself has been called in question on insufficient grounds: cf. Jost, *Gesch.* I. p. 438-50; Ewald, IV. p. 191; Taylor, *Aboth*, pp. 124 ff.; and p. 58, n. 4.

The cessation of Prophecy and the formation of the Canon were accompanied by other changes in the personal life of the Jews not less important than these and closely connected with them. The Prophets had spoken of a *New Covenant* and of an inward worship of the heart with ever-increasing clearness. The position of the people helped them to accept the lesson. In exile, far from the sanctuary, they had learnt, as never before, the power of prayer<sup>1</sup>. The simple religion of Moses had become impossible; and on the other hand contact with Persia, which stands out from all ancient nations in the simplicity of a spiritual worship, naturally led them to realise the purity of their faith, and idolatry passed away for ever from among them. The removal of this peril opened the way to a further extension of their divine knowledge. The time was come when they could contemplate without peril the contending powers of an unseen world; and the doctrine of spirits of good and evil took shape, not as a foreign accretion, but as a seasonable development of their first faith<sup>2</sup>.

Outwardly however the great change in the Jewish nation after the Return was the predominance of the hierarchical element in the state: but it was a hierarchy of education and not of caste. The records and the institutions of Judaism were regarded as the hallowing power, and not the class to whom the administration of them was committed. In the absence of direct Prophetic teaching public worship became the witness of GOD'S presence, and the requirements of the Law were extended with scrupulous minuteness to the details of private life. Two important changes in ritual signalled

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*Meanwhile religion assumed a more personal character, and*

*the view of the spiritual world was widened.*

*(γ) Social organisation. The hierarchical element prevailed from*

<sup>1</sup> Ewald, IV. p. 30; and on the removal of the ark, *ib.* p. 197 n. The Great Assembly introduced daily

prayers: Zunz, a. a. O. p. 31. Etheridge, *Hebrew Literature*, p. 93 ff.

<sup>2</sup> Cf. Ewald, IV. p. 207 f.

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*the growing  
regard to the  
Law and*

*the character  
of the service  
of the Syna-  
gogue.*

the new order of things. The 'dispersion' was recognised by the creation of Synagogues<sup>1</sup>: the close of the Prophetic era by the stated reading of the Law<sup>2</sup>. From these necessary innovations other results flowed which exercised an important influence upon the character of the people. The anxious and excessive zeal which led men to limit and overlay the freedom of daily conduct by religious observances tended to invest a select body of teachers with almost absolute power. Thus the 'Scribes' soon rose above the Priests, and with them tradition supplied the place of literature. The same result was further strengthened by the services of the Synagogue. The reading of the sacred text was necessarily attended by a vernacular paraphrase (*Targum*), oral indeed, yet formed according to strict rules, and handed down in regular succession<sup>3</sup>. Thus schools of biblical learning grew up around the Synagogues, and the members of these passed naturally into the great council of the nation (*συνέδριον, γερουσία*) or into the provincial assemblies which were framed upon the same model<sup>4</sup>.

<sup>1</sup> The exact date of the institution of Synagogues cannot be determined. Possibly Ps. lxxiv. 8 may be a reference to them, and in that case their existence shortly after the Return would be established; and this is on many grounds the most reasonable belief.

The importance of the institution as marking the new stage of tradition is recognised in the use of the Synagogue (as opposed to *Church*) for the whole outward constitution of Judaism (Lutterbeck, *Die Neutestamentlichen Lehrbegriffe*, i. p. 159, Mainz, 1852).

<sup>2</sup> The traces of the public reading of the Law are as obscure as those of the existence of a primitive Canon. The custom was attributed in part to Moses, and having existed par-

tially at least under the kings, was established on a firm basis by Ezra. Lessons from the Prophets were added in the time of the Maccabees; and at a much later period passages from the Hagiographa were introduced into special services of the Babylonian Synagogue. Zunz, a. a. O. pp. 3—7.

<sup>3</sup> Zunz, a. a. O. pp. 7, 8. Cf. ch. II. i. ii. β.

<sup>4</sup> The Sanhedrin probably existed from the time of the Return, and seems to have been formed on the model of the Mosaic council (Numb. xi. 16). During the Persian period the attention of its members would be naturally turned to internal affairs; and Ewald's conjecture (iv. p. 191) seems most just that the traditions of 'the Great Assembly' really

But the very zeal with which the people sought to fulfil the Law contained the germ of that noxious growth by which it was finally overpowered. For there was a darker side to the prospects of the Jews, though their old perils were conquered. Not only was the integrity of their national character endangered, but they were exposed to the subtle temptation of substituting formulas for life. Hence arose the necessary reactions of dogmatism and scepticism: hope strengthened into affirmation, doubt descending to denial. Meanwhile the fresh joy of life was sinking under the pressure of superstition; and as the saddest symbol of the direction in which they were turning, the people of GOD shrank from naming Him who was their Strength<sup>1</sup>.

The scanty remains of the literature<sup>2</sup> which may be referred to the Persian period reflect in fragmentary images the characteristic features which have been noticed in it. The latest writings which were received into the Hebrew Canon are rather results of the former teaching of the nation by the Law and the Prophets than new elements in its progress. They were essentially *Holy Writings* (ἁγίόγραφα, *Kethuvim*) and not fundamental or constructive, the expression and not the spring of a divine life. In the books of Chronicles, Ezra,

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*The dangers of the period.**The general character impressed on the literature, and*

refer to the first Sanhedrin. The greater political activity of the council in the Grecian period is a sufficient cause for the adoption of the Greek title and the separation of the two councils. The earliest allusion to the Sanhedrin has been found in a fragment of Hecataeus (Joseph. *c. Apion.* i. 22) referring to circa B.C. 312 (Raphall, *Hist. of Jews*, i. p. 86, from Frankel's *Monatsschrift*, Nov. 1851, p. 48).

<sup>1</sup> Wie der Volksname sich mit jeder der drei grossen Wendungen dieser Geschichte ändert (Hebräer;

Israel; Judäer) und jeder als kurzes Merkmal des ganzen Wesens der besondern Wendung gelten kann, ebenso und noch mehr der Name Gottes; aber nichts ist bezeichnender als dass auf dem einfachen aber hocharhabenen *Jahve* der prachtvolle *Jahve der Heere* mit dem sehr frei gebrauchten *Jahve*, auf diesen endlich ein.....folgt. Ewald, iv. p. 224.

<sup>2</sup> Though the remains of the literature are small, the wise man complains of the multitude of books: Eccles. xii. 12.

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and Nehemiah, it is possible to trace a special purpose in the prominence given to ritual observances. In Esther it might seem that we have a simply human narrative, were it not for that under-current of faith which refers all to the Providence of Him whose name is never mentioned. The later Psalms are a softened echo of the strains of David, and not new songs; hymns for the ordinary service of the Temple, and not deep searchings of the heart. In Ecclesiastes again the sublime questionings of Job pass into rhetorical arguments, directed to calm the bitterness of outward suffering rather than to fathom the deep riddles of humanity<sup>1</sup>.

*the contemporary estimate of the period.*

The spirit of the period was rightly appreciated by those who ruled it, and finds its true expression in the three principles which are attributed to the men of *the Great Assembly*: 'Be discreet in judging: train up many 'scholars: make a hedge around the Law<sup>2</sup>.' The difficulties of social and national life, the conflicting interests of ruler and subject, the anxious effort to realise in practice the integrity of state and citizen when both were imperilled by foreign supremacy, are attested by the first command, which could never have occupied such a place in a land of settled government and certain independence. The second command points to the true source of strength in an age of transition and conflict. The evils of doubt and dissension are best removed by the extended know-

<sup>1</sup> Ewald places the composition of Baruch and Tobit at the close of the Persian period (pp. 230, 233), but they seem to belong to a later time.

<sup>2</sup> *Aboth*, I. i. Cf. Ewald, iv. p. 219. Raphall, *Hist. of the Jews*, I. p. 118 ff., where a somewhat different explanation of the three commands is quoted from Frankel's *Monats-schrift*, VI.

The *Pirke Aboth* has been published with a German translation and commentary by Dr A. Adler, Fürth, 1851 (2 parts); by R. Young, Edinb. 1852; and with very complete illustrations by C. Taylor, Camb. 1877. It is the most important record of Jewish thought during the whole period, and the short maxims which it contains when written out at full length become history.

ledge of the principles embodied in the state. In proportion as the different classes of the Jewish people were instructed in the writings of Moses and the Prophets, priestly usurpation on the one hand and popular defecation on the other became impossible. The third command alone contains the warning of the coming end. The fence was necessary, because the Law was not only fixed but dying. Religion already seemed capable of being defined by rule; duty had ceased to be infinite. Stern uprightness, devotion to the Law, scrupulous ritualism,—all springing from a heroic faith and tending to a lifeless superstition,—such were the characteristics of the city which on the frontier of the East awaited with undaunted courage the approach of the conquering hosts of Alexander.

Inwardly as well as outwardly the Jewish nation was at that time prepared to support the antagonism of Greece. The people had comprehended their relation to the world, and the bold expression of the national faith was the motto of the last teacher of the Great Assembly. Simon the Just said, 'The world (*Olam*) hangs on three 'things: the Law, worship<sup>1</sup>, the practice of philanthropy<sup>2</sup>.' And it was by the strength of this faith that Jerusalem stood unshaken when Tyre fell<sup>3</sup>. In addition to the lively consciousness of a spiritual mission yet to be fulfilled, the Jews found ready defences against the special dangers which were involved in Grecian rule. The belief in the absolute unity of GOD was so firm that the subtlest form of polytheistic worship could no longer endanger its integrity. The theocratic aspect of nature

ii. *The GRECIAN PERIOD. The Jews were prepared for the conflict with Greece.*

<sup>1</sup> *Avodah*, i.e. service, worship, work. The old commentators agree in referring it here to the temple worship of sacrifice.

<sup>2</sup> *Aboth*, 2. Adler gives a general interpretation to the maxim.

The world—life in its fullest development—rests on (1) Doctrine, that is spiritual religion; on (2) the Service of God, that is practical religion; on (3) Love, as the spring of action.

<sup>3</sup> Ewald, IV. p. 250.

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was so universal that the refinements of pantheism could scarcely make their charms felt. Ritualism was so deeply inwrought into common life that the teaching of philosophy could at best only gain a hearing in the schools. The work of the Eastern world in training a chosen people was perfected; and it was reserved for Greece to bring the bold teaching of reason and nature into contact with the rigid forms of truth which constituted the centre of the old Dispensation, as it remained for Rome in after time to present the image of a kingdom of the world, raised upon the foundation of civil law and social freedom, in significant contrast with that kingdom of GOD of which the children of the Prophets failed to recognise the extent and comprehensiveness.

*Alexandria  
the common  
meeting-  
ground, and*

The introduction of this new element into Jewish life brings with it, in part at least, a change of scene. The storm of conquest and the vision of empire passed away, but the true work of Alexander was perpetuated in the city which he chose to bear his name; and which remains after two thousand years the common portal of the East and West. Greek and Roman, Byzantine and Arab, ruled in turn, but Alexandria retained under every dynasty that catholic character which its founder symbolised by placing the temple of Isis side by side with the temples of the gods of Greece<sup>1</sup>. Alexander prepared a stage in which ample scope and opportunity were given for every combination of thought and feeling, and men were found to occupy it. The teaching of Philo, Origen, and Plotinus, was able to leave its individual impress on the three greatest forms of religious faith.

*a new centre  
of Judaism.*

A large colony of Jews formed a part of the original population of the new city; and after more than a thousand years the descendants of *Pharaoh's bondmen* re-

<sup>1</sup> Arrian, III. I.

turned to the land of their bondage. A second time, according to the old conceit, Israel was preparing to spoil Egypt, now of her intellectual as before of her spiritual heritage, while the colony grew up in the enjoyment of perfect freedom under the continued influence of the Greek language and literature. For some time the mutual influence of the Churches of Jerusalem and Alexandria was intimate and powerful. Afterwards from political and social causes the separation grew wider, till the foundation of the temple at Leontopolis completed the schism. Yet even thus the ancient intercourse was not broken off. No beacon-fires announced in Egypt the due time of celebrating the new moons<sup>1</sup> as determined by the Sanhedrin, but still the great body of the Alexandrine Jews paid the tribute to the Temple. Jerusalem was still regarded as their mother-city<sup>2</sup>; and when the famous synagogue at Alexandria was destroyed in the reign of Trajan, it was said that 'the glory of Israel was extinguished.' From this time Judaism acknowledged another centre; and three great streams flowed from Alexandria, Babylon, and Jerusalem, which carried the name and faith of the GOD of Israel through Africa, Asia, and Europe.

The return from Persia was in itself, as has been shewn already, the beginning and the preparation of a dispersion: the Greek invasion opened the way to its fulfilment, and Greek rule neutralised the evils by which it was attended.

The liberal policy of Alexander towards the Jews was imitated by his successors, and the progress of their dispersion was consequently accelerated<sup>3</sup>. Ptolemy is

*The Dispersion at once political and*

<sup>1</sup> Cf. Mishna, *Rosh Hashanah*, II. p. 234.

<sup>2</sup> Philo, *c. Flacc.* § 7.

<sup>3</sup> Cf. Ewald, pp. 267 ff.; Raphall, II. p. 64 ff., who quotes Frankel, *Monatsschrift*, Dec. 1853. Merivale,

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said to have placed Jewish soldiers in occupation of Egyptian and African strongholds, in addition to those whom he carried with him after his conquest of Jerusalem; and he introduced Jews into the colony of Cyrene. Seleucus Nicator about the same time admitted Jews to the full citizenship of the numerous towns which he founded throughout Asia Minor and Syria, and Antioch became the seat of an important Jewish settlement. At a later period Antiochus the Great transferred two thousand Jewish families from Babylon and Mesopotamia to secure the loyalty of the disturbed districts of Lydia and Phrygia. On the shores of the Caspian and in the highlands of Armenia the Jews increased in number and influence under the protection of the Parthian dynasty. From Egypt they penetrated into Abyssinia, and probably into Arabia; and at last—to anticipate one detail—the work of dispersion was completed when Pompey carried with him to Rome a train of Jewish captives.

*commercial:  
but yet*

Meanwhile the influence of commerce was not less powerful than the constraint of policy in scattering the Jews wherever civilisation had penetrated. The power of the Greek arms and the Greek language laid open new paths on every side, and Jews followed the conquerors not only as soldiers but as merchants. Energy characterised their efforts in the one case no less than fidelity in the other, and the wealth which rewarded their industry secured them independence and respect. But the tendency of this dispersion of commerce was more perilous than the dispersion of war. The forces which were sufficient to support the people in their first

*Romans under the Empire*, III. p. 361 ff. *Dictionary of the Bible*, s. v. *Dispersion of the Jews*, where the

authorities for the facts summarised in this section are given.

conflict were weakened by sub-division. Everywhere they were mingled with the heathen population, and yet they were doubly isolated, for as their religion divided them from their fellow-citizens, so the ties of their common nationality were weakened by foreign habits. The political divisions which followed the captivity were multiplied a thousand fold, and Judæa itself was gradually yielding to the influence of Greece, when the precipitate fury of a persecutor finally concentrated the spirit of the people in absolute and heroic devotion to the law of Moses. The persecution of Antiochus averted the great outward peril by which the Jewish people were threatened from the West. Sympathy was quickened throughout the whole body, and directed to one centre. The dispersion was reconciled with a real unity when the Law was felt to supply the want of a fatherland. The lesson which was first taught at the Return was completed; and the Church finally assumed the place of the nation.

*by persecution rendered compatible with true unity.*

The independence, not only national but individual, which was in the end the result of the Greek conquest, deeply affected the whole internal condition of Palestine. The Law became the vital centre of a widespread Church, but the Church itself was no longer absolutely one. Distinct sects were formed when the example of Greece had prepared a new way to speculation; and according to tradition terrible portents preceded the change. After the death of Simon the Just it is said, the scape-goat no longer perished among the rocks, but escaped into the wilderness. The western light of the golden candlestick, which had always burned brightly, was now sometimes extinguished. The fire upon the altar languished. The blessing upon the shew-bread ceased<sup>1</sup>. Antigonus of Socho, the first among the Doc-

*The internal history of  
1. The Jews in Palestine during  
(a) The Greek supremacy.*

*The rise of sects.*

<sup>1</sup> Prideaux, *Connexion*, II. 2, from the Jerus. Talm.

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tors who bears a Greek name<sup>1</sup>, marks the beginning of this era, and tradition describes him as the first of the Tanaim. The motto in which his doctrine is summed up is as it were an epitome of the coming controversy, combining the antithetical principles which were afterwards dissevered. 'Be ye not as servants who serve their Lord for the sake of a reward, but as servants who serve their Lord without looking for a reward; and let the fear of Heaven be upon you<sup>2</sup>.' The first clause offers a protest against the unworthy superstition of a ceremonial righteousness; the second reproves that proud confidence in self which follows on the first liberation from legal service. The two distinct truths which lay at the root of Pharisaism and Sadducæism are recognised together, and each excludes the exaggeration of the other. The historical position assigned to Antigonus is in exact harmony with this teaching. He is said to have been the scholar of Simon the Just the last member of the great Synagogue, and the master of Sadoc and Boethus the founders of Jewish rationalism<sup>3</sup>. The teacher now rises distinct from the Church. Hitherto there had been no schools of faith, no famous *men*; but at length individual feeling found its peculiar expression no less in thought than in action.

*Sadducees*  
(*freedom*).

Sadducæism was the first and boldest expression of the growing passion for freedom. But the type of freedom was sought in Greece corrupted by luxury and scepticism and not in the Prophetic pictures of the spiritual Israel. After the first assertion of man's absolute independence, a doctrine which contained implicitly all

<sup>1</sup> Zunz, p. 36.

<sup>2</sup> *Aboth*, 3. This is said (Adler, p. 32) to be the first instance of the use of *Heaven* for *God*.

<sup>3</sup> The story (from the *Aboth* of R.

Nathan) is given by Raphall, i. p. 161. Socrates, it will be remembered, numbered both Antisthenes and Aristippus among his scholars.

the subsequent tenets of the school, the influence of the Sadducees on Judaism was purely negative. Their existence was a protest against the sufficiency of the Pharisaic system; but they offered nothing to replace it.

While some sought freedom, others, as is always the case, strove to exclude the possibility of its operation. The rise of Sadducæism was coincident with a reaction in favour of tradition. The Pharisees claimed to possess exclusively the full perfection of the Law; and though the spirit by which the ancient writings were dictated passed away, the form in which they were cast still moulded the oral supplements<sup>1</sup> which were added to complete them. The *Halaka* and the *Haggada*—the Rule and the Word—represented in their general scope the Law and the Prophets; and the primary *Midrash* (Interpretation) united precept and exhortation at once with one another and with Holy Scripture<sup>2</sup>. But no

Pharisees  
(ritualism).

<sup>1</sup> The best authorities for early Hebrew literature are: Zunz's *Gottesd. Vortr. d. Juden*, already quoted, which stands alone for critical accuracy and completeness within its peculiar range; Steinschneider's article *Jüdische Literatur*, in Ersch and Gruber's *Encyclopædie* (which has been revised and published in English by the author): Etheridge's *Hebrew Literature*, London, 1856, a very unpretending and useful summary. Hirschfeld's *Geist der Talmudischen Auslegung der Bibel*, Berlin, 1840, is very diffuse and deficient in clearness. Cf. note at the end of this Chapter.

<sup>2</sup> As these words are of frequent occurrence, it may be well to trace their meaning once for all.

(1) The general word for Biblical interpretation in its widest sense (cf. Aben Ezra ap. Buxtf. s. v.) is *Midrash* (fr. *darash*, to investigate and interpret). Hence also an exposition or allegorical interpreta-

tion is called *Darsh* (the result of inquiry); the teacher generally *Doresch*, *Darshan* (interpreter); and the school *beth hammidrash*. The word occurs in 2 Chron. xiii. 22; xxiv. 27. Gesenius gives to *rub* as the radical meaning of the verb: cf. Ges. Thes. s. v.

(2) The practical precept is *Halakah*, a *step*, a *rule*, from *halak*, to go, hence to spend one's life, to live. The comparison of *derek* (via, vita, cultus) shews clearly how a *step* would naturally express a detached principle of life. The cognate form *halikah* (found only in pl.) occurs trop. in Prov. xxxi. 27.

(3) The narrative, extending from the legend to the homily, is *Haggadah*, from *Nagad*, Hiph. *Higgid*, to tell, relate.

Hirschfeld (*Der Geist der Talmud. Auslegung*, p. 13) gives a different and I think an erroneous explanation of the words: *halakah*, *iteratio*, von *halak*, das

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claim was made to original divine legislation. It was said that an oral Law had been given on Sinai, and that this which had been handed down in due succession from the time of Moses, when explained by the sayings of the great teachers, constituted the necessary supplement to the written Law, and completed a perfect code of life of equal and paramount authority in all its parts. It was the work of the Sopherim to collect, of the Tanaim to arrange the substance of this oral Law. Nor was this done hastily. The first formal classification of the contents of the *Torah shebeal Peh*—the *Law that is upon the Lip*—is attributed to Hillel; and the six Orders (*Sedarim*) which he distinguished formed the basis of the work of Akiva and Jehuda, when at length, at the end of the second century, the Mishna—the repetition of the Law—was committed to writing<sup>1</sup>.

*The influence of tradition.*

The popular influence of this secondary Law is everywhere visible in the Gospels. It is absolutely authorita-

Nachgehen, Folgen einer Vorschrift, Mithalten, und 'der Parthei sein.' *Haggadah, dicta, sermones*, von *nagad* sprechen, erzählen, meinen,—Meinung.

<sup>1</sup> The precepts of this oral Law, in allusion to their supposed source, were called *halacoth le Moskeh me-Sinai* (*precepts of Moses from Sinai*). This was the original *kabbalah* (*tradition*), a name applied to the writings of the Prophets (Steinschn. ut supr. p. 361). For centuries this Law was preserved by memory or in *secret rolls* (*megilloth setharim*). At the end of the second century, when the consequences of the defeat of Barkokeba threatened the utter dismemberment of the Jewish nation, it was committed to writing by R. Jehuda († 191 A.C.), and being embodied with other materials in six *Sedarim* (*Orders*) under the name of the *Mishna* (*shanah*), to

*double, repeat*—the word *mishneh* occurs for a *copy* [of the Law] in Deut. xvii. 18, Josh. viii. 32—has remained the central point of all later tradition. Round the *Sedarim* of the Mishna a *complement* of discussions *Gemara* (*gamar, to complete*) was gradually formed, and the whole was completed at Babylon in 498 A.D. The study of the *Mishna* and *Gemara* was properly called *Talmud* (*study, from lamad, he learnt*), and this name was applied to the works themselves. A second *Gemara* (extending to four of the six Orders) was formed in Palestine about the end of the fourth century; and this in combination with a text of the Mishna, slightly differing from the Babylonian, forms the Jerusalem Talmud. On the Jewish interpretation of *Torah* and *Kabbalah* see Taylor, *Aboth*, pp. 119 ff.

tive, and yet absolutely definite. The tradition of the Elders claims the obedience of the faithful; and *teaching with authority*—with independent power—is contrasted with the teaching of the Scribes<sup>1</sup>. But the recognition of such a code in itself marks a crisis of religious feeling. As long as the charter of faith is felt to consist in living principles capable of being clothed in ever-varying forms, no change can render it obsolete or inadequate. If however its terms are once fixed by some temporary interpretation, at the first revolution of thought or position it is found antiquated and insufficient, and that help is sought from tradition which really can be found only in the vitality of the original Law. To invoke tradition as an independent authority is to proclaim that the first Law is dead.

Between the false freedom of the Sadducee and the ritualism of the Pharisee a third course lay open. The Essenes sought rest in a mystic asceticism which promised freedom through the conquest of sense, and true worship in the substitution of the spiritual for the material<sup>2</sup>. Like similar reformers in every age they began by asserting the sovereignty of God to the exclusion of man's freedom<sup>3</sup>. Jews by race, they found

*Essenes*  
(*asceticism*).

<sup>1</sup> R. Eliezer boasted that he had never said anything which he had not heard from his teacher. (Steinschneider, a. a. O. p. 364.)

<sup>2</sup> The relation in which the three parties stand to one another is a sufficient proof that it is unnecessary to seek the origin of the Essenes in any foreign society. The triple tendency ever exists in men, and in times of strong religious feeling will find an outward expression in each case partial and exaggerated, and approaching more or less closely to the corresponding developments of other periods. The

Palestinian origin of the Essenes is rightly asserted by Hilgenfeld, *Die Jüd. Apok.* pp. 245 ff. Alexandrine and Pythagorean influences may have modified the details of the society in the course of time; but the resemblances of the Essenes, Therapeutæ, and Neo-Pythagoreans are explicable on other grounds. The different conjectures as to the origin of the name are examined by Bp Lightfoot in an exhaustive Essay on the Essenes: *Colossians*, pp. 115 ff. He inclines to the sense, 'the silent ones,' from Hebr. *chāshā*.

<sup>3</sup> Joseph. *Antiq.* XIII. 5. 9.

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*The Phari-  
sees and  
Essenes con-  
nected by an  
anxious  
legalism,  
which ap-  
pears in*

their chief bond of union in mutual love as members of a society rather than citizens of a nation<sup>1</sup>. The institution of celibacy and the community of goods reduced the relations of their domestic life to the simplest form; but each detail assumed something of the solemnity of worship. Though ascetics they did not wholly fly from the business and society of men, but living in scattered communities they offered a public testimony to truth, justice, and purity<sup>2</sup>. At the same time, by varied fastings and lustrations and by the study of the sacred books<sup>3</sup>, they aspired towards a closer communion with the unseen world, and claimed to retain among them the gift of prophecy; and 'it is rarely,' Josephus adds, 'that they are found to err in their predictions<sup>4</sup>.'

The school of the Essenes, however different in its final shape from that of the Pharisees, yet sprang from the same causes. A feeling of distrust in life, a faithless unwillingness to tread in the old paths, a craving after the protection of a stern discipline, combined with a zeal prepared for any sacrifice, found satisfaction in the minuteness of an oral Law, or in the self-devotion of a religious rule<sup>5</sup>.

<sup>1</sup> Joseph. *Bell. Jud.* II. 8. 4. ([Hippol.] *Philos.* IX. 18 ff.) Cf. *Antiq.* XVIII. 2; XV. 10. 4. Philo *Quod omnis probus liber*, §§ 12 f.; *Apol.* fr. ap. Euseb. *Prep. Ev.* VIII. 11; Plin. *H. N.* IV. v. 17. The first passage contains the authority for what I have stated, unless a direct reference to some other source is added.

<sup>2</sup> Hilgenfeld (a. a. O. p. 259 anm.) seems to give rightly the sense of Joseph. *B. J.* II. 8. 4: 'They have not one city, but many dwell together in each [of their communities]' (as below *ἐν ἐκάστη πόλει τοῦ τάγματος*). The words thus become consistent with those of Philo and Pliny; but the reading in Hippoly-

tus *μετοικοῦσι*, om. *τοῦ τάγματος*, is more favourable to the common rendering. Some Essenes even regarded marriage as a duty (Joseph. *B. J.* II. 8. 13).

<sup>3</sup> *βιβλοῖς ἱεραῖς ... καὶ προφητῶν ἀποφθέγμασιν*. The *τὰ τῶν παλαιῶν συγγράμματα* (§ 6) seem to have included more than the books of Scripture. (Cf. Hippol. IX. 22.) The Essenes had also private books: *τὰ τῆς αἵρέσεως βιβλία* (§ 7).

<sup>4</sup> He quotes three examples: *Antiq.* XV. 10. 5; *Bell. Jud.* I. 3. 5; II. 7. 3.

<sup>5</sup> The Essenes 'reverenced the Lawgiver next to God,' and their observance of the Sabbath was most

The book of Ecclesiasticus, the sole relic of the Palestinian literature during the Greek supremacy, is marked by the traces of this anxious legalism<sup>1</sup>. Life appears imprisoned in endless rules, and the teacher strives to restore its cheerfulness. Subjection and humility are among the chief virtues<sup>2</sup>. Knowledge is hidden in proverbs and confined in schools. To unriddle dark sayings is the duty of the wise man, though it be 'a wearisome labour of the mind.' He who 'sees a man 'of understanding will get betimes unto him, and wear 'the steps of his door<sup>3</sup>.' The renown of the Scribe is of all the most brilliant and the most enduring<sup>4</sup>. Giving glory to the priest is coupled with shewing fear towards GOD<sup>5</sup>.

The sayings of the later Doctors are still more impressed with the spirit of dependence. The stored mind of the teacher is the source of wisdom, and hope seems surest when it can be referred to old belief<sup>6</sup>. 'Jose the son of Joezer of Zereda said: Let thine house 'be the gathering-place of the wise. Dust thyself with 'the dust of their feet; and drink their words as a 'thirsty man.' 'Joshua the son of Perachja...said: Get 'for thyself a teacher; win for thyself a companion...' 'Abtalion said: Ye wise men be careful in your dis-

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Ecclesiasti-  
cus, and still  
more inthe tradi-  
tional say-  
ings of the  
Doctors.

scrupulous (Joseph. *l. c.*). They offered sacrifices (θυσίας ἐπιτελοῦσι) also, but not at Jerusalem (Joseph. *Antiq.* xviii. 2). Philo however says (p. 457 M.) θεραπεύται θεοῦ γηγόνασιν οὐ ζῶα καταθύοντες...

<sup>1</sup> There cannot I think be any reasonable doubt that the translation was made c. 130 B.C. and that consequently the Hebrew original was written about 180 B.C. It seems probable that old materials were included in the original book, but I see nothing which may not be of

purely Palestinian origin. Cf. Ewald, pp. 298 ff. *Dict. of the Bible*, s. v.

<sup>2</sup> Eccclus. iv. 7; viii. 1, 8, 14; ix. 13; xiii. 2.

<sup>3</sup> Eccclus. xiii. 26; vi. 36.

<sup>4</sup> Eccclus. xxxviii. 24; xxxix. 11. With this compare the corresponding praise of the Law: xxiv. 23—29.

<sup>5</sup> Eccclus. vii. 29—31. At the same time the writer takes a wider view than usual of the extent of God's providence: xviii. 13.

<sup>6</sup> *Aboth*, I. 4, 7, 12.

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'course, lest ye be...cast into a place of bitter waters, 'and the scholars who come after you drink of them 'and die...' 'Hillel said: He who will make himself 'a great name loses his name; he who increases not 'decreases; he who learns not is worthy of death; and 'he who makes use of the Crown [of the Law for his 'own ends] is lost<sup>1</sup>.' 'Shammai said: Make thy doctrine 'sure. Speak little and do much...' 'Gamaliel said: 'Make to thyself a teacher; and get rid of doubt; and 'tithe not often according to conjecture [but with strict 'accuracy]<sup>2</sup>.'

(β) *The Has-  
monæan  
supremacy.*

*A new im-  
pulse given  
to thought  
and writing.*

For a time however the resuscitation of the national spirit supplied the loss of the ancient spirit of the Prophets. The Maccabæan struggles, which averted the danger of a general assimilation of the people to their Grecian rulers, at the same time gave real life to the study of Scripture, and called out new forms of thought and writing. Hitherto the Law had concentrated upon itself the affection and hope of the Jews. Since the Return they had been content to find in this the pledge and foundation of their national stability, anticipating a future which should only confirm and complete the character of the present. But now again, in the heat of contest and under the immediate consciousness of divine help, they felt that the end could not be consummated in a mere 'judgment of the 'heathen,' but fixed their eyes again upon the faded image of Messiah, and saw their fullest hope only through the strife and trials which should accompany His advent. In the moment of victory they knew that its issue was transient. The temporal glory of a conqueror was insufficient to satisfy the hopes of the

<sup>1</sup> *Aboth*, i. 14, according to the rect.  
translation of Adler; the Latin ver-  
sion of Surenhusius cannot be cor-

<sup>2</sup> *Id.* 16, 17.

nation, and Simon was appointed 'governour and 'high-priest for ever until there should arise a faithful 'prophet<sup>1</sup>. A corresponding change came over their literature. The last echo of the Prophets passed away in the book of Baruch, the writer of which, after confession and reproof, describes in the magnificent imagery of Isaiah the future triumphs of Jerusalem<sup>2</sup>. But now Revelation succeeded to the place of Prophecy. It seemed that the time was come when the veil might be raised from the counsels of GOD; and the seer pointed to all things working together for the immediate and final crisis<sup>3</sup>.

In addition to the 'Revelations' of Daniel<sup>4</sup> two

<sup>1</sup> 1 Mac. xiv. 41. Cf. iv. 46; ix. 27. Yet it is *προφήτης*, not *ὁ προφήτης* (John i. 21).

<sup>2</sup> It is extremely difficult to determine the date of the Book of Baruch. Possibly it was written shortly before or after the war of liberation; but on some accounts I should prefer an earlier date. The first part (i.—iii. 8) is evidently derived from a Hebrew original; and the Greek translator of this part probably added the conclusion (iii. 9—end). See *Dict. of the Bible*, s.v.

<sup>3</sup> A Revelation (*ἀποκάλυψις*) with its specific purpose, its artificial plan, its symbolic imagery, its angelic ministrations, possessing at once the unity of a poem and the gorgeousness of a dream, is in itself the last step in the development of Prophecy. It is also the most attractive form in which hope can be offered to a people which has learnt to feel even in the deepest afflictions that they form the turning-point of the world's history. But Revelation differs from Prophecy not only in the details of composition, but also in the point from which it contemplates the future, or rather the eternal. The Seer takes his stand in

the future rather than in the present; and while the Prophet seizes on the prominent elements of good and evil which he sees around him as seeds of the great 'age to come,' the Seer is filled first with visions of 'the last days,' and so passes from those to the trials of his time. In Prophecy the divine and human—intuitive prescience and fragmentary utterance—are interwoven in one marvellous web. In Revelation the two elements can be contemplated separately, each in its most active vigour, distinct predictions and elaborate art. As a natural consequence, Revelation invites imitation as well by its artificiality as by its definiteness: its form is human, and its subject-matter limited and uniform. And thus, while few have ventured to affect the style of the ancient Prophets, 'Apocalypses' have rarely been wanting to embody the popular belief of those enthusiasts who in all ages antedate the final judgment of the world, and see in passing events nothing but certain signs of its near approach.

<sup>4</sup> This is not the place to enter on the question of the date of the Book of Daniel in its present form; but I

(a) *Apocalypses*.  
Hench.  
4 Esdras.

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Jewish Apocalypses still remain, the Book of Henoah and the so-called fourth Book of Esdras, which shew with singular clearness in what way the writings of Daniel served as the foundation for later dreams. Both exist only in translations, but have otherwise, as it appears, but few deviations from their original form. The former is evidently of Eastern and probably of Palestinian origin, while the latter with equal certainty may be ascribed to Egypt. Both contain numerous data which seem to point to the period of their composition, but at the same time these are so ambiguous as to have received the most various explanations. Without entering into the details of the question, it appears most probable that the books were written at periods separated by about a century, Henoah during the later times of the Græco-Syrian empire, and Esdras when the power of Rome was everywhere dominant in the East and Octavian undisputed master of the empire<sup>1</sup>. But however this may be, there can be no doubt that both Apocalypses represent purely Jewish notions; and dealing with the problems which Christianity solved, at no long interval from the time when the great Answer was given, they yield in strange interest to few records of antiquity. Even in respect of style as well as of substance they repay careful study. The spirit of GOD'S ancient people is indeed no longer clothed in the utterance of divine Prophets, but it is not yet shrouded in

may be allowed to remark that the canonicity of the book depends on the judgment of the Jewish Church, and not on the date of its composition. If it can be demonstrated that it belongs to the Maccabæan era, it remains just as much as before a part of Scripture, and a divine comment on history. See *Dict. of the Bible*, s. v.

<sup>1</sup> The general character of the book at first sight suggests a date shortly after the destruction of Jerusalem, and this has been adopted by Gfrörer, Wieseler, and Baur; and the description of the 'three heads' (c. 11) appears to point to the times of the Triumvirates. Cf. Hilgenf. p. 218 ff.

a dress of idle fables. There are symptoms of increasing degeneracy and faithlessness in the later book, but when Henoch and Esdras were written the words of Inspiration were still powerful to rein the fancy and shape the visions of seers, and the wildest imaginings which they contain make little approach to the trifling of the Talmudists<sup>1</sup>.

At the time when prophetic hopes thus reappeared under the form of Revelations, prophetic history gave rise to those striking narratives of individual life, Tobit and Judith, which present the popular ideal of virtue, courage, and patience. For these the book of Esther offered a Scriptural model, as that of Daniel for the Apocalypses, and Ecclesiastes for the books of 'Wisdom.' Nor can it be unworthy of notice that the latest books in the Canon offer a complete parallel in theme and manner to the works which followed, while they are clearly distinguished from them even by outward marks of power and originality. As time advanced, imagination supplied the place of vision, and fiction was substituted for history.

(b) *Didactic narratives.*

The book of Tobit is at once the oldest, the most natural, and the most beautiful, of the scenes of later Jewish life. The legalism of Jerusalem is softened down in the regions of the far East, and it would be impossible to find a more touching image of holiness and piety, according to the then current type, than that of the Israelite captives at Nineveh. The various ties of family relationship are hallowed by the presence of pure love. The righteousness of works appears in deeds

Tobit.

<sup>1</sup> Compare, for instance, the allusion to Leviathan and Behemoth in Henoch lx. 7, with the well-known Talmudic legend. The fourth book of Esdras contains the legend

in a transition state, vi. 49—52.

The Apocalypses of Henoch and Esdras will come under notice more particularly in the next chapter.

Chap. i.	of affection and mercy rather than in forms of mere ritual. The power of private prayer is exalted by its manifold success. The belief in the eternal purposes of GOD is firm and constant; and hope is proportionately clear and strong. The book of Judith is conceived in a far different strain. The ordinary relations of a household are changed for the most terrible dangers of war: holiness in living for valour in daring. It was written apparently when a season of conflict was still impending, and the memory of deliverance still fresh. A woman, and she a widow, is able to overcome the captain of 'the king of all the earth' by the power of the GOD of her fathers. 'There is none that may gainsay her words' or her confidence; and why should Israel tremble before Syria? Faith can yet do what faith has done <sup>1</sup> .
Judith.	
1 Maccabees.	The first book of the Maccabees is the only Palestinian record of the heroic struggle which was inspired by such a hope, and is simple, natural, and accurate. The second book, of African origin, is more ambitious, and at times legendary; but both are destitute of that Prophetic insight which elsewhere makes the chronicles of the Jews a commentary on the fulfilment of the divine counsels <sup>2</sup> .
2 Maccabees.	
2. <i>The Jews in Egypt.</i> <i>The Septuagint</i>	The relics of the ante-Christian literature of Palestine terminate <sup>3</sup> with the first book of Maccabees; but meanwhile the Jewish spirit in Egypt had not been inactive. The Greek Bible had preserved that real union with ancient Israel which the disuse of the Temple-service

<sup>1</sup> The numerous recensions in which the Books of Tobit and Judith—like those of Esther and Daniel—exist is a sufficient proof of the wide popularity which they enjoyed. Cf. Fritzsche, *Exeg. Handb. Einl. Tob.* §§ 3—8; *Jud.* §§ 2—5.

<sup>2</sup> In the article *Maccabees* in the

*Dict. of the Bible* I have endeavoured to sketch the religious condition of the Jews at the time.

<sup>3</sup> The *Book of Jubilees* perhaps may be added, cf. ch. II. i. i. 8. The Targums were rather the gradual embodiment of traditions than spontaneous literary works.

had threatened to destroy; and from the first the growth of independence and thought was more rapid among the Jews of Alexandria than among those of Palestine. The city itself was not stamped with the impress of any distinct nationality, and controversy was inevitable in a place where every system found its representatives. But the Law and the Prophets still continued to guide the philosophy of the Dispersion; and the Greek dress in which they were clothed prepared for after-times the means of expressing intelligibly the principles of Christianity. The history of the LXX. is obscure and perplexed<sup>1</sup>. This however at least is clear, that the Pentateuch was translated first, no long time after the first settlement of the Jews, and that the other books were added at various intervals before the middle of the second century B.C.<sup>2</sup> The character of the Alexandrine Church has not failed to influence the translation; and in some respects it is rather an adaptation than a reproduction of the original. Even in the Pentateuch the traces of a growing refinement are discernible. The most remarkable anthropomorphic phrases are softened, and 'the glory of the Lord' is substituted for His personal presence. Some preparation at least is made for the distinction of the Creator from JEHOVAH; and the narrative of the creation is moulded according

modified the  
original  
text, and

<sup>1</sup> The work of Hody, *De Bibliorum Text. Orig.*, Oxon. 1705, is still the most important original investigation of the LXX. Frankel (*Vorstudien zu der LXX.* Leips. 1841) deals well with details of language and orthography. Grinfield (*Apology for the LXX.* London, 1850) pleads for the authority of the translation.

<sup>2</sup> It is a coincidence too remarkable to be left unnoticed, that about the same time at which the transla-

tion of the Pentateuch was completed, Manetho, an Egyptian priest, published in Greek the first authentic account of the Egyptian history and religion based upon the original records. Once again Egypt and Israel came in conflict. The writings of Callimachus illustrative of Greek mythology, and of Aratus on natural phenomena, belong to the same period. Cf. Carové, *Vorhalle des Christenthums*, p. 176, Jena, 1851.

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*fixed a theological dialect.**The growth of Hellenism.*

to the current conceptions of a primary ideal world and of the constitution of man's nature<sup>1</sup>. The variations in the Prophets are still more remarkable; and it seems difficult to explain the omissions which occur, except by supposing that there was some intentional reserve in publishing the expected glories of Messiah<sup>2</sup>.

But the LXX. performed a still greater work than that of extending a knowledge of Judaism to the heathen world: it wedded Greek language to Hebrew thought, the most exact form of expression with the most spiritual mode of conception. The intellectual vocabulary of the civilised world was claimed for religious use, and theology became a science. Active speculation followed as a necessary result. The gifts and promises of Revelation were compared with the faculties and wants of man. Traditional faith and new philosophy were examined and combined with various success; and the two events which mark the widest divergence of the Alexandrine from the Palestinian Jews belong to the same generation, and synchronize with the Maccabæan struggles. About the same time that the temple of Leontopolis was built, Aristobulus, a Jewish follower of Aristotle<sup>3</sup>, gave the first real impulse to that mystical and Hellenizing tendency which was afterwards supposed to characterise the synagogue and church of Alexandria. The two facts mutually explain one another; for the growth of wider views of the purposes of the Law and a more spiritual perception of its precepts might seem to

<sup>1</sup> Cf. Gfrörer, a. a. O. II. 8 ff.; Dähne, II. 1 ff. Frankel, p. 176 ff.

<sup>2</sup> Grinfield, p. 74, with reference to Isai. ix. 6.

<sup>3</sup> With regard to the development of Jewish thought at Alexandria, it is important to remember that the pursuit of philosophy was of late

introduction in the city, and that the form first current was the Peripatetic. Platonism was only a reaction against scepticism, which springs naturally from an exclusive study of the abstract or useful sciences. Cf. Matter, *Hist. de l'École Alex.* III. p. 153 ff.

justify the abandonment of the literal Sion. The time was come, it was said, when there should *be an altar to the Lord in the midst of the land of Egypt*, as the Prophet had spoken; and when Egypt should be *blessed as God's people*<sup>1</sup>.

The voice of Paganism itself was now boldly used to attest the supremacy of the faith of Israel. In his commentary on the books of Moses<sup>2</sup> Aristobulus introduced a long Orphic quotation, which must have been cast in a Jewish shape either by himself or by some one of his countrymen. The adaptation—for it seems to have been an adaptation rather than a forgery—was not without excuse, and found abundant parallels. Orpheus seemed to stand apart from the later forms of polytheism in the depths of a mysterious antiquity, and thus the reminiscences of a patriarchal tradition could be attributed to him without unnatural violence. In like manner the Sibyl occupied an independent position in the religions of Greece and Rome. If Orpheus represented the recipient of a primæval revelation, the Sibyl was an embodiment of the teaching of nature<sup>3</sup>. The writings of a Jewish or Chaldaic Sibyl contain probably the earliest fragments among the Sibylline verses; and the very fact of their existence and currency is a proof of

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Aristobulus.

The Jewish  
Sibyl.

<sup>1</sup> Isai. xix. 18, 19, 25. Joseph. *Antiq.* XIII. 3. Cf. Hieron. *Comm. in Isai.* v. l. c.

<sup>2</sup> Βιβλίου ἐξηγητικὰς τοῦ Μωϋσέως νόμου, Euseb. *H. E.* VII. 32. The fragments of Aristobulus are preserved in Euseb. *Præp. Evang.* VII. 13, 14; VIII. (8), 9, 10; XIII. 12. The passages quoted by Clement of Alexandria recur in Eusebius. The objections to the authenticity of the fragments are quite insufficient. Cf. Gfrörer, *Philo*, II. pp. 71 ff.; Dähne, II. p. 73 ff.; Ewald,

IV. p. 294 n.

<sup>3</sup> *Oracula Sibyllina.....recensuit* .....T. H. Friedlieb, Lipsiæ, 1852. Cf. Hilgenfeld, *Die Jüdische Apokalyptik*, Jena, 1857, pp. 53—90. The text however is still extremely corrupt. The second edition of the Sibylline Oracles by C. Alexandre (Paris, 1869) is the most convenient, and with the *Excursus* by the same author (Paris, 1856) gives an exhaustive review of the literature of the subject.

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the growing sympathy between Jew and Greek. 'GOD,' it is said, 'dwells in all men, the test of truth in common 'light'.<sup>1</sup> His people are no longer only ministers of His vengeance—this office is reserved for the 'barbarian 'rule' of Rome<sup>2</sup>—but 'they shall be guides to all men 'unto life'.<sup>3</sup> The corruptions of heathendom are traced to their first source in the confusion of tongues; and the triumphs of the true faith are pursued till it becomes the religion of the whole earth, till 'prophets are made 'kings and judges of the world,' and a heavenly peace is restored to nature and man<sup>4</sup>. In this respect the Sibylline writings stand alone as an attempt to embrace all history, even in its details, in one great theocratic view, and to regard the kingdoms of the world as destined to form provinces in a future kingdom of GOD.

Philo

The writings of Philo exhibit the maturity of Alexandrine thought which was thus early directed to subtle allegory and wide hope. They bear few marks of originality or order, and must be regarded as the epitome and not the source of a system. Their characteristic is meditation and not thought: their source the accumulated treasures of the past, and not the opening of any new mine: their issue eclecticism, and not discovery. They may shew how far men had advanced, but they open no way for future progress. Filled with the most profound belief in the divinity of the Jewish Law, and not uninstructed in the philosophy of Greece, Philo endeavours to shew the real unity of both, or rather to find in Moses the true source of the teaching of Plato and Aristotle. The spiritual instinct which had softened down the anthropomorphic language of the Pentateuch in the

<sup>1</sup> Prol. 18. Cf. III. 262.<sup>2</sup> III. 638, 520.<sup>3</sup> III. 195.<sup>4</sup> III. 781; 367 ff.; 784 ff. Cf. pp. 90 ff.

LXX. translation led Philo to explain away the traces of it which still remained. The divine Logos, at once the Reason and the Word of GOD, is brought into close and manifold connexion with the world, while JEHOVAH (τὸ ὄν, rarely ὁ ὤν) is farther withdrawn from it. With the fullest consciousness of the work which the Jews had to discharge as teachers of mankind, Philo saw no way in which the work could be accomplished but by the perpetuation of the ordinances of the Law. He felt that the details of ritual were more than symbols of abstract ideas, but he found no antitype to substitute in their place. And thus while his spiritualism retained the restrictions of the old faith, it removed it from the reach of the simple. So far from *preaching a Gospel to the poor*, it took away from them the outward pledge of it in which they trusted. Its tendency was to exalt knowledge in place of action: its home was in the cells of the recluse, and not in the field or the market; its truest disciples were visionary *Therapeutæ*, and not Apostles charged with a Gospel for the world, *debtors alike to Jew and Greek*.

The society of the Therapeutæ<sup>1</sup> was indeed the practical corollary of Alexandrianism. The same tendency which had produced the society of the Essenes in Palestine found a new development on the borders of Lake Mœris. The discipline and occupation of these ascetics seemed to offer so clear an image of later monastic life that Eusebius claims them as Christians, and probably they furnished the model on which the first Egyptian communities were framed. They differed from the Essenes both in the object of their pursuit and in the austerity of their rule. The examination of the deeper symbolism of Scripture was a congenial employ-

The Thera-  
peutæ.

<sup>1</sup> Philo, *De Vita Contemplativa*, throughout.

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ment to those whose external position had long shut them out from the literal observance of the Law; and the open corruption of the court of the Ptolemies naturally called out the antagonism of an excessive self-denial. The active work which formed an essential part of the system of the Essenes found no place in the cells of these Alexandrian devotees. For them the 'whole day from sunrise to sunset was spent in mental 'discipline;' their one study was to investigate the inner meaning of their national philosophy contained in the 'holy writings.' The use of hyssop to give flavour to the ordinary diet of bread and salt and water was regarded as a delicate luxury. They sought only to appease the appetites and not to gratify them. But the satisfaction of bodily wants was often forgotten in the pursuit of wisdom; and at all times 'meat and drink' were held unworthy of the light. In one respect only they shared in common pleasures, when on their weekly vigil they recalled in sacred hymns and dances the great song of Moses and Miriam, adapting the rich resources of Grecian poetry and music to their divine themes.

*The Book of  
Wisdom.*

The Book of Wisdom is the noble expression of a mind which might have sought rest and joy in this meditative life; nor need it be a matter of wonder if the clearest foreshadowing of some of the truths of Christianity proceeded from such a source: if the attributes of the Divine Wisdom were gathered to something of a personal shape, and the workings of its powers extended to the whole world, by men who lived in the contemplation of God's dealings with mankind. Yet it is Wisdom, not the Word, and much less Messiah, which is exalted by the poet as 'the creative, preserving, guiding, power.' To the recluse far from the rude struggles of life—from 'the publicans and sinners' of a suffering world—it might

seem enough to paint the glories of Wisdom and gaze for ever on the picture, but Wisdom, cold and partial, could not be the truth for which creation was looking<sup>1</sup>.

For this last growth of Judaism, if the fairest, was still premature and fruitless. In its essence it was the ideal of heathen religion and the negation of Christianity, because it raised the soul in isolation from the earth and excluded all regard to the outer work of life and redemption. It was equally partial in its application and in its scope. It addressed only one part of man's nature, and one class of men. It suppressed the instincts of civil and domestic society, which Christianity ennobled: it perpetuated the barriers which Christianity removed: it abandoned the conflict which Christianity carries out to victory. Yet even thus the mystics of Egypt and Palestine maintained a practical belief in the necessity of a spiritual faith. Their own existence was a sign of 'the last times,' but they could not interpret it. They witnessed that Judaism in its literal acceptance was insufficient to fulfil the desires of men; but they could not proclaim, as did John the Baptist, the near approach of a coming kingdom.

A retrospect of the manifold vicissitudes of the history thus briefly sketched will shew the rich variety of discipline by which the Jews have been moulded, and the work which they were fitted to perform in the Apostolic age. The spirit of the Law and the Prophets had been embodied in every great typical form. The several phases of partial and independent development were now completed. Judaism had existed in the face of the most varied nationalities, and had gained an elasticity

Chap. i.

*The general character of Alexandrianism.*

*Summary of the condition of the Jews.*

<sup>1</sup> The other side of the picture is given in the account of 'the righteous man' (c. ii. 10 ff.). The importance of this passage will be

felt by comparing v. 13 (παῖς κυρίου) with Is. lii. 13 ff., and Acts iii. 13, 26; iv. 27, 30.

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of shape without losing its distinctness of principle. But each concrete system which was substituted for the faithful anticipation of the Messianic times led in the end to disappointment and confusion, and the scattered exiles were unable to spiritualise the nations among whom they sojourned. The hierarchy which seemed so full of life in the age of Ezra at last degenerated into a mere sect. The kingdom which had been thought to herald the final triumph of the nation ended in a foreign usurpation. The alliance with Greek philosophy had led on the one hand to an Epicurean indifference, on the other to an unpractical mysticism. But meanwhile the principles which lay at the basis of these partial efforts had gained a substantive existence, and were silently working in the whole people. The truths which had been felt once still lived even under the ruins of the systems which had been reared upon them. Law, freedom, thought, an intense national pride, and a world-wide dispersion, a past bright with the glories of a Divine Presence, a present lost in humiliation, a future crowded with pictures of certain triumphs, combined to fashion a people ready to receive and propagate a universal Gospel. A missionary nation was waiting to be charged with the heavenly commission, and a world was unconsciously prepared to welcome it.

*The corresponding change in Heathendom.*

*A period of criticism.*

The influences which had moulded the Jewish people during the three centuries preceding the Christian era were not confined within that narrow circle. The age of Alexander was the culminating point of Greek thought as well as of Greek power. Afterwards the scholar occupied the place of the poet, and a period of criticism followed a period of creation. Aristotle, Pyrrhon, and Epicurus, brought the last new elements into the system of ancient philosophy, and their successors combined,

arranged, methodised, but opened no new ways of knowledge<sup>1</sup>. The same interval which matured the fullness of Jewish hope served for the development of the final issues of Greek wisdom. And yet more than this: as the Jewish nationality was broken up by their wide dispersion, so the great tides of Western conquest swept away gradually the barriers by which the world had been divided, and colonisation followed in the train of conquest. The citizen of Rome passed from province to province, and if he borrowed the Greek language it was to assert the Roman supremacy. As a necessary consequence the power of paganism everywhere gave way. If philosophy had undermined its theoretical basis, national intercourse had weakened its practical effects. The life of paganism lay in its speciality. Pagan belief was in each case the religious expression of some particular region: the peculiarities of the creed were bound up with the character and history of its birthplace. Beyond its native limits its true vitality ceased, and all that remained was a spasmodic action. At the time when the Jew had discovered in his faith a germ of universality unknown before the dispersion, other religions were proved vain by their narrowness. The gods of Greece had faded away into dim shadows; and Rome after she once left the borders of Italy had no true gods, but admitted to a comprehensive Pantheon the deities of each conquered race. Throughout the West the religion of the state and the religion of the citizen were divorced. Faith was dying, and yet the desire of faith was evident: the old temples were deserted, and the wildest mysteries found eager votaries.

Chap. i.

*The dissolution of nationalities and*

*of national religions.*

<sup>1</sup> See the article *Philosophy* in the *Dict. of the Bible*, in which there is given a general survey of the development of Greek philosophy.

## Chap. i.

*Meanwhile  
the catholic  
powers sur-  
vive: Greek  
literature  
and Roman  
right.*

*And philo-  
sophy by  
analysing  
man's pow-  
ers and  
instincts  
prepared the  
way for their  
harmonious  
combina-  
tion.*

But if Greece and Rome alike failed to found a universal religion, they shewed its possibility. Each in its turn had exerted a power capable of uniting all men by a moral influence. Greece had left a universal literature and language by seizing the general laws of beauty and thought. Rome had founded a universal empire by asserting with instinctive justice the great principles of right in her dependent provinces. The idea of a common humanity transcending the differences of race and time was outwardly established by the help of thought and law<sup>1</sup>.

For the universal powers of Greek language and Roman right were not all which heathendom laid at the foundation of Christianity. The great work of Greek philosophy had been to distinguish the various elements which were confused in the popular idea of religion, that they might be prepared for a harmonious combination. Theology, morality, law, worship have been so long and so clearly apprehended in their separate scopes, that it is often forgotten that they were once entangled in one complex notion. Step by step the great masters of antiquity advanced towards the truth which they divined. From the study of the universe they passed to the study of man, marking his varied relations, analysing his distinct faculties, and asserting the manifold instincts by which he is impelled, even while it remained impossible to reconcile them. Partial truths obtained their boldest expression, freedom and fate, a life purely sensuous and a life purely intellectual, man's body enthroned and imprisoned, Epicurism and Stoicism: such was the final contrast which St Paul found at Athens, and which Christianity harmonised.

<sup>1</sup> Compare the marvellous description of the power of universal law (*quam M. Tullius pene divina voce*

*depinxit*) quoted from Cicero by Lactantius, *Instit.* vi. 8 (Cic. *de Rep.* iii. 22).

Even in their negative aspect the results of systems as varied as the elements of human nature were an important preparation for the Gospel, and were in themselves an exhaustive commentary on Natural Religion, defining the extent of its domain and the nature of its independence<sup>1</sup>. The central principle which should bind all men into one family and unite earth to heaven—if heaven indeed existed—had been sought in nature, in individual reason, in civil life, and all that magians, philosophers, statesmen, had found were fair shadows, noble and bright at first, but resolving themselves into terrible spectres. The religions of the East had sunk into degrading superstitions and strange sorceries. The speculations of Greece had been directed into countless channels all leading to blank scepticism. The organisation of Rome was on the point of becoming the mere machinery of a military despotism. Everywhere idolatry had wrought out its fearful issues, and shameless wickedness had corrupted the streams of social life.

Nor can it be urged with justice that this picture of the exhaustion of ancient life ceases to be true if we look beyond the limits of the Roman empire. The religions of India and Scandinavia contained no element capable of renovating a world; and though it is impossible to penetrate far into the darkness in which their beginnings are shrouded, they appear to have fostered forms of corruption and barbarism more desolating than the paganism of the West. The Northmen were gathering strength for a contest yet distant: the masses of Eastern Asia were in some sense condemned by nature to slavery. In one case civilisation was not yet possible, in the other it was essentially defective. And in estimating the

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*But philosophy could not solve the problem it proposed.*

*Nor was the case otherwise beyond the limits of the Roman Empire.*

<sup>1</sup> Let any one, for instance, compare Arist. *de Anima* III. 5 with 1 Cor. xv.

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nature of an epoch it is sufficient to regard the great centres of civilisation. The drama of history is ever enacted upon a narrow stage. Fresh characters enter and play their parts in due course, but till then they have no influence except through others. The world has its representative nations to whom its fortunes are entrusted, and who truly express its condition; and in this sense the Roman Empire at the beginning of the Christian era was no less really than popularly identical with the civilised world<sup>1</sup>.

*A solution  
sought in the  
Roman Em-  
pire; but*

But in the midst of disappointment and exhaustion hope still lived. There was a vague presentiment abroad that a new period was drawing near; and the triumph of material power appeared to offer the blessings which Christianity realised. The birth of Augustus is said to have been accompanied by prodigies which declared him to be the future master of the earth, and old legends revived in his person<sup>2</sup>. Time seemed to fulfil the auguries. The beginnings of the Empire gave promise of a government able to maintain the welfare of the world; and the lull of general peace by which it was ushered in was welcomed as the inauguration of the new era. The nations were gathered into one, and a ruler such as the world had not seen claimed them as his inheritance. At such a time even outward unity might well seem to promise secure happiness. The state, which was always the real object of a Roman's devotion, had found a personal embodiment; and the people were willing to concede to the Emperor the divine titles which he claimed<sup>3</sup>. The stern image of Might was decorated with

<sup>1</sup> Ἡ οἰκουμένη.

<sup>2</sup> Suet. *Oct.* c. 94. The whole chapter is very curious.

<sup>3</sup> The climax was reached by Domitian whose edicts ran, 'Dominus

et Deus noster sic fieri jubet' (Suet. *Domit.* c. 13). Cf. Tac. *Ann.* i. 10. Salvador, *Hist. de la dom. Rom.* i. 334 ff. Compare *The two Empires*, in the *Epp. of St John*, pp. 268 ff.

something of oriental splendour. The verses of the Sibyl had already passed from Alexandria to Rome; and in painting the future the legends of the Golden Age were combined with the prophetic expectations of the East.

For it was on the East that hope rested. The strange traditions of India and China are well known; but in their present form they seem to have received something of a Christian colouring, though the Jews must have carried with them in their dispersion the great outlines of their national faith<sup>1</sup>. In Palestine these outlines had been filled up in times of spiritual trial. The Messianic promises had grown purer and clearer by the ordeal of persecution and suffering; and the people which was of all the most despised cherished a belief which was noblest in the time of its distress. The Jew knew that a spiritual kingdom would come, of which the Roman empire was but a faint and partial image; and by certain signs he felt its near approach. His view might be imperfect or distorted, coloured by the hope of material triumph or clouded by thoughts of vengeance, yet his eye was fixed heavenward, and he stood ready for the conflict. The spectacle is one of sublime interest; and to understand the fulness of the Jewish faith it is necessary to go back once more and trace the outlines of the Messianic hope as it was gradually shaped through long ages of discipline, after the dispensation of the Prophets had closed.

*hope still  
looked to  
the East.*

<sup>1</sup> Cf. Huc's *Christianity in China*, I. p. 11. Schlegel's *Philosophy of History*, p. 136 (Eng. Trans.).

## NOTE ON CHAPTER I.

The following slight synopsis of Jewish literature will serve as a clue to much that will be said afterwards. [Alexandrine writers and works are distinguished by Italics.]

- 3rd Cent. B.C. ANTIGONUS of Socho.  
 The *Pentateuch* translated into *Greek*; the other books of the Old Testament at various times afterwards.  
 Baruch i—iii. 8.  
 The *Septuagint* completed.
- 2nd Cent. B.C. ARISTOBULUS (fragments).  
 Jesus the Son of Sirach (*Ecclesiasticus*); Sepher Ben Sira perhaps contains fragments of the original book.  
 Tobit.
- 170 or 63 The Psalms of Solomon. *Greek*: Fabr. *Cod. Pseud. V. T.* i. 914 ff. Hilgenfeld *Mess. Jud.* 1869; Fritzsche, *Libri Apocr. V. T.* 1871.
- 150 *Additions to Daniel and Esther.*
- (?) Judith.
- (?) *Baruch*, the present recension.  
*Jewish Sibylline Oracles.*
- 120 The Apocalypse of Henoah (earliest parts). (*Æthiop. Trans.*)  
*Ecclesiasticus* translated into *Greek*.
- (?) *The Wisdom of Solomon.*  
*EZECHIEL* (fragments).  
 The elder PHILO.  
*The Book of Jason* on which 2 Macc. was based.
- 1st Cent. B.C. 1 Maccabees (*Greek Trans.*).  
 90 2 Maccabees.  
*The Letter of Jeremiah.*
- (?) 3 *Ezra*, translation and revision of the Hebrew book.  
 4 Maccabees.  
 4 *Ezra* (*Æthiop. Ar. Lat. Trans.*).
- (?) *Prayer of Manasses* (cf. Fritzsche, *Exeg. Hand.* p. 158).  
 3 Maccabees (perhaps later).  
 HILLEL.  
 SHAMMAI.

- 1st Cent. A.D. Targum of Onkelos on the Pentateuch (Zunz, p. 62).  
 Targum of Jonathan Ben Uzziel on the Prophets (*id.* p. 62).  
 GAMALIEL.  
*PHILO* (c. 20 B.C.—50 A.D.).  
 Assumptio Mosis (Lat.).  
 The Book of Jubilees (*Æthiop. Trans.*).  
 JOSEPHUS (47—c. 100 A.D.).  
 [Testaments of the xii Patriarchs (original form).]  
 Apocalypse of Baruch (Lat.).  
 AKIVA (†122 or 135).  
 R. MEIR.  
 Pirke Aboth (in part).
- 2nd Cent. A.D. xxxii. Middoth of R. Eliezer (Zunz, p. 86).  
 Megillath Taanith (fragm. *id.* p. 127).  
 [Ascensio Isaïæ (original form).]  
 SIMON Ben Jochai.  
 JEHUDA Hannasi, or Hakkodesh, or Rabbi (†190).  
 Elements of the Books Jetzira and Zohar.
- 3rd Cent. A.D. Mishna.  
 Sifra debe Rab (on Leviticus: Rab †243).  
 Sifri debe Rab (on Numbers and Deuteronomy).  
 Toseftas (addenda) of R. Chija and R. Hoschaja.  
 Seder Olam (Zunz, p. 86).
- 4th Cent. A.D. Mechilta (on part of Exodus, Zunz, p. 47).  
 Sifri Sutta (fragm. on Numbers, *id.* p. 48).  
 Malacath Hamashecan (*id.* p. 81).  
 Bereshith Rabba (except the last five chapters, *id.* pp. 174 ff.).  
 Jerusalem Gemara (Talmud).
- 5th Cent. A.D. Babylonian Gemara (Talmud).

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## CHAPTER II.

### *The Jewish Doctrine of Messiah.*

Οὐχ ἑαυτοῖς ὑμῖν δὲ διηκόνουν αὐτά. I S. PETER, i. 12.

Chap. ii.

*The Biblical  
doctrine of  
Messiah in  
the Patri-  
archal,*

THE book of Genesis connects the promise of Redemption with the narrative of the Fall<sup>1</sup>. At each crisis in the providential history of the world this promise was brought within narrower limits, and illus-

<sup>1</sup> The various works on the growth and form of the Jewish doctrine of the Messiah, particularly after the close of the Prophetic era, seem to me to contain materials for a history of the doctrine rather than the history itself. Schöttgen (*Horæ Hebraicæ et Talmudicæ*, Dresd. 1733—42) has accumulated a most valuable collection of Jewish traditions, but, to omit minor inconsistencies, he exhibits no critical perception whatever of the relative value of the authorities which he quotes, and often seems to me to misinterpret the real tenor of their testimony. The writers who have followed him have for the most part confirmed his errors. Nork (*Rabbinische Quellen* u. s. w. Leipzig, 1839), who has collected with fair accuracy the sum of Hebrew tradition, is most offensive and unjust in the use which he makes of it. Gfrörer (*Das Jahrhundert des Heils*, Stuttg. 1838) has given the best general view of the subject, but he is not free from the great faults of Schöttgen, which found their natural issue in Strauss' *Leben Jesu*. As a correction to these exaggerated pictures of the completeness of the Jewish doctrine of Messiah the remarks of Br. Bauer (*Kritik der Evang. Gesch.* 1. 391 ff. Leipzig, 1846) on the non-existence of any such clear doctrine, however exaggerated they

may be on the other side, are worthy of consideration. Ebrard's answer (*Kritik der Evang. Gesch.* pp. 651 ff. Erlangen, 1850) seems to me partial and inadequate.

Bertholdt's *Christologia Judæorum* (Erlangæ, 1811) possesses no distinctive or critical value, and Bp Blomfield unfortunately relied upon him in his *Dissertation upon the traditional knowledge of a promised Redeemer* (Cambr. 1819) for the state of Jewish belief in our Lord's time. Hengstenberg's *Christology* (Eng. Tr. Edinb. 1856, Vols. 1. II.) is rather a collection of criticisms on the Messianic passages of the Old Testament than a connected view of the doctrine; and the same remark applies to Pye Smith's *Scripture Doctrine of Messiah*, Lond. 1837.

[To these books must be added Hilgenfeld's *Messias Judæorum...* Lips. 1869, which gives a collection of texts; Drummond, *J. Jewish Messiah*, London, 1877; Schürer, *Gesch. d. Jüd. Volkes...* II. 417 ff. (1886), and, above all, Stanton, V. H. *The Jewish and the Christian Messiah*, Edinburgh, 1886. The book of Vernes, *Histoire des Idées Messianiques*, Paris, 1874, has no value. The *Christus* of A. Schumann supplies a convenient summary of the Biblical teaching on the subject.]

trated by fresh details. After the Flood one of the sons of Noah was especially connected with the future triumph of God<sup>1</sup>. Abraham was called, and the assurance was given to him that the blessing of the earth should spring from his seed. The fortunes of the twelve Patriarchs were prophetically foreshadowed, and the sceptre was assigned to Judah. But up to this point no personal trait of a Redeemer was given<sup>2</sup>. Hope was turned from mankind generally to a race, a nation, a tribe; but in accordance with the simplicity of early faith it was left otherwise vague and distant.

The legislation of Moses contained the next revelation of 'the great age to come,' and the first description of the Prophet by whom it should be inaugurated. The Law from the first exhibited the image of a nobler Law; and that which was permanent and essential in the relation which it established between God and man was transferred to a future Lawgiver. At the same time the hope of the world was definitely centred in Palestine by the witness of a heathen seer. The promise of Moses was confirmed by the unwilling testimony of Balaam, who looked forward to the triumph of the Jewish race and the Jewish King, and condemned himself; just as in after times Caiaphas admitted the necessity of Christ's sacrifice, and condemned his nation.

The establishment of the kingdom gave occasion for a further enlargement of the conception of Messiah's person and work, and a narrower limitation of the stock from which He was to spring. One family was selected from the chosen tribe; and the 'sceptre' was now

*Mosaic, and*

*Regal periods,*

<sup>1</sup> Gen. ix. 27. The rendering of Onkelos, whatever may be thought of its correctness, makes this more clear: *Dilatet Deus Japheth: et habitare faciat gloriam suam in taber-*

*naculis Sem.*

<sup>2</sup> The doubtful term *Shiloh* (Gen. xlix. 10) cannot be urged against this view.

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reserved for the Son of David. The later period of the kingdom saw the gradual unfolding of the idea of the future king. He reaches his throne through suffering. Human tyranny served to place in clearer light the fullness of Messiah's love; the idolatrous faithlessness of the people brought out the irresistible persuasiveness of His teaching; the growing consciousness of sin witnessed to the efficiency of His priestly intercession.

*and in the  
Captivity.*

The Captivity completed the circle of the Messianic hopes, by turning the eyes of the people to the divine glory of the coming king, and the universal extent of His dominion. The Son of David was recognised under the wider title of the Son of Man; and His kingdom appeared as the last and mightiest of the monarchies of the world.

*General  
results.*

In this way the earliest hope of mankind was centred in a Person; and the image of the future Saviour was drawn from the varied forms in which God made Himself known in the history of the chosen people. The same discipline which shaped their character chastened and ennobled their hopes. The old hope gave birth to a new one, and yet survived the transformation, because it was true though partial; and at the close of the Prophetic era three great Messianic types remained, the Mosaic, the Prophetic, the Apocalyptic—representing in some degree the three periods of inspired teaching; and according as these different types were adopted exclusively or variously combined, so the faith of later generations was dwarfed or enlarged.

*The Apocryphal books  
silent as to  
Messiah,  
but*

1 Macc. xiv.  
41.

The Apocryphal books, as is well known, contain no reference to a personal Saviour. The first book of Maccabees records the decision of *the Jews and the priests that Simon be ruler and high priest for ever* (εἰς τὸν αἰῶνα) *till a faithful prophet arise*; but it seems doubtful whether there is any reference in these words

to the great Prophet of whom Moses spoke, or to the forerunner of Messiah. The omission is probably due to the character of the books, and not to the absence of the hope which is clearly expressed in other contemporary writings. Similar writings in the Old Testament (*c.g.* Ezra, Nehemiah) contain no Messianic predictions; and the book of Baruch, the only echo of the Prophets which remained in the Maccabean age, announces in ancient words the restoration and triumph of the chosen people<sup>1</sup>. *I will cause them to return [saith the Lord] to the land which I sware to their fathers, to Abraham and to Isaac and to Jacob, and they shall be lords over it; and I will multiply them, and they shall not be diminished;... and I will no more move my people Israel from the land that I gave them*<sup>2</sup>. *Take a good heart, O Jerusalem. He that named thee shall comfort thee. Wretched are they that afflicted thee and rejoiced over thy fall. Wretched are the cities to which thy children were in bondage. Wretched is the land that received thy sons...For fire shall come upon her from the Eternal for long days, and she shall be inhabited by evil spirits for the longer time. Look round to the East, O Jerusalem, and behold the joy which is coming to thee from God. Behold thy sons are coming whom thou sentest forth: they are coming, gathered together from the East to the West by the word of the Holy One, rejoicing in the glory of God....For God shall shew thy brightness to every country under heaven....They went out from thee on foot, led by enemies, but God is leading them to thee lifted up on high with glory, as children of the kingdom*<sup>3</sup>. The same ideas recur in the book of Tobit. The God who

*contemplate  
a national  
restoration.*

<sup>1</sup> But the language used of the Law as eternal and life-giving (iv. 1) and in an especial sense a revelation of God's person (iii. 37 f.), is particularly worthy of notice.

<sup>2</sup> ii. 34, 35.

<sup>3</sup> iv. 30 ff. v. 3, 6, where the other reading *ὡς θρόνον βασιλείας* gives the same general sense, but the metaphor is very harsh.

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scattered them shall gather His people together again, and bring them to their land. And they shall build His house, not such as was the former house, until the seasons of the age (καίροι τοῦ αἰῶνος) be fulfilled<sup>1</sup>; and afterwards they shall return from the places of their captivity, and build Jerusalem gloriously<sup>2</sup>.... Jerusalem shall be built with sapphire and emerald, and thy walls with precious stone, and her towers and battlements in pure gold; and the streets of Jerusalem shall be paved with beryl and carbuncle and stone of Ophir<sup>3</sup>.... And all nations shall turn truly to fear the Lord God, and bury their idols; and all nations shall bless the Lord; and His people shall confess God, and the Lord shall exalt His people; and all who love the Lord God in truth and righteousness shall rejoice, doing mercy to our brethren<sup>4</sup>.

1. *The Messianic doctrine further developed (i.) in the Apocalyptic literature.*

(a) *The Sibylline Oracles.*  
160—140 B.C.

But these wide anticipations of coming glory appear vague and incomplete when compared with the clear-drawn visions of that Apocalyptic literature<sup>5</sup>, in which we must next trace the progress of the Messianic faith.

The earliest fragments of the Sibylline writings<sup>6</sup> which belong to the beginning of the Maccabean period complete the picture of the national triumph by the recognition of the great Conqueror<sup>7</sup>. When the need of man is sorest, and pestilence and war are spread over the world: when king seizes king, and nation ravages nation, and rulers fly, and the earth is changed, and a barbarian power desolates all Greece: when the earth is

<sup>1</sup> Quoadusque repleatur tempus maledictionum. Vet. Lat.

<sup>2</sup> xiv. 5.

<sup>3</sup> xiii. 16, 17.

<sup>4</sup> xiv. 6, 7.

<sup>5</sup> Cf. p. 73.

<sup>6</sup> Lib. III. with the exception of vv. 1—96, 818—828, and one or two smaller interpolations. Cf. Hilgenfeld, a. a. O. 53 ff. Gfrörer, *Philo*, u. s. w. II. 121 ff.

<sup>7</sup> The best general introductions

to the Apocalyptic writings are by Lücke (*Versuch einer vollständigen Einleitung in die Offenbarung des Johannes*, 2te Aufl. Bonn, 1852) and Hilgenfeld (*Die Jüdische Apokalypik*, Jena, 1857). Schürer's *Gesch. d. Jüd. Volkes*... II. 575 (1866) gives a very complete view of the literature of the apocryphal writings generally.

unsown and unploughed, covered with the unburied dead<sup>1</sup>: then it is said<sup>2</sup> 'God shall send from the sun a king who shall cause every land to cease from evil war, slaying some, and fulfilling a faithful covenant with others. Nor shall He do all this by His own counsels, but obeying the high decrees of the mighty God. Then again the people of the mighty God shall be laden with noble wealth, with gold and silver and with array of purple; and the earth shall bring forth to perfection, and the sea teem with blessings...But again the kings of the Gentiles with gathered might shall assail this land, bringing fate upon themselves; for they shall wish to ravage the fold of the mighty God, and to destroy the noblest men...But swords of fire shall fall from heaven, and on earth great flames shall come...and every soul of man and every sea shall shudder before the face of the Immortal...And then shall [the foes of His people] recognise the Immortal God who brings these judgments to pass, and there shall be wailing and crying over the boundless earth as men perish...But the sons of the mighty God<sup>3</sup> around His temple all shall live in quiet...for the Immortal is their defender, and the hand of the Holy One. And then shall all the islands and cities say *How does the Immortal love these men, for all things strive with them and help them... Come, let us all fall on the ground and entreat the Immortal King...Let us send to His temple...and all heed the Law of the Most High God...* And then<sup>4</sup> shall God raise up a kingdom for ever (εἰς αἰῶνας) over all men... And from every land men shall bear frankincense and gifts to the house of God...And prophets of the mighty

<sup>1</sup> Vv. 632—651. Comp. Stanton *l.c.* 114.

<sup>2</sup> Vv. 652 ff.

<sup>3</sup> Vv. 702 ff.

<sup>4</sup> Vv. 766 ff.

## Chap. ii.

‘God shall take away the sword, for they shall be judges  
 ‘of mortals and righteous kings. Rejoice then, O Virgin,  
 ‘and exult; for to thee hath He given gladness for ever  
 ‘who created heaven and earth. In thee [O Sion] shall  
 ‘He dwell; and for thee shall He be an Immortal  
 ‘Light<sup>1</sup>.’

*The defects  
 of the Sibyl-  
 line concep-  
 tion.*

But even in these Oracles the glory of the king is lost in the glory of the nation. The house of David is forgotten in the recollection of the theocracy<sup>2</sup>. The permanent establishment of the Law as the rule of the whole earth is the object of highest hope<sup>3</sup>, or second only to that final consummation of the world, when a fiery flood shall destroy all that is corrupt and perishable in man and nature, and leave the good in eternal purity. ‘The ‘people,’ it is said, ‘shall be guides of life to all mortals<sup>4</sup>;’ but there is no mention of a spiritual covenant. There are no glimpses of a Gospel or of an Incarnation. The blessings of the future are drawn after the types in Deuteronomy, and the plagues which are denounced against the wicked recall the scenes of the Exodus and the conquest of Palestine.

*Its further  
 enlarge-  
 ment.*

Still the belief in a Messiah is recognised, and the glorious future is connected with His advent. Nor is His descent from the Sun, the seat of the empire of light, the only sign of His divine nature. In a later fragment, which dates from the time of the last triumvirate, Messiah appears in contrast to Beliar the great manifestation of the power of evil<sup>5</sup>. ‘A holy king as time hastens on  
 ‘shall come to hold the sceptre of every land for all

<sup>1</sup> The remainder of this passage (787—794) is a close imitation of Is. xi. 6—8. Cf. 367—380.

<sup>2</sup> The only reference to the family of David is found in vv. 288—290, but it appears to relate to Zerubbabel; and the king whom ‘God shall

‘send from heaven, who shall judge  
 ‘each man in blood and flash of fire’ (vv. 286 f.), though he appears with the attributes of Messiah, can be no other than Cyrus.

<sup>3</sup> Cf. vv. 573 ff.

<sup>4</sup> Ver. 195.

<sup>5</sup> Vv. 49 ff.

'ages...But forth from the people of Sebaste<sup>1</sup> shall Beliar  
'come afterwards; and he shall plant the lofty mountains  
'[in the valleys], and stay the sea, the mighty fiery sun,  
'and the bright moon, and wake the dead, and perform  
'many signs among men; but they shall not bring their  
'accomplishment in him, but they shall be deceptive, and  
'in truth they shall deceive many men (*μέροπας*), both  
'faithful and chosen Hebrews and also other lawless men  
'who have not yet heard the word of God. But when  
'the threats of the mighty God draw near, a flaming  
'power shall come in a billowy flood (*δι' οὐδατος*) upon  
'the earth, and consume Beliar and all the haughty men  
'who placed their trust in him...GOD shall roll the  
'heaven as a book is rolled, and the whole spangled fir-  
'mament shall fall on the glorious earth and ocean. A  
'torrent of devouring fire shall flow unwearied, and con-  
'sume the land, and consume the sea, and the firmament  
'of heaven, and days; and creation itself it shall melt  
'together, and refine it and purify it (*ἐς καθαρὸν διαλέξει*).  
'And no longer shall the laughing globes of the [hea-  
'venly] lights [roll on. There shall be] no night, no  
'dawn, no many days of care, no spring, no summer, no  
'winter, no autumn. And then shall the judgment of  
'the mighty God come in the midst of the mighty age  
'when all these things come to pass<sup>2</sup>.'

Shortly after the first collection of Sibylline Oracles  
was formed at Alexandria, the hopes of the Palestinian  
Jews were raised to the highest pitch by the successes of  
John Hyrcanus, only to be lost again in the rising con-  
flict of sects, and the weakness and crimes of his succes-

(β) *The Book  
of Henoch.*

† 107 B.C.

<sup>1</sup> This name must have been inserted afterwards (with a reference to Simon Magus, Sebaste=Samaria? or to Nero); for it could not have been used of the Romans before the

death of Antony.

<sup>2</sup> It is sufficient to refer generally to Matt. xxiv., 2 Thess. ii., Apoc. vi., xxi., for striking parallels to many of the thoughts in this passage.

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sors. These alternations of joy and sorrow found their expression in the Apocalypse of Enoch<sup>1</sup>. No Apocryphal book is more remarkable for eloquence and poetic vigour; and the range of subjects which it includes is as noble as its style. In its present form the book aims at little less than a comprehensive vindication of the action of Providence both in the physical and in the moral world. At one time it encourages men quailing before outward enemies; at another it rebukes a people torn by inward divisions: now it offers an explanation of the mysteries of creation; and now it seeks the type of present dangers in the catastrophe of primæval history. It is probable that these different parts owe their origin to distinct authors, and that they were interwoven into the present book by a later compiler. But the distinction of the constituent elements is of comparatively little importance at present, since the book assumed a certain unity during its last revision, and offers a generally consistent view of the office of Messiah<sup>2</sup>. But while the

<sup>1</sup> *Liber Enoch, Æthiopice*. A. Dillmann, Lipsiæ, 1851. *Das Buch Enoch. Uebersetzt und erklärt von Dr A. Dillmann, Leipzig, 1853*. These two editions supersede those of Abp. Laurence: *The Book of Enoch*, &c. Oxford, 1821, 33, 38, and *Libri Enoch versio Æthiopica*, Oxon. 1838. Where the difference appeared to require notice I have given Laurence's rendering in brackets [L.] or in the notes. The editions of Hoffmann and Gfrörer have no independent value. Cf. Dillm. *Einleit.* pp. lvii. ff.

<sup>2</sup> Ewald in an admirable essay on the book (*Ueber d. Æthiop. B. Enoch Entstehung, Sinn u. Zusammensetzung. Transact. of the Royal Soc. of Göttingen*, 1856, pp. 107 ff.) supposes that it consists of fragments of four books.

i. The first book, the original prophecy, written in a period of outward trouble and danger, during the first years of John Hyrcanus, c. B.C. 144, represented by capp. xxxvii.—lxxi. with some interpolations.

ii. The second book, written a few years later, when prosperity had given rise to internal schisms, c. B.C. 135, of which fragments occur i—v.; vi. 1, 2; viii. 4; ix. 1—6, 8—11; x. 4—10, 12; xi. 2; xii—xvi.; lxxxi. 1—4; lxxxiv.; xci. 4; cv.

iii. The third book, written a little later, c. B.C. 128, philosophical in character, as the first is poetical and the second rhetorical. Fragments of this occur: xx—xxxvi.; lxxii—lxxxii.; lxxxiii. 1—9; lxxxv—xc.; cvi—[cviii.]

iv. The book of Noah, occurring in scattered fragments; vi. 3—8;

whole book is thus impressed with a certain stamp of uniformity, the central portion round which the other prophecies are grouped glows beyond the other parts with a spiritual fervour, pure, intense, and passionate. If the deeper mysticism and colder speculations of the Apocrypha leave no place for the doctrine of Messiah: if the priestly and prophetic office of the great king was merged by the Sybil in the prophetic office of the nation: in Henoch the Advent of Messiah is contemplated with a joyful and certain hope. The might and tyranny of heathen oppressors serve only to suggest the certain retribution and just vengeance which hangs over them: the victories which have been gained by the people of God are but a prelude to wider conquests. A judgment is reserved for sinners; a triumph is prepared for the righteous: and Messiah is the divine instrument of this twofold issue. Such is the message of 'faith and truth'<sup>1</sup> which the voice of the ancient patriarch proclaims to a people conscious of their heavenly mission and fresh from brilliant struggles, and yet trembling and divided<sup>2</sup>.

The first introduction of the Messianic subject is

*The introduction of the Messianic doctrine in Henoch.*

ix. 7; x. 1—3, 11; xi. 22; lxix. 2; xvii—xix.; xxxix. 1, 2<sup>a</sup>; lx. 1—10, 24 f.; lxiv—lxix. 16. This book was written some years after the last.

The whole book of Henoch assumed its present shape, according to Ewald, during the first half of the century before Christ. I have given these details, not because I think it possible to accept a result so complicated, but because the divisions throw considerable light upon the internal structure of the book. Other theories of its composition may be seen in Hilgenfeld, a. a. O. pp. 95 ff. Perhaps all that can be affirmed with certainty is the later origin of the Noachian portions. Compare Stanton, *l.c.* pp. 45 ff.

<sup>1</sup> Cf. Dillm. p. 32; Ewald, p. 128.

<sup>2</sup> In giving a general view of the Messianic descriptions of Henoch, I have quoted the book in its final shape, not only because it is most convenient to do so, but because the book was current in this form at the Christian era, for the arguments of Hoffmann (*Schriftb.* i. 371) in favour of a later origin are quite unsatisfactory. It will be seen that the chief part belongs to Ewald's 'First Book.' In the 'Second Book' the righteousness of Messiah is His characteristic attribute, just as the people of God are described as 'the righteous' more usually than 'the elect.'

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*The general  
conception of  
the Messiah.*

marked by several peculiarities which at once call attention to its importance. The Vision which contains the most complete portraiture of the coming Kingdom is emphatically the Vision of Wisdom; and this 'beginning of Wisdom' is addressed to all 'the dwellers on the earth, both those of old times and those who shall come after.' Even God Himself is addressed by a new title in connexion with these Messianic revelations, as 'the Lord of Spirits,' the Supreme Sovereign who establishes by His spiritual hosts order and righteousness in the various realms of creation.

The vividness of the prophecy is already foreshadowed by the form which it assumes<sup>1</sup>. In one passage the Seer is represented as approaching the divine presence and contemplating the person of Messiah. 'I saw,' he says, 'in heaven One, Ancient of days, and His head was white as wool; and with Him was another, whose countenance was as the appearance of a man, and full of grace like to one of the holy Angels. And I asked one of the Angels, who went with me and shewed me all hidden things, of that Son of Man, who He was and whence He was and wherefore He went with the Ancient (Head) of days. And he answered me and spake to me: This is the Son of Man to whom righteousness belongeth, with whom righteousness dwelleth, and who revealeth all the treasures of that which is concealed, because the Lord of Spirits hath chosen Him; whose lot before the Lord of Spirits hath surpassed all through His uprightness for ever. And this Son of Man whom thou hast seen shall raise up kings and mighty men from their beds, and the powerful even from their thrones; and shall unloose the bands of the powerful

<sup>1</sup> Recent scholars give to 'the Book of the three Parables' (cc. xxxviii—lix) a post-Christian date. See Stanton *l.c.* 59 ff.

'[with which they bind God's people], and break the teeth of sinners. And He shall hurl the kings from their thrones and their kingdoms, because they magnify Him not nor praise Him, nor acknowledge with thankfulness whence the kingdom is lent to them...And they shall be driven from the dwellings of the assembly of His Church and of the faithful<sup>1</sup>'...

The attributes of majesty and humanity, of dominion and righteousness, with which Messiah is here clothed, continually reappear throughout the Visions, and the manifestation of these in the deliverance of the faithful and the final retribution of the wicked forms the general object of His work. Without adding any new element to the fulness of the old Prophets the writer of Henoch endeavours to combine into one grand image the scattered traits in which they had foretold the working of their great king; and if he only dwells on the resistless might and certain triumph which should attend His advent, he differs from later zealots in retaining the essential character of superhuman glory with which Daniel had portrayed Him. He appears in several places to recognise the pre-existence of Messiah, while at the same time he describes Him as very man; and though the interpretation of these passages has been questioned<sup>2</sup>, the clear recognition of the eternal predestination of Messiah, and of the intimate relation in which He stands at once to God and to the whole world of spirits, is one of the most conspicuous points in the teaching of the book. 'Before the sun and the signs of heaven were created, before the stars were made, the name [of the Son of Man] was named (invoked, L.) before the Lord of Spirits<sup>3</sup>.'

*Messiah's  
character  
and divine  
attributes.*

<sup>1</sup> c. xlvii.

<sup>2</sup> Wrongly, I believe. Cf. Laurence, *Prel. Diss.* li. f.

<sup>3</sup> Compare the Rabbinical saying, that 'the name of Messiah existed before the foundation of the world.'

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'He was chosen and hidden in the sight of God before 'the world was created, and He shall be to eternity in 'His sight<sup>1</sup>.' At the day of His appearance, 'the kings 'and mighty men and dwellers on the earth shall laud 'and praise and magnify Him who ruleth over all, who 'was hidden. For aforesaid He, the Son of Man, was 'hidden, whom the Most High kept in the presence of 'His power, and revealed to the elect<sup>2</sup>.' And thus it is said that Henoch in his lifetime was 'translated from 'among the dwellers on the earth to that Son of Man, 'to the Lord of Spirits<sup>3</sup>.' Even before His manifestation the Messiah was the joy of men and angels; for 'the 'Wisdom of the Lord of Spirits revealed Him to the 'Holy and the Righteous...for in His name are they 'delivered, and He is the avenger of their life<sup>4</sup>.' And Henoch heard 'the voice of the Angel Rufael praise the 'Elect One and the elect people' before the throne of the majesty of God<sup>5</sup>. The very stars and elements and powers of nature 'rejoiced greatly, praising and magnifying [God], because that to them was revealed the 'name of that Son of Man<sup>6</sup>.'

*His  
humanity.*

In contrast with this divine aspect of Messiah are

<sup>1</sup> c. xlviii. 3, 6. 'The elect and 'the concealed one existed in His 'presence before the world was created and for ever.' (Laur.)

<sup>2</sup> c. lxii. 6, 7; c. lxi. 10, Laur.

<sup>3</sup> c. lxx. 1. This difficult passage, which is the clearest testimony to the pre-existence of Messiah, belongs, according to Dillmann, to the 'Noachian' additions to the original book, and so dates from the first century B.C. (Dillm. pp. xl. 1.). Laurence's translation is quite different: 'After this the name of the 'Son of Man, living with the Lord 'of Spirits, was exalted by the inhabitants of the earth.' Cf. Dillm. *l.c.* Ewald (p. 124 n.) gives another trans-

lation. 'Afterwards was Henoch 'celebrated among men as living 'with Messiah and with God...'

<sup>4</sup> c. xlviii. 7. 'He revealed the 'wisdom...' Laur.

<sup>5</sup> c. xl. 5, 9.

<sup>6</sup> c. lxix. 26 (lviii. 38, Laur.). From this passage it appears natural to conclude that the unutterable name—*The Oath*—by which the whole world was ruled (c. lxix. 14 ff.) was the name of Messiah. Cf. Apoc. ii. 17. According to the present text, the title 'Lord of Spirits' is once applied to Messiah, c. lxii. 2, but there is probably some corruption.

the many titles which declare His humanity and subordination to God. He is *the Righteous One*<sup>1</sup> chosen by God for His uprightness: *the Elect One*<sup>2</sup> according to God's good pleasure: *the Anointed*<sup>3</sup>, *the Son of Man*, *the Son of woman*<sup>4</sup>, while still also the *Son of God*<sup>5</sup>. And though these titles belong in a peculiar sense to Messiah as the type and head of His Church, they are extended also to all believers, who are called *the righteous*, *the elect*, *the children of God*. Even the form under which Messiah was first described is applied in a lower scale to Henoch, who is addressed by an Angel as 'the Son of Man who is 'born to righteousness, and on whom righteousness dwell-eth, and whom the righteousness of the Ancient of days 'leaves not<sup>6</sup>.' In the imagery of one of the Visions Messias is 'born as a white bullock<sup>7</sup>,' and all the beasts of the field and all the birds of the air feared Him and prayed to Him always. 'And I looked,' the Seer continues, 'till 'all their races were changed, and they all became white 'bullocks...' And when the judgment is accomplished it is said: 'The whole host of heaven and all the Saints 'who are above, and the host of God, the Cherubim and 'Seraphim and Ophanim, and all the Angels of might, 'and all the Angels of dominion, and *the Elect One*, and 'the other powers which are on the land above the water, 'shall cry on that day, and with one voice exalt and 'praise and laud and magnify [God] in the spirit of faith, 'in the spirit of wisdom and of patience, and in the 'spirit of mercy, and in the spirit of right and of peace, 'and in the spirit of goodness, and shall all say with one

<sup>1</sup> cc. xxxviii. 2; liii. 6.

<sup>2</sup> c. xlv. 3, 4, &c. This is the most usual title of Messiah.

<sup>3</sup> cc. xlviii. 10; lii. 4; only.

<sup>4</sup> c. lxii. 5 only. The form of the title appears to be suggested by the context. I believe there is no re-

ference to Gen. iii. 15.

<sup>5</sup> c. cv. 2 only.

<sup>6</sup> c. lxxi. 14 (lxx. 17, Laur.). Cf. c. lx. 10.

<sup>7</sup> (c. lxxxix. 45, Laur.). By this figure He is compared with the Patriarchs. Cf. Dillm. p. 286.

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*His excellent gifts.*

'voice: Praise be to Him, and praised be the name of 'the Lord of Spirits for ever and ever<sup>1</sup>.'

But while Messiah is thus represented as man, and perhaps classed among created things, He stands far above all in the greatness of His gifts. Not only is He placed by God on the throne of His majesty to execute judgment in the world, but 'wisdom is poured out [on 'Him] like water, and there is no end of His majesty. 'He is mighty in all the secrets of righteousness, and 'unrighteousness passes away before Him like a shadow...In Him dwells the spirit of wisdom, and the 'spirit of Him who giveth knowledge (the spirit of intellectual wisdom, L.), and the spirit of teaching and 'power, and *the spirit of those who have fallen asleep in 'righteousness.* And He shall judge the hidden things; 'and no man shall be able to utter an idle speech before 'Him, for He is chosen before the face of the Lord of 'Spirits according to His good pleasure<sup>2</sup>.'

*The effect of His coming.*

The effect of the manifestation of Messias follows immediately from His character. 'In those days shall a 'change be wrought for the holy and the elect: the light 'of day shall dwell upon them, and majesty and honour 'shall turn to them. And on the day of distress ruin 'shall be heaped upon sinners...And in those days the 'earth shall give back that which had been entrusted 'to it, and Sheol shall give back that which has been 'entrusted to it, and Destruction shall give back that 'which it owes. And [Messias] shall choose the righteous

<sup>1</sup> c. lxi. 10, 11. From the position in which the words 'the Elect' occur, and from a comparison of the context, a question may perhaps arise whether the reading is correct. Laurence's translation is not very probable: 'And all the Angels of the 'Lord, namely of the Elect one, and 'of the other Power, who was upon

'earth over the water on that day' (lx. 13); yet he defends it as containing 'an obvious reference to 'Gen. i. 1,' and 'the declaration of 'a...precise and distinct Trinity of 'Persons under the supreme appellation of *God and Lord.*' *Prel. Diss.* p. lii.

<sup>2</sup> c. xlix. (xlvi. Laur.).

*The wars  
which pre-  
cede it; and*

‘and holy among them, for the day is come that they should be delivered<sup>1</sup>.’

But the final establishment of Messiah’s kingdom<sup>2</sup> is preceded by a time of devastation and conquest on earth—a ‘period of the sword.’ ‘I saw, and a great sword was given to the sheep [the long oppressed people of God]: then the sheep went forth against the beasts of the field [their ancient oppressors] and all the beasts and the fowls of heaven fled before their face<sup>3</sup>,’ and turned too late to prayer and repentance<sup>4</sup>. This occupies the eighth of the ten ‘weeks’ into which the history of the world is divided; and the sword is given that judgment and righteousness might be executed on them who act ‘with violence, and the sinners given over into the hands of the righteous<sup>5</sup>. And the hearts of the saints are full

<sup>1</sup> cc. i. ; li. The doctrine of the resurrection is again described with singular force and detail in c. lxi. 5, 6. In speaking of the future state of the wicked the writer always speaks of their *spirits* only (Dillm. p. 165). The re-union with the body—the condition of sharing Messiah’s kingdom—is reserved for the righteous. Cf. Hom. *Odyss.* xi. 487 ff.; Plato, *Resp.* iii. 386 c. The same doctrine occupies a prominent place in the Mormonite system. Spencer’s *Letters*, pp. 154 ff. I have introduced *Sheol* and *Abaddon* from Prof. Wright’s note *ap.* Stanton *l.c.*

<sup>2</sup> The mutual relation of the different parts of ‘the end of the world’ is naturally obscure, and the obscurity is increased by much confusion both in the language and in the text of the book. The general interpretation which I have given appears to be intelligible and consistent; but two difficulties remain, as to the times of the appearance of Messiah, and of the great judgment. In c. xc. 37 the birth of ‘the white bullock with great horns’ (Messiah) is described as taking place after the

period of the sword and before the great conversion of the world (§ 38), though all men were already collected at the Holy City (*i.e.* in the ninth week); and this, I believe, is the opinion of the writer. And correspondingly it appears to be his intention to place the great judgment at the end of the tenth week, after the peaceful reign over the converted world, though in c. xc. 20—27 it is described immediately after the period of the sword, probably as being its final consummation and spiritual antitype (cf. xlvii. 4; xlviii. 2). The character of Messiah as the resistless and righteous Judge requires that all judgments, even the period of the sword (c. xlviii. 4 ff.), should ultimately be referred to Him. The clearer statements must interpret the more general.

<sup>3</sup> c. xc. 19 (lxxxix. 27, Laur.). But even the most terrible calamities are regarded as a judgment on sinners (and not a trial for the elect, cf. cap. c. 1 ff.).

<sup>4</sup> cc. lxiii.; xxxviii. 6.

<sup>5</sup> c. xci. 12 (xcii. 13, 14, Laur.), cf. c. xxxvii. 5. Even in this chap-

Chap. ii.

*its final  
blessedness.*

'of joy that the number of righteousness was fulfilled, 'and the prayer of the righteous heard, and the blood of 'the righteous required before the Lord of Spirits<sup>1</sup>.' At the end of this week the people of God have reared houses for themselves 'in their own pleasant land,' and built 'a new temple for the great King, greater and 'nobler than the first,' and 'all the sheep are therein. 'And in that place I saw a fountain of righteousness 'which was inexhaustible; many fountains of wisdom 'encircled it, and all that were thirsty drank thereof, 'and were full of wisdom, and had their dwelling with 'the holy and righteous and elect<sup>2</sup>.' In the ninth week the righteous judgment is rendered... 'And all men look 'to the way of uprightness; and all the beasts of the 'field and all the fowls of heaven gathered themselves 'to the house [of God], and the Lord of the sheep had 'great joy that they were all good and returned to His 'house. And I looked till the sheep laid down the 'sword that was given to them, and brought it back to 'His house, and it was sealed before the face of the 'Lord...And the eyes of all were opened that they 'should see that which is good (the good one, L.), and 'there was not one among them who saw not<sup>3</sup>.' And after this, at the end of the tenth week, shall be the eternal judgment over the Angels... 'And the former 'heaven shall vanish and pass away, and a new heaven 'shall appear, and all the powers of heaven shall give 'light for ever sevenfold. And after that shall be many 'weeks without number in goodness and righteousness, 'and sin shall be no more named for ever and ever<sup>4</sup>.

ter the different stages of the great end of all things seem to be distinguished: 'the period of the sword,' § 4—6; 'the revelation of the secrets 'of the righteous,' § 3; 'the manifestation of Messiah,' § 2. See also

c. xcvi. 12; xcvi. 1.

<sup>1</sup> c. xlvii. 4.

<sup>2</sup> c. xlviii. 1.

<sup>3</sup> c. xc. 33 f.

<sup>4</sup> c. xci. 17 (xcii. 16, Laur.). Cf. c. xcii. 4, 5.

'And it shall come to pass in these days that the elect and holy children [of God, the Angels,] shall descend from the heights of heaven, and join their Lord with the children of men<sup>1</sup>. And from henceforth there will be nothing that corrupts (transitory, Dillm.) any more, for He, the Son of Man, hath appeared, and sits upon the throne of His majesty, and all evil shall vanish and pass away before His face...<sup>2</sup>. And the chosen One shall dwell among His chosen people<sup>3</sup>. And they shall be arrayed in the robe of life...; and the Lord of Spirits shall dwell over them, and they shall dwell with that Son of Man, and eat with Him, and lie down and rise up [with Him] for ever and ever<sup>4</sup>.'

Apoc. iii. 20.

The interval between the dates of the books of Henoch and Esdras<sup>5</sup> was one of humiliation and trial for

(γ) *The Fourth [second] Book of Esdras*

<sup>1</sup> c. xxxix. 1. Cf. Dillm. *l. c.*

<sup>2</sup> c. lxix. 29. <sup>3</sup> c. xlv. 4.

<sup>4</sup> c. lxii. 16, 14. The traces of 'mysticism' in the book of Henoch are very rare, but they tend to shew that the personification of *Wisdom* and the *Word* was entirely unconnected with the doctrine of Messiah. 'Wisdom found no place where she should dwell; then had she a dwelling in heaven. Wisdom came to dwell among the children of men and found no dwelling-place; then Wisdom returned to her place and took up her abode among the Angels. And Unrighteousness (Folly) came forth from her abode' [the indefiniteness of the phrase is worthy of notice]: 'she found those whom she sought not and dwelt among them, [welcomed] as the rain in the wilderness, and as the dew on the thirsty land' (c. xlii.). In another place it is said: 'The Righteous One [Messiah] shall arise from sleep, and Wisdom shall arise and be given to them [the elect]' (c. xci. 10). Once more: 'The Wisdom of the Lord of Spirits revealed [the

'Son of Man] to the holy and the righteous' (c. xlviii. 7). Again Henoch is described as bidding his son collect all his household together, 'for,' he says, 'the Word calls me, and the Spirit is poured out upon me...' (c. xci. 1). So again c. xiv. 24, 'The Lord called me and spake to me; Come hither, Henoch, and to my Holy Word.' The passage c. xc. 38 (lxxxix. 47, Laur.) is, I believe, in spite of Ewald's authority (p. 159 n.), an interpolation; and Dillmann's explanation of the manner in which it may have arisen is at least very ingenious. The literal rendering as it stands is: 'the first in the midst of them became [a word, and that word became] a large beast.' Nor can I think that c. lii. 1, 'When he brings his word upon you shall ye not be destroyed?' refers to Messiah personally. Cf. Dillm. *in loc.*

<sup>5</sup> Lücke, *Einleitung*, u. s. w. § 12. Hilgenfeld, *Jud. Apok.* 187 ff. The best edition is that of Gfrörer, *Prophete veteres Pseudepigraphi*, Stuttgart, 1840, pp. 66 ff., who gives Laurence's Latin version of the

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the faithful Jew. The kingdoms of the world grew stronger, and he was gradually brought again under their dominion. The very forms in which the revelations are clothed furnish apt symbols of the times in which they were respectively written and of the general feelings by which they were pervaded. A patriarch translated from earth to heaven, and admitted to gaze face to face on the hosts of the spiritual world, is the fitting herald of wisdom, righteousness, and judgment, to a people who even in suffering see in their tyrants only the objects of coming vengeance. A prince in exile with an exiled nation, the witness of heathen wickedness and the victim of tormenting doubts, pleads with significant energy the cause of a people whom their God seems to have forsaken and given up to the oppression of an alien<sup>1</sup>. The mysteries of the physical creation are as nothing to one who is bewildered by 'the counsels of the Most High,' though he is referred back to the lessons of nature that he may acknowledge his weakness<sup>2</sup>.

This fundamental difference of tone between the two Apocalypses appears to explain their divergences in detail. The burden of Esdras is throughout 'How long, 'O Lord<sup>3</sup>?' The present world is for him utterly corrupt; few only shall share in the promised redemption. Fasting and tears are the preparation for his visions;

*distinguish-  
ed from  
Henoch by  
its gloomy  
tone; and*

Ethiopic (Oxon. 1820) with a collation of the Old Latin, and the Arabic version (by Ockley in Whiston's *Primitive Christianity*, Vol. IV. 1711). The *Dissertatio Critica* of Van der Vlis (Amsterd. 1839) gives a careful examination of (1) the Latin version, (2) the Ethiopic version, and (3) of the scope, date and author of the book.

The 'Missing Fragment' of the Latin Version has been edited with great care and completeness by Mr

R. L. Bensly, Cambridge, 1875.

The quotations are here given according to the divisions in the English version: the references in brackets are to Gfrörer's divisions. The Ethiopic text is followed unless the contrary is stated. The Authorised Version follows the Latin.

<sup>1</sup> Cf. c. vi. 9 (iv. 15). Esau appears to represent the Idumæan Herod. Hilgenf. p. 195.

<sup>2</sup> c. iv. 5 ff. (ii. 7 ff.).

<sup>3</sup> Cf. c. iv. 35 (ii. 44), &c.

and the seer no longer looks upon the mysteries of heaven, but listens to them as they are revealed by the ministry of Angels<sup>1</sup>. Everywhere the language is that of an exile among the foul corruptions of Egypt, to whom the promised land is no longer the gathering field of nations, 'the joy of the whole earth.' The 'woes of 'Messiah' are described with a terrible fulness, which is hardly exceeded by the despairing traditions of the Talmud<sup>2</sup>. 'Behold the days shall come that...the way 'of truth shall be hidden, and the land of faith shall be 'barren (*sterilis erit a fide* V.L.). But iniquity shall be 'increased,...and the land shall be wasted utterly...The 'sun shall shine suddenly in the night and the moon in 'the day, and blood shall drop from wood, and the stone 'shall give his voice, and the people shall be troubled... 'There shall be a sound also in (*chaos fiet per* V. L.) 'many places;...and friends shall destroy one another. 'Then shall wit hide itself, and understanding withdraw 'into his secret chamber, and shall be sought of many 'and yet not be found. Then shall unrighteousness and 'incontinency be multiplied upon earth. One land shall 'ask another and say, Is righteousness gone through thee, 'or one doing righteousness (*justum faciens* V. L.)? And 'it shall say, No. At that time shall men hope, and 'obtain nothing; they shall marry, and not rejoice; they 'shall labour, but their ways shall not prosper<sup>3</sup>.' And these woes and evils are supposed to follow by an inevitable law from the working of nature. 'For the world 'hath lost his youth, and the times begin to wax old. 'For the world is divided into twelve parts, and the ten 'parts of it are gone already and half of a tenth part... 'And look how much the world shall be weaker through 'age, so much the more shall evils increase upon them

<sup>1</sup> Cf. c. iv. 21 (ii. 30).<sup>2</sup> Cf. below, pp. 133 f.<sup>3</sup> c. v. (iii.).

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‘that dwell therein<sup>1</sup>...For the grain of evil was sown in ‘the heart of Adam from the beginning, and the fruit of ‘ungodliness hath been brought forth and multiplied up ‘to this time, and shall yet be brought forth until the ‘time of harvest come<sup>2</sup>.’ So ‘when commotion shall be ‘seen in the world between several nations, and nations ‘shall be disturbed, and the people shall be polluted, ‘and princes shall hasten to mutual slaughter, and ‘leaders shall be struck with consternation, then under- ‘stand that of these the Most High hath spoken as ‘coming before His appointed time<sup>3</sup>.’

*its stern ex-  
clusiveness.*

The stern spirit of exclusiveness, through which the blessings ushered in by these terrible signs are reserved for the Jewish nation alone, is another sign of the overwhelming sorrows under which the writer of the book was bowed down. ‘And now, O Lord...if the world (*ὁ αἶών*) ‘be made for our sakes<sup>4</sup>, why do we not possess an in- ‘heritance with the world? how long shall this endure<sup>5</sup>?’ And when he inquires as to the end of all things and the terrible issues of Adam’s sin, the answer is given: ‘The Most High hath made this world for many, but the ‘world to come for few...There be many created, but ‘few shall be saved<sup>6</sup>.’ ‘For you is paradise opened, the ‘tree of life is planted, the time to come is prepared... ‘and therefore ask no more questions concerning the ‘multitude of them that perish<sup>7</sup>’; nay rather ‘inquire ‘how the righteous shall be saved, whose the world is ‘and for whom the world is created<sup>8</sup>.’

<sup>1</sup> c. xiv. 10 ff. (xiv. 8 ff.). Cf. c. v. 54, 55; iv. 50.

<sup>2</sup> c. iv. 30 (ii. 38).

<sup>3</sup> c. ix. 3 ff. (ix. 2 ff.).

<sup>4</sup> Cf. c. vi. 55 (iv. 63), ‘All this ‘have I spoken before thee, O Lord, ‘because thou madest the world for ‘our sakes;’ and c. vii. 10, 11 (v. 10).

<sup>5</sup> c. vi. 59.

<sup>6</sup> c. viii. 1, 3. Cf. c. vii. 1–13: The entrance to the fair city was made ‘one only path, even between ‘fire and water, so small that there ‘could but one man go there at once’ at the time of Adam’s transgression, while before it was wide and sure.

<sup>7</sup> c. viii. 52, 55.

<sup>8</sup> c. ix. 13. The scarceness of the

At length when deceit and oppression and terror have filled the world, Messiah shall come, 'even He whom' (*Unctus* V.L.) the Highest hath kept for the end of 'days, of the seed of David (*om.* V.L.), like a lion from 'a wood, rebuking the eagle for her unrighteousness and 'utterly consuming her. The rest of my people shall He ' (*I Æth.*) deliver with mercy, them that have been pre- 'served in my judgment, and He shall make them joyful 'until the coming of the day of judgment, whereof I have 'spoken unto thee from the beginning<sup>1</sup>.' Under another image Messiah is described as a man rising from the mysterious sea into whose depth none can look; for 'no man 'upon earth can see my Son [saith the Lord], or those 'that be with Him, but in the day [of His appearing]<sup>2</sup>.' And afterwards that man flew with the clouds of heaven, 'and wheresoever He turned His countenance and looked 'all things forthwith vanished before Him...and there 'was gathered together a multitude of men out of num- 'ber from the four winds of the heaven to subdue the 'man that came out of the sea. But I beheld and lo 'He had raised for Himself a great mountain and flew 'up upon it... And as the multitude came against Him 'He neither lifted up His hand, nor took His sword nor 'any instrument of war, but only there went forth out of 'His mouth a billow of fire...and burned them up every 'one, until nothing was left of them but only the dust of 'their ashes and the smoke of their conflagration... 'Afterwards I saw the same man come down from the 'mountain and call unto Him a peaceable multitude; and 'there came much people unto Him...Then was I struck 'with great fear and I awaked<sup>3</sup>... And this is the mean-

good is given as a reason for God's delight in them (vi. 35, Æth.).

<sup>2</sup> c. xiii. 51, 52.

<sup>3</sup> c. xiii. 3—13. *Convalescebat cum millibus cœli.* V.L.

<sup>1</sup> c. xii. 30, 31, 34 (xii. 36 ff.): cf. xi. 37 ff. (xi. 41 ff.)

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Apoc. xxi. 10.

'ing of the vision: The man whom thou sawest coming  
 'up from the heart of the sea, the same is He whom God  
 'the Highest hath kept a great season, to redeem the  
 'world unto Himself (*qui per semetipsum liberabit creatu-*  
 '*ram suam* V.L.)... And the Most High shall begin to  
 'deliver those that dwell on the earth. [And He shall  
 'undertake to fight against another, one city against  
 'another, one place against another, one people against  
 'another, and one realm against another. And when  
 'these things shall come to pass, and the signs shall  
 'happen which I have shewed thee before, then shall  
 'that Man (*filius meus* V.L., Ar.) be declared, whom  
 'thou sawest (*ut virum* V.L.) ascending. And when all  
 'the people hear His voice they shall leave the battles  
 'they have in their own land one against another. And  
 'an innumerable multitude shall be gathered together  
 'desiring to slay Him. But He shall stand upon the  
 'top of Mount Sion. And Sion shall come, and shall be  
 'shewed to all men, prepared and built, like as thou saw-  
 'est that mountain to come forth and be formed without  
 'hands. And this is my Son who shall rebuke the  
 'nations for their sins...and He shall destroy them with-  
 'out labour like coals of fire (*per legem quæ igni assi-*  
 '*milata est* V.L.). And whereas thou sawest that another  
 'peaceable multitude was gathered unto Him; these are  
 'the nine (*decem* V.L.; *novem et dimidia* Ar.<sup>1</sup>) tribes which  
 'were carried away prisoners out of their own land...But  
 'they took this counsel among themselves, that they  
 'would leave the stock of their people (*multitudinem*  
 '*gentium* V.L.) and go forth into a country where never  
 'mankind dwelt, that they might keep their statutes  
 'which they had never kept in their own land. And they  
 'entered through the narrow passages of the Euphrates.

<sup>1</sup> Cf. Baruch, *Ep. Syr.* init.

‘For the Most High...held still the flood till they were  
‘passed over...and now the Highest shall stay the springs  
‘of the stream again that they may go through<sup>1</sup>; there-  
‘fore sawest thou the multitude come together...<sup>2</sup>’

The reign thus commenced in terrible and over-  
whelming desolation shall last for four hundred years<sup>3</sup>.  
‘After these years,’ it is said, ‘shall my son Christ die,  
‘and all men that have breath. And the world shall be  
‘turned into the old silence seven days, like as in the  
‘first beginning, and no man shall remain. And after  
‘seven days [the world that yet awaketh not V.L.] shall  
‘be raised up; and the corruptible world shall retire afar.  
‘And the earth shall restore those that are asleep in her,  
‘and so shall the dust those that are in silence, and the  
‘secret places shall deliver those souls that were com-  
‘mitted unto them. And the Most High shall appear  
‘upon the seat of judgment; and His mercy shall come  
‘(i.e. to the distressed faithful; *pertransibunt miserie*  
‘V.L.), and His clemency shall cease, and His long-  
‘suffering shall have an end, but judgment only shall  
‘remain, and truth shall stand, and faith shall bud, and  
‘the work shall follow, and the reward shall be shewed,  
‘and justice shall watch, and injustice shall not slumber<sup>4</sup>.’  
For ‘the day of doom shall be the end of this time and  
‘the beginning of immortality for to come, wherein cor-  
‘ruption is past...<sup>5</sup>’

The great outlines of these Apocalyptic visions offer  
a striking parallel to the teaching of the Apostles. The  
times of war and tumult which portend the coming of  
Messiah, His sudden appearance with a heavenly host,

his qui cum eo [sunt], et lætificabit  
eos qui resuscitabuntur. *Filius meus*  
*Jesus V. L. Filius meus Messias Ar.*

<sup>4</sup> vii. 28—35 (v. 29—40).

<sup>5</sup> c. vii. 43 (vii. 12).

<sup>1</sup> Cf. Apoc. xvi. 12.

<sup>2</sup> c. xiii. 25—47 (xiii. 32 ff.).

<sup>3</sup> vii. 28. The corresponding  
clause is wanting in Æth. v. 29.  
Revelabitur enim Messias meus cum

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the destruction of the wicked by the breath of His mouth, the reign of triumph, the general resurrection and last judgment, are brought out with distinct clearness. Nor is this all; in spite of the importance attached to the 'good works laid up in heaven,' faith is required as a condition of salvation; and legalism is spiritualized by the recognition of a higher energy. But a sorrowful gloom lies over all. Messiah Himself dies. Chaos resumes its old sway. The earth is not quickened with a new life, but passes away in a second creation.

*The Apoca-  
lypse of  
Baruch.*

The *Apocalypse of Baruch* has many points of resemblance both in its general conception and structure and in its specific teaching to IV Ezra<sup>1</sup>. It was written after the destruction of the second Temple by Titus<sup>2</sup>, but the data are insufficient to fix the exact time of its composition, which however may be placed certainly within fifty years after that event. Israel is described as the central object of divine love. Their chastisements were for good. The present world and the world to come were made for the righteous<sup>3</sup>; and by 'the righteous' the author understands in the spirit of post-Exilic Judaism the strict observers of the Law<sup>4</sup>.

The Messianic expectations of the book are gathered in two main scenes, the 'beginning of the revelation of Messiah' and the Resurrection: a reign on earth and ineffable bliss in heaven.

*The Messi-  
anic reign  
on earth.*

As a preparation for the description of the circumstances and character of the earthly triumph of the righteous, the writer gives an interesting view of the

<sup>1</sup> This book was found in a Syriac translation included in a MS. of the Old Testament by Dr Ceriani, who first published a close Latin translation in his *Monumenta sacra et profana* i, 2, 1866, and afterwards

gave the original Syriac text in the second part of the fifth volume of the same work in 1871.

<sup>2</sup> c. xxxii.

<sup>3</sup> c. xv.

<sup>4</sup> e.g. c. xlviii.

periods of light and darkness into which the history of the world may be divided<sup>1</sup>. The last darkness is the gloomiest of all<sup>2</sup>. Then there shall be universal wars, earthquakes, fires, famines; every land except the Holy Land shall consume its inhabitants, and the few who remain shall be given into the hand of Messiah<sup>3</sup>. But the Holy Land shall protect its people<sup>4</sup>, and Messiah shall summon to him there all that survive of the nations. Some too he shall quicken and some he shall slay. All the people who knew not Israel or who trampled not on the seed of Jacob shall live. All who tyrannised over them or knew them [and did not join themselves to them] shall be slain with the sword<sup>5</sup>. Then, after humbling all that is in the world, Messiah shall sit upon his throne in peace; and there shall be universal tranquillity, health and joy. There shall be no untimely death, and birth shall be without pain. Labour shall have no fatigue; and the beasts shall minister to men. This is the beginning of that which is incorruptible<sup>6</sup>.

In another passage<sup>7</sup> the crisis of the advent of this first manifestation of divine judgment is marked with more detail. Baruch saw in a vision a mighty cedar, the survivor of the woods, and a vine growing near it. The vine uttered the voice of righteous judgment against the cedar; and the cedar was consumed and the vine grew and was circled by flowers that never fade. The cedar, he learnt, was the fourth [Roman] kingdom: the vine the kingdom of Messiah<sup>8</sup>. The last prince [of Rome], who should be left from the desolation of his people, would be brought to Mount Sion. There Messiah would convict him of his evil deeds, and after-

*This reign  
commences  
on the fall  
of the  
Roman  
Empire.*

<sup>1</sup> cc. liii. ff.

<sup>2</sup> cc. lxix. f.

<sup>3</sup> c. lxx.

<sup>4</sup> c. lxxi.

<sup>5</sup> c. lxxii.

<sup>6</sup> cc. lxxiii. f.

<sup>7</sup> cc. xxxvi. ff.

<sup>8</sup> c. xxxix.

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wards slay him; and then rule his people who should be found in the place which he had chosen, 'till the 'world of corruption ends and the times foretold are 'fulfilled<sup>1</sup>.'

There is a second description of this period of earthly bliss which contains some additional details of interest. In the last tribulations, it is said again, those only will be protected by God who are in the Holy Land. And 'when that shall have been fulfilled which 'is to happen there, Messiah shall begin to be revealed.' And Behemoth shall be brought to light and Leviathan, and they shall be for food to all who are left. 'The 'earth also shall bring forth a thousand fold; and on 'one vine there shall be a thousand branches and one 'branch shall give a thousand clusters, and one cluster 'shall give a thousand grapes, and one grape shall give 'a measure (*corum*) of wine<sup>2</sup>.' A breeze shall waft sweet odours in the morning, and clouds shall bring refreshing dews at night. And manna shall come down again from above upon the faithful, 'for they have reached the 'end of time<sup>3</sup>.'

*The final  
judgment.*

'And it shall be after this,' the writer continues, 'when the time of the advent of Messiah shall be fulfilled, [and he shall return in glory, then all who slept 'in hope of him shall rise again. And it shall come to 'pass in that time that]<sup>4</sup> the treasures shall be opened 'in which the number of the souls of the just are kept... 'and they shall rejoice... And the souls of the wicked,

<sup>1</sup> c. xl.

<sup>2</sup> This imagery appears with some amplification in the famous fragment of Papias, *ap. Iren. v. 33.*

<sup>3</sup> c. xxix.

<sup>4</sup> Mr Drummond rightly, I believe, supposes that this passage has been interpolated by a Christian hand (*Jewish Messiah*, pp. 380 f.;)

but he does not appear to me to have sufficiently distinguished 'the beginning of the coming of Messiah' (*incipiet revelari Messias*, c. xxix.) from the consummation of his coming in the new order (*implebitur tempus adventus Messiae*), when the corruptible ceases. *Comp. c. lxxiv.*

‘when they shall see all these things, shall be more ‘afflicted, for they know that their punishment has ‘come...’<sup>1</sup>

At first the dead shall be raised in the shape in which they were laid in the grave, that there may be perfect mutual recognition<sup>2</sup>. Then when this end has been gained, they shall all be transfigured. The appearance of the wicked shall become worse, that they may endure punishment; and the righteous shall be clothed in light. ‘Those who are saved in their works, and ‘to whom the Law was hope...’ shall see the glories of the invisible world. They shall not grow old and shall be made like to angels, and they shall be greater than angels. ‘The majesty of the living creatures which are ‘beneath the throne’ shall be unfolded before their eyes, and all the marvels of being which God now hides from sight<sup>3</sup>.

In this anticipation there is little more than the devout confidence of the Pharisaic Jew in the certain grandeur of his people’s destiny and the perfection of the Law. The broader visions of hope for the Gentiles which the prophets had laid open have faded away. A few poor remnants alone are tolerated in subjection to the chosen people. Palestine is the narrow region of safety and happiness.

But there was a yet narrower and sterner form of Jewish hope in which exclusiveness degenerated into the wildest intolerance, and the observance of the Law into the most passionate formalism. This spirit was evoked in its full energy by the rise of Christianity, and distinctly animates the *Book of Jubilees*<sup>4</sup>,

Chap. ii.

*The stages  
of the  
Resurrec-  
tion.*

*The exclu-  
siveness of  
Esdras  
carried to its  
furthest de-  
velopment in  
(8) The Book  
of Jubilees.*

<sup>1</sup> c. xxx.

<sup>2</sup> c. l.

<sup>3</sup> c. li.

<sup>4</sup> Translated by A. Dillmann in

Ewald’s *Jahrbücher der Biblischen Wissenschaft*, 1849, pp. 230 ff.: 1850, 1 ff. The book is mentioned under this title by Epiphanius *adv.*

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which is one of the strangest relics of early Jewish literature. This remarkable narrative may be called a 'hagadical' commentary on Genesis, and it derives its name from the fact that its entire arrangement is based on the festal cycle of forty-nine years. The object of the writer is to methodize the chronology of primeval history, to explain its difficulties, to enforce its lessons. In relation to the Apostolic writings the chief importance of the book lies in the fierce severity with which it inculcates the ritual of the Law, and in the haughty pride with which it limits the special privileges to Israel. The sabbath appears as no earthly institution, but as ordained first for Angels, and observed in heaven before the creation of man<sup>2</sup>. The very object for which the people of Israel was chosen was that they might keep it. The eating of blood is an offence on the same level as the shedding of blood<sup>3</sup>. The cruel deed of Simeon and Levi is blessed<sup>4</sup>; and precedence over all men is given to Levi and his seed, and they 'rank as the Angels of the presence.' It is taught that the Mosaic ordinances were not only observed by the Patriarchs, but written in heavenly tables and binding for ever<sup>5</sup>. And nothing less than the successful claims of Christianity to have fulfilled and

*Hæc. xxxix.* §6, ἐν τοῖς Ἰωβηλαίοις εὕρεται τῇ καὶ Λεπτογενέσει καλουμένη... It is also called ἡ τοῦ Μωϋσεως ἀποκάλυψις, μικρογένεσις, τὰ λεπτὰ Γενέσεως (Dillmann, pp. 74, 76). Its date is some time in the first century A.D. (*id.* p. 88), later than the Book of Henoch (*id.* p. 90) and earlier than the Testaments of the twelve Patriarchs (*id.* p. 91). The Æthiopic version was made from a Greek text: whether this was the original text is uncertain from internal evidence, and Jerome evidently alludes to a Hebrew original

of the book. *Ep.* lxxviii. 18, 24. Cf. Ed. Bened. *l. c.*; Dillm. pp. 88 ff.

<sup>1</sup> See p. 67, n. 2.

<sup>2</sup> c. ii. pp. 235, 6. Cf. cap. 1.

<sup>3</sup> Pp. 245, 248.

<sup>4</sup> Pp. 37—39.

<sup>5</sup> Pp. 245, 12 (the feast of Tabernacles celebrated by Abraham), 6 (Tithes), 9 (Circumcision), 49 (Passover). In the face of this stern ritualism it is strange that a tradition should exist which derives Gal. vi. 15 from the ἀποκάλυψις Μωϋσεως. Cf. Meyer, *l. c.*

spiritualized the precepts of the Law can explain the stress which is laid upon its permanent obligation, and the hopeless penalties which are attached to the neglect of it. In the presence of ritualism such as this the vision of Messiah almost fades away. The personal character of the Redeemer is lost in the vague anticipation of a general return from the dispersion<sup>1</sup>. The transition from 'this world' to 'the world to come' is found in a gradual progress of moral and physical evil 'till the children are greyheaded,' followed by a period of deepening repentance and increasing strength, which culminates in an age when men shall enjoy a thousand years of perpetual youth, and no Satan or destroyer disturb their happiness<sup>2</sup>.

At the same time that the attempt was made to furnish a supplement to Scripture in the Apocalyptic writings, the books of Scripture themselves were sub-

(ii.) *The doctrine of Messiah in the Exegetic literature.*

<sup>1</sup> No mention is made of the promise to Eve as might have been expected in p. 238.

<sup>2</sup> cc. i.; cxiii.; pp. 232, 23, 24.

The *Ascensio Esaia* (Gfrörer, *Prophetæ veteres Pseudepigraphi*, pp. 1 ff.), though a Christian Apocalypse, contains some peculiar elements of Jewish tradition. The description of the successive descents of Messiah through the seven heavens preparatory to His incarnation is well worthy of notice, c. iii. 13—21. Cf. Clem. *Hom.* III. 20. Nero is directly identified with Antichrist in c. iv. 1.

The fragment of the ASCENSION OF MOSES, first published in a Latin translation by Ceriani, *Monumenta Sacra et profana*, i. 1, 1861, and reprinted, after a fresh examination by Volkmar *Handb. z. d. Apokr.* iii. 1867, contains very little that illustrates the details of the popular Messianic expectation. It was written in a time of deep de-

pression by one full of the great destiny of his nation 'for whose sake the world was created' (c. i.), but the deliverance for which he looks is not connected, so far as appears, with any personal Messiah. A time of fierce persecution is foretold and then, when it is at its height and the choice seems to be only between apostasy and death, 'the Heavenly One rises from His throne and reveals Himself in wrath.' 'He comes forth to chastise the heathen and destroy their idols. Then Israel is happy and mounts up over the necks and wings of the eagle (Rome) . . . and rests in the starry heaven, and looks down upon his foes' (cc. 14 f.).

The date of the book is fixed variously from a time shortly after the death of Herod the Great to the reign of Hadrian. The data are too uncertain to allow a confident judgment to be formed.

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(α) *The Septuagint.*

mitted to a formal interpretation. Egypt and Palestine shared alike in the work of translation, as they joined in completing the image of Messiah's triumph; and the Septuagint and the Targums remain as the monuments of their labours. Regarding only the present form of the versions, the Septuagint is the most ancient; and it is perhaps characteristic of the time and place at which it was made<sup>1</sup> that it contains scarcely any passages which bring forward the person of Messiah in a clearer light than the original text<sup>2</sup>. In some places the original ambiguity between a race and a person is decided by the selection of the race as the source of the divine blessings: in others the future hope appears to be lost in the present which served as the type of it: in others the fulness of the original prediction is lowered and compressed: but generally the mere words of the original are reproduced without any attempt to apply or elucidate them<sup>3</sup>.

(β) *The Targums.*

But the case is far different with the Targums; and next to the writings of the New Testament the Targums

<sup>1</sup> Cf. p. 76, 77.

<sup>2</sup> Of those which do the most remarkable is Numb. xxiv. 7 (quoted by Philo, II. p. 423 M.). Isai. xxxviii. 11 is very questionable; and even in the first passage there is no distinct reference to Messiah. Compare also Amos ix. 12 (Acts xv. 17).

<sup>3</sup> Cf. Gen. iii. 15, αὐτός σου τηρήσει κεφ. LXX. (cf. Philo I. p. 124), συντρίψει Rom. xvi. 20; but probably τηρ. is an old mistake for τηρήσει.

Gen. xlix. 8—10; τὰ ἀποκείμενα αὐτῷ LXX. ὃ ἀποκεῖται Aquila, οὗ ἐστίν all. (Cf. Just. Mart. *Dial.* c. 120; Credner, *Beitr.* II. 51 ff.)

Numb. xxiv. 17—19; LXX. in ver. 19 give καὶ ἐξεγερθήσεται ἐξ Ἰακώβ, for the Heb. *And there shall*

*rule [one] from Jacob.* Cf. Credner, a. a. O. 64.

Isai. iv. 2; the sense is lost in LXX.

Isai. ix. 6; καλεῖται τὸ ὄνομα αὐτοῦ Μεγάλης βουλῆς ἄγγελος LXX. omitting the rest of the verse, which however is interpolated in *Cod. Alex.*

Isai. xlii. 1—4; this is applied by LXX. to Jacob and Israel. The citation in Matt. xii. 18—21 differs greatly from LXX.

Isai. xlix. 1 ff.; probably referred by LXX. to Israel.

Ps. ii. 6; ἐγὼ δὲ κατεστάθην βασιλεὺς LXX.

Ps. cix. (cx.) 5; συνέθλασεν LXX.

Hagg. ii. 7; τὰ ἐκλεκτὰ πάντων τῶν ἐθνῶν LXX.

of Onkelos<sup>1</sup> and Jonathan furnish the best contemporary evidence as to the nature of the popular view of the Messiah at the commencement of the Christian era. This testimony however is not only an authentic expression of the current belief, but rather an embodiment of traditional teaching. The introduction of oral Chaldaic paraphrases in the public reading of the Scriptures dates from the time of Ezra; and there is every reason to believe that written translations existed as early as the first century before Christ, though for a long time interpreters would naturally shrink from committing their versions to writing. Passing by the scanty notices of these first versions, the paraphrase of the Law named from Onkelos and that of the Prophets named from Jonathan ben Uzziel are at once the oldest and the most important. It has been supposed that both belong to the first half of the first century, though the evidence by which their dates are determined is scanty and incomplete<sup>2</sup>. The first, as was required by the nature of the subject, is strictly accurate and clear, rarely departing from the original text except to avoid the semblance of anthropomorphic doctrine. In the latter, wider scope was offered to the translator, as well through the greater freedom allowed in the treatment of the prophetic books, as by the necessity of giving distinctness to the sublime predictions which they contained. It is probable that both have been interpolated in some degree by later hands, but the attempts to shew that they have been

<sup>1</sup> I have not been able to make use of Luzzatto's Rabbinical Essay on Onkelos: *Philoxenus*, &c. Vienne, 1830.

<sup>2</sup> The arguments of Gfrörer are on the whole sufficient to prove that they were made before the final overthrow of Jerusalem (*Fahrh. d. Heils*, i. 36—38). [Yet see M.

Deutsch's article on *Targums* in the *Dictionary of the Bible*, in which the Targum falsely named after Onkelos, *i.e.* Akilas or Aquila, is placed between the end of the second and the end of the third century, and that on the Prophets at the middle of the fourth century.]

## Chap. ii.

*The Targum of Onkelos.*

Gen. xlix. 10.

Num. xxiv.  
17.

modified with a polemical object against the Christians must be considered to have failed<sup>1</sup>.

The Targum of Onkelos from its literal exactness could not contain many explicit references to the Messiah. Two passages only are quoted in which he introduces the title, but those are of the utmost importance, as they recognise generally the period of Messiah's coming, and the majesty of His kingdom. In translating the well-known words of Jacob's blessing *till Shiloh come*, he says *till Messiah comes whose is the kingdom and to whom is the gathering of the nations*. And he gives a corresponding rendering of the prophecy of Balaam: *A king shall rise from Jacob, and a Messiah shall be anointed from Israel*. The last words are perhaps in themselves ambiguous, but when taken in connexion with constant Jewish tradition their meaning cannot be doubtful.

<sup>1</sup> Zunz, *Gottesd. Vorträge*, pp. 61 ff. The Messianic passages from the Targums are collected by Buxtorf, *Lex. Talmud.* p. 1268 ff., with some slight errors; and in a convenient form, with the Hebrew text and double English translation, by R. Young, *The Christology of the Targums*, Edinb. 1853. In addition to the Targum of Onkelos on the Pentateuch, there is a second, originally known as the *Palestine Targum*, which exists at present in a double recension as the *Jerusalem Targum* and the *Targum of the Pseudo-Jonathan*. In its present form this probably dates from the second half of the seventh century (Zunz, p. 77), though based on older materials. Its character is rather that of *interpretation* (Midrash) than *translation*. Fragments exist of a Jerusalem Targum on the Prophets (Zunz, p. 77 ff.). The Targums on the Hagiographa are perhaps later. That on the Psalms, Proverbs, and Job is as-

signed by Zunz to the same country (Syria), and also date, but without determining what it is: the Targum on the Psalms speaks of *Constantinople* (Zunz, p. 64 n.). The author of the Targum on the five *Megilloth* (Ruth, Lamentations, Ecclesiastes, Esther, Canticles) lived probably 'ziemlich lange nach der talmudischen Epoche' (*id.* p. 65). No Targum on Ezra, Nehemiah, or Daniel, exists. That on Chronicles is of very late date. The account of the Targums by Zunz (ch. 5) is most masterly and exact, and contains in a brief space and a scholarlike form all, I believe, that is yet known certainly as to their history.

[Zunz has since, as it appears, modified his opinion, but it seemed best to leave this note as it was originally written. An elaborate and thoroughly original account of the Targums is now accessible to the English reader in M. Deutsch's article in the *Dictionary of the Bible*.]

The Messianic interpretations of Jonathan are numerous and interesting, agreeing in most cases with the current of later teaching. Thus he says, *A king shall come forth from the sons of Jesse, and Messiah shall arise from his sons' sons.* This is the branch of the Lord, the son given to the house of David, who shall endure for ever, in whose time shall be much peace; yet He shall execute a terrible vengeance on the enemies of His people, *like a fiery flying serpent.* By Him shall the nations be broken in pieces: and they shall bring offerings to Him, because He shall be established in goodness, and be seated on His throne in truth; and He shall be for a crown of joy. At the same time the Messiah appears not only as a conquering and triumphant king, but also as the servant of the Lord, the servant whom He had chosen, who should prosper. And though Jonathan sees in the description of Christ's sufferings only the chastisement of the Jewish nation, yet he connects this period of distress with Messiah's coming. *Because God hath cleansed their souls from sins, they shall see the kingdom of their Messiah, they shall have many sons and daughters, they shall prolong their days, and keeping the Law of the Lord they shall be happy according to His good pleasure.*

So also in the other Prophets Messiah is that second David the King of Israel whom the Lord should raise up; who should go forth from them, and be revealed from the midst of them, and teach them the worship of the Lord, as the mystical Shepherd to whom the flock should be restored, *in whom all the just should trust, and all the humble dwell under the shadow of His kingdom.* And as He was to be the son of David, and Himself the spiritual David, so was He to come forth from Bethlehem, David's city, being named from the

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*The Targum of Jonathan ben Uzziel.*

Is. xi. 1.

Is. iv. 2;  
cf. Zech. iii. 8.

Jer. xxiii. 5.

Jer. xxxiii.

15.

Is. ix. 6.

Is. xiv. 29.

Is. viii. 9.

Is. xvi. 1, 5.

Is. xxviii. 5.

Is. xlii. 1; cf.  
Zech. iii. 8.

Is. xliii. 10.

Is. lii. 13.

Is. liii. 10.

Hos. iii. 5.

Jer. xxx. 9.  
xxxiii. 13—  
15.

Ezech. xvii.

23;

cf. Hos. xiv.  
7 (8).

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Zech. vi. 13.

*The later  
Targums on  
the Penta-  
teuch.*

Ex. xii. 42.

Deut. xxx. 4.

Gen. iii. 15.

Deut. xxv.  
19.  
Ex. xvii. 16.  
Num. xxiv.  
20.  
Num. xxiii.  
21.

Ex. xl. 9, 11.

Gen. xxxv.  
21.

*beginning and destined to rule over all the kingdoms of the earth<sup>1</sup>.*

The later Targums upon the Pentateuch exhibit a striking contrast to the rigid simplicity of Onkelos, and in their Messianic passages shew clearly the hopes and influence of a later age. In addition to the two passages which he applies to Messiah<sup>2</sup> they explain fifteen others as referring to His time. *Moses came forth from the desert, Messiah, it is said, shall come out of Rome* [? the Roman Empire] in the great Paschal night of the second deliverance of Israel. Then *though the people be scattered to the uttermost parts of heaven the Word of the Lord shall gather them thence by the hand of Elias the great priest, and bring them thence by the hand of Messiah the King.* The idea of the terrible conflict of good and evil in the last days had assumed a form and consistency not found in the earlier writings. Then *shall the serpent strive to sting men in the heel, but the sons of the woman shall secure their deliverance in the heel of time, the days of Messiah.* All the sons of the East in league with Amalek, whose sin shall never be forgotten, shall then join battle with the house of Israel and fall for ever, for the cry of Messiah is among His people. Already a second Messiah—the son of Ephraim—appears in contrast with Messiah the King, and they are compared respectively to the laver in the court of the tabernacle and the vessels in the tabernacle itself. But still Eder, the watch-tower near Bethlehem, is spoken of as the place from which Messiah shall be revealed in the end of days<sup>3</sup>.

<sup>1</sup> The references to 1 Sam. ii. 10 and 2 Sam. xxii. 3 are at least uncertain; that to Isai. xlv. 1 is obviously incorrect.

<sup>2</sup> Both Targums extend the appli-

cation of Gen. xlix. 11, 12 expressly to Messiah.

<sup>3</sup> The same interpretation appears also in a passage contained in the Targum of Jonathan on Mic. iv. 8

The Targums on the Hagiographa contain but few distinct Messianic allusions. The only Psalms which are directly applied to the Messiah are Ps. xxi. xlv. lxi. lxxii. The six measures of barley which Ruth received from Boaz are interpreted to symbolize the *six righteous men who should spring from her . . . . David, Daniel with his companions, and King Messias*. In the paraphrase of Lamentations it is said: *Thou [O Lord] shalt proclaim freedom to thy people the house of Israel by the hand of Messiah, as thou didst by the hand of Moses and Aaron in the time of the Passover; and thou, Zion, shalt be freed by the hand of Messiah and of Elias the High Priest*. In Ecclesiastes it is expressly said that *the day of the coming of King Messiah is a mystery as the day of death; and who is he who shall discover it by wisdom?* Several passages in Canticles are referred to the Messiah; and special mention is made of the *two deliverers who should arise, Messias the son of David, and Messias the son of Ephraim*.

But while the Apocalyptic and Interpretative literature of the Jews shews the form which the Messianic hope had assumed as a theological dogma at the beginning of the Christian era, it conveys little information as to the hold which the doctrine retained on the mass of the people. The teaching of the schools could scarcely touch the sympathies or influence the character of *the multitude who knew not the law*; and the literature which survives in after generations is generally that which was in advance of the age in which it appeared.

One important fragment however of what may be called the popular literature has been preserved. The

(*And thou, tower of Eder*), which however seems to be an interpolation: *Et tu Messia Israelis qui occul-*

*tis propter peccata Ecclesie Zionis ad te regnum venturum est.*

Chap. ii.

*The Targum on the Hagiographa.*  
Ruth iii. 15.

Lam. iv. 22.

Eccles. vii.  
25.  
Cf. i. 11.

Cant. iv. 5.

*This literary testimony does not reach to the popular belief.*

John vii. 49.

*The Psalms of Solomon.*

## Chap. ii.

*Psalms of Solomon*<sup>1</sup> appear to belong to the times of the persecution of Antiochus<sup>2</sup>, and to express the deep penitence and the devout hope of a pious Jew at that crisis. They are distinguished from the Apocalyptic writings by a clearer recognition of the sins of the people, and from the books of the Apocrypha by a greater simplicity and a closer adherence to the language of the Old Testament. The view which they give of Messiah is proportionately distinct and full, especially in the exhibition of the spiritual character of His reign. After general prayers for mercy and restoration (vii., xi.), and beyond the anticipation of a divine coming for judgment (xv.), the recollection of the promise to *David and his seed for ever* rises in marked pre-eminence (xvii.). Though his throne be cast down, yet shall it be raised up. A king, it is said<sup>3</sup>, a Son of David, shall be girded with strength to bruise unjust rulers, to cleanse Jerusalem, to remove sinners, to gather together the just from all the places in which they have been scattered. He shall shake the earth with His word, the writer adds, and bless His people, and the Gentiles shall serve Him. He shall be 'clean from sin' (*καθαρὸς ἀπὸ ἁμαρτίας*), 'an anointed Lord' (*χριστὸς κύριος*<sup>4</sup>), and 'shall not be weak' through the strength of God. And 'happy are those who are born in His days to see the blessings of Israel which God shall bring to pass in the congregation of the tribes'<sup>5</sup>.

<sup>1</sup> The Greek translation, which is all that remains, is given by Fabricius, *Cod. Pseudep. V. T.* i. 914 ff., and recently by Fritzsche. The Psalms are translated, and assigned to a second Solomon of the time of the Return, by Whiston, *Authentic Records*, &c. i. pp. 117 ff. Cf. Ewald, iv. 343 f.

<sup>2</sup> Cf. Ewald, iv. 343 n. The language of Ps. viii. seems decisive on this point.

<sup>3</sup> Ps. xvii. 5, 8, 23 ff.

<sup>4</sup> Ps. xvii. 36. Ewald (iv. 344 n.) conjectures that this may be an error of translation for *Χρ. κυριον*. Cf. Luke ii. 11 (varr. lectt.), 26.

<sup>5</sup> Ps. xvii. 50; xviii. 7.

The language of these Psalms offers a near approximation to the tone of those who first welcomed the Messiah; but the various details gathered from a scanty literature are first combined into a living picture in the records of the New Testament. Without the historical narrative the sum of the theological teaching is confused and often unintelligible. But in a few scattered phrases the Apostolic writers have preserved a striking outline of the different forms which the national hope of the Jews assumed at the time and on the scene of Christ's appearance. The variety and distinctness of the traits which they have marked, their simplicity and naturalness, their vital connexion with existing circumstances, and the confirmation which they receive from subsequent history, are alike worthy of careful study; and taken together they combine to give a vivid and lifelike image of the popular creed as it was apprehended by men who were ready to die for it.

The early literature of the Jews recognised the existence of very different ideas of the Messianic work. The difference which was thus admitted in theory was embodied in life. The faith and spirit of the believer in this case as in every other moulded the substance of his belief; and Holy Scripture seemed to promise to each in the coming deliverance exactly that freedom for which he longed most ardently. Atonement, independence, restoration, dominion, union—such were the manifold ideas included in the glorious prospect of Messiah's kingdom.

But while the form of the hope was indefinite, its presence was universal. In some form or other, general expectation was quickened in Judæa and in Samaria and among the Jews of the dispersion<sup>1</sup>; *Jerusalem and all*

Chap. ii.

2. *The Messianic hope of the Jews as described in the historic records of the first century.*

i. *The New Testament.*

*The variety and*

*universality of belief.*

<sup>1</sup> John i. 42; iv. 25; Acts xxvi. 7.

Chap. ii.	<i>Judæa and all the region round about Jordan went out to John's Baptism without distinction of rank or sect, musing whether he were the Christ<sup>1</sup>. In the most different stations there were those who waited for the kingdom of God. To this the twelve tribes instantly serving day and night hoped to come. And at a later time Simon the mystic and Barkokeba the zealot found multitudes ready to welcome in them either the Great Power of God or the Star which should rise out of Israel.</i>
Acts xxvi. 7.	
<i>The Time of Messiah's coming.</i>	Even in the wide diversity of opinion which existed as to Messiah some points seem to have been settled by general tradition or consent. It was held that the time of His advent, though fixed in the Divine counsels, was unknown to men, who meanwhile were looking anxiously in the distress of nations for those signs which they had been taught to expect as the first announcement of the fulness of the time. General belief pointed to an appearance startling and sudden, in the wilderness or in the secret chamber. Even the Pharisees asked Christ when the kingdom of God should come <sup>2</sup> . And here, too, special blessings were reserved for such as looked for them. In the capital of Herod there was one just and devout, waiting for the consolation of Israel, to whom it was revealed that he should not see death till he had seen the Lord's Anointed. And others shared the hope and assurance of Symeon, since Anna could speak freely of Jesus to those who were waiting for the redemption of Jerusalem <sup>3</sup> .
Luke ii. 25, 26.	
Luke ii. 38.	
<i>The Manner.</i>	The uncertainty which attached to the time, ex-

<sup>1</sup> Matt. iii. 5; Luke iii. 15; John i. 19, 20; iii. 28. Yet here as elsewhere it was the common people who seem to have heard him most gladly: Matt. xxi. 23—27 and the parallel passages (Mark xi. 27—33; Luke xx. 6).

<sup>2</sup> Luke xvii. 20.

<sup>3</sup> This is the reading of **NB**, some ancient mss., and all the best Vv. The remaining MSS. give *ἐν Ἱερ.*, and so do the mss. except a few which have τοῦ Ἰσραὴλ or ἐν τῷ Ἱερ.

tended also to the manner of Messiah's appearance. The question of the Magi when they inquired for Him *who was born King of the Jews* shewed a faith not general at the period. In recognising a child as King their spiritual insight may be compared with that of Symeon and Anna. By others, especially by His own countrymen, it was made an objection to the claims of our Lord that His family was known to them and dwelt among them. *We know this man whence He is*, said the people of Jerusalem, *but when the Christ cometh no man knoweth whence He is*. How can this man *whose father and mother we know*, asked the multitudes at Capernaum, say *I came down from heaven*? They expected to hear the cry *Lo here is the Christ, or Lo there*, and to see Him declared at once in the fulness of power and strength as the deliverer of His people.

As the star in the East was to be the physical emblem of Christ's coming, so was it universally believed that Elijah would prepare His way, at once by restoring the ancient faith of the people, and by consecrating Him to His office. This belief was already part of the popular teaching, and even the disciples seemed to have looked for its literal accomplishment when they suggested the difficulty *How say the scribes that Elias must first come*? Nor was this all; as Elijah represented the majesty of the Prophets, so Jeremiah symbolised their devotion; and he who had *prayed much for the people and the Holy City* was specially named among those who should accompany Messiah at His appearance<sup>1</sup>. But apart from all other testimony '*the works of the Christ*'<sup>2</sup> were for the spiritual vision the decisive sign of His presence.

Chap. ii.

Matt. xiii.  
54—58.

John vii. 27.

The Signs.

Matt. xvii.  
10.2 Macc. xv.  
14.

<sup>1</sup> Matt. xvi. 14. Cf. 2 [4] Esdr. ii. 18, where Isaiah is included.

<sup>2</sup> Matt. xi. 2, τὰ ἔργα τοῦ χριστοῦ.

Chap. ii.

*The Birth-  
place.*

Matt. ii. 5.

John vii. 41,  
42.*The Davidic  
type.*  
Matt. xxii.  
42.

Matt. xii. 23.

Matt. ix. 27.  
Matt. xx. 30.

Matt. xv. 22.

Matt. xxi. 9.

Matt. xxi.  
15.*The Mosaic  
type.*  
Deut. xviii.  
15.

Such being among the acknowledged signs of the Messiah, it was determined with equal agreement that He should spring from Bethlehem the city of David. The answer of the priests to Herod is confirmed by the doubts of those who at a later time questioned the Messiahship of one whom they supposed to be a Galilæan, and asked *Did not the Scripture say that Christ cometh of the seed of David, and from Bethlehem the village where David was?*

And not only was the Messiah to spring from David's city; He was emphatically David's Son<sup>1</sup>. Such was the answer which the Pharisees made to the question of our Lord; and when the multitudes were amazed at the miracles of Jesus they said, *Is not this the Son of David?* evidently understanding by the words the promised King. The blind on two occasions addressed Him by the same title, *Have mercy on us, thou Son of David*. And the name was spread abroad even among strangers: *a woman of Canaan . . . cried unto Him saying, Have mercy on me, Lord, thou Son of David*. So when the pilgrim multitude led Him in triumph the song was still *Hosanna to the Son of David; blessed is the coming kingdom of our father David*<sup>2</sup>; and when the triumph was over, the children in the Temple once more caught up the words.

The type of Royal Power was naturally that on which the mass of the Jews dwelt with the liveliest hope, but the image and promise of Moses moulded the expectations of some among them. These looked for a Prophet rather than for a King<sup>3</sup>, though they

<sup>1</sup> The title itself does not occur in the writings of St John, and yet in the passage just quoted he implicitly recognises it. Cf. Apoc. v. 5, xxii. 16, ἡ ῥῆμα Δαυιδ. In the

Epistles the Davidic descent of Christ is only twice alluded to: Rom. i. 3; 2 Tim. ii. 8.

<sup>2</sup> Mark xi. 10. Cf. Luke i. 32, 69.

<sup>3</sup> John vi. 14. Elsewhere 'the

Chap. ii.

John vi. 14,  
31 ff.*The Divine  
character.*

entertained no clear conception of the scope of his teaching; and the 'likeness' of which Moses spoke led them to anticipate an outward resemblance in life rather than in work between the lawgivers of the Old and New Covenants, which attained in later times a fabulous minuteness<sup>1</sup>. A trace of this tendency occurs in the Gospels: when the multitudes said *This is of a truth the Prophet which cometh into the world*, they soon called to mind the manna in the wilderness, and asked for a sign like this through which they might believe. But the Mosaic type of Messiah was not capable of a full realisation till the foundation of a Christian Church, and consequently it appears most prominently in the Acts of the Apostles<sup>2</sup>. Before that time the woman of Samaria, who might be supposed to feel most deeply the need of a second Moses, expressed most truly the belief in His advent<sup>3</sup>. In the later books of the New Testament the completeness of the mutual relation between Moses and Christ is perfected by the allusions to a spiritual Balaam; and in the imagery of the Apocalypse a second song of Moses celebrates the final triumph of the new Deliverer<sup>4</sup>.

At the same time the higher side of Messiah's nature was not denied or forgotten. The Temptation turned upon the assumption of the title of *Son of God*<sup>5</sup>;

Prophet' and 'the Messiah' are distinguished: John i. 20, 21; vii. 40. Cf. John i. 46. Perhaps the expressive title 'He that cometh' (Matt. xi. 3 ||) is to be referred to this source.

<sup>1</sup> Cf. Gfrörer, II. 335 ff. Inf. pp. 137, 138.

<sup>2</sup> Acts iii. 19 ff.; vii. 37 ff.

<sup>3</sup> John iv. 25. The Messianic doctrine of the Essenes probably

assumed this form.

<sup>4</sup> 2 Pet. ii. 15; Jude 11; Apoc. ii. 14 (xv. 3). There is no trace of this 'Antichrist' in early Jewish writings. *Armillus* (see Buxtorf *Lex. s. v. ארמילוס*) belongs to a much later period, and is connected with Isai. xi. 4. Comp. 2 Thess. ii. 8.

<sup>5</sup> The following table gives I think a correct summary of the

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and during our Lord's ministry the evil spirits sought to precipitate and so to mar His work by proclaiming His divine character. The mystery however which was hidden from the eyes of the multitude to whom it seemed blasphemy was proclaimed or acknowledged at solemn crises. Thus John the Baptist, Nathanael, Peter, and Martha, bore witness to Christ as the Son of God; and the Sanhedrin recognised the title as belonging to Messiah, when the High Priest in the presence of the assembly solemnly adjured Jesus saying, *Tell us whether thou be the Christ the Son of God*<sup>1</sup>.

The fatal error of the Jewish people lay in the opposite direction, for in the fond anticipations of a second David to come as a divine champion they disregarded the true Humanity of the Messiah. Looking for a sign from heaven they could not read the signs on earth before them. The disciples *were sorry* when Christ spoke to them of His coming passion. St Peter even *began to rebuke Him* for admitting that such humiliation was possible. Till His death some had hoped that *it had been He who should have redeemed Israel*, but then their hope was lost till Christ Himself shewed them that the Prophets had foretold all these things; and by the help of this divine teaching they

Matt. xxvi.  
63.

*The true  
Human cha-  
racter disre-  
garded.*

Matt. xvii.  
23.

Matt. xvi.  
22.

Luke xxiv.  
21.

Luke xxiv.  
46.

usage of Messiah's title *Son of God* ([ὁ] υἱὸς τοῦ θεοῦ) in the Gospels:

i. By our Lord Himself: John iii. 17, 18 (?); v. 25; [in ix. 35 read τοῦ ἀνθρώπου]; x. 36; xi. 4.

ii. By believers: Matt. xvi. 16 (St Peter not in ||, but cf. John vi. 69); [Mark i. 1;] John i. 34, 50; xi. 27; [xx. 31.]

iii. By Jews: Matt. xxvi. 63; xxvii. 40, 43 (θ. υἱός); cf. John xix. 7, υἱ. θ.; Luke xxii. 70.

iv. By evil spirits: Matt. iv. 3,

6 ||; viii. 29 ||; Mark iii. 11; Luke iv. 41.

The sailors (Matt. xiv. 33) and the centurion (Matt. xxvii. 54; Mark xv. 39 υἱ. θ.) see in Christ θεοῦ υἱός.

<sup>1</sup> The statements of Justin (*Dial.* c. 49) and Celsus (Orig. *c. Cels.* i. 49) only shew that this opinion was not held in their time. The forms which the Messianic hope assumed among the Jews were various, and the prevalence of one form among a particular class or at a particular time cannot exclude the others.

set forth from that time the sufferings of Messiah from the Scriptures. Such being the feelings of those who were nearest to Christ, it cannot be strange that the people were even more perplexed by His lowliness<sup>1</sup>. When He spoke of Himself as the Son of Man, the people answered . . . *Who is this Son of Man*<sup>2</sup>? Even when they were most startled by His works or words of power they generally saw in Him no more than a Prophet, or waited for some more striking revelation of His majesty<sup>3</sup>. *If thou be the Christ tell us plainly* was the complaint at one time; and at another, when they wondered at His gracious words, they said, *Is not this Joseph's son?*

A partial conception of Messiah's work necessarily followed from a partial conception of His nature. To the Jews this appeared to be bounded by the establishment of a glorious kingdom and the confirmation of their Law. A second and spiritual birth of God's people or God's servants seemed alike impossible and unnatural; and Nicodemus, in accordance with the spirit of his countrymen, might well find it difficult to understand how it should be required of him to lay aside the opinions and prejudices which had grown about him from his infancy, before he could even see that kingdom for which he sought. The brethren of Jesus who saw His works still wished for an open manifestation of His power and office, for they could not *believe* in a Messiah who hid Himself from the great world<sup>4</sup>. Peter was eager to pay for his Master the

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Acts xvii. 3;  
xxvi. 23;  
viii. 32 ff.*The partial  
conception of  
Messiah's  
work.*John iii. 2,  
3, 4.John vii. 3,  
4, 5.Matt. xvii.  
24 ff.<sup>1</sup> Cf. pp. 104, 113.<sup>2</sup> John xii. 34. Cf. John ix. 35, where **NBD** read *ὁ υἱὸς τοῦ ἀνθρώπου*.<sup>3</sup> Cf. Matt. xvi. 14; xxi. 11, 46; Mark ii. 12; vii. 37; xi. 18; Luke iv. 32, 37; v. 26; vii. 16 [ix. 9; xxiii. 8]. See also John vii. 26, 31;

viii. 53.

<sup>4</sup> It is evident that the brethren of the Lord sought only to precipitate the declaration of this Messiahship. They lacked that faith which could rest wholly in Him and abide His time. Cf. John ii. 23, 24.

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Matt. xx. 21.

Acts i. 6.

John iv. 25,  
42.

ii. *Contem-  
porary writ-  
ers. The Mes-  
sianic hope  
fainter  
among some  
classes.*

Luke ii. 34,  
35.

tribute to the Temple even after his inspired confession. The fiery zeal of the sons of Zebedee led them to seek places next to their Saviour's throne; and the Apostles inquired of the risen Lord whether He would *at that time restore the kingdom to Israel*. Some indeed seemed to have looked further for 'a re-stitution of the world'; but it was reserved for Samaritans, conscious of doubt and sin, to feel that Messiah<sup>1</sup> would *announce all things*—even the true forms of worship—and be *the Saviour of the world*<sup>2</sup>.

But while the poor and simple, *guileless Israelites*, rude Galilæans, fiery zealots, clung severally to some peculiar Messianic hope, those Jews who had been brought into closer connexion with Greek literature or Roman dominion seem to have looked on the popular belief as exaggerated or groundless fanaticism. The *leaven of Herod* had penetrated the nation of God. *Many thoughts* were working, though as yet unrevealed, at the time when Symeon foresaw that the Saviour was *set as well for the fall as for the rising of many*, and *for a sign which should be spoken against*. Hillel 'the second restorer of the Law' said that there would be no Messiah. According to him the promise and its fulfilment belonged to the time of Hezekiah; and though in fact he may have rejected only the notion

<sup>1</sup> The title *Messias* occurs only in John i. 42; iv. 25. Can it be without meaning that the Hebrew word is preserved exactly in the two places where simple faith in the ancient promise seems liveliest?

<sup>2</sup> From the circumstances of our Lord's examination before the Sanhedrin it is evident that He had not openly proclaimed Himself as the Messiah, or the adjuration of the High Priest would have been unnecessary (Matt. xxvi. 63). In like

manner it is clear that the abrogation of the Mosaic Law had not formed part of His public teaching. The formation of an outward Church necessarily preceded the announcement of this truth. It is also important to notice that in early Jewish writings there is no trace of the belief in the substitution of a spiritual for a ritual law, which assumed a definite form after the tenth century.

of a temporal kingdom, his opinion gained extensive currency in its literal sense<sup>1</sup>. Philo speaks only in one place of the coming of a deliverer, 'A man shall come, says the Oracle, leading a host, and he shall subdue nations great and populous by the aid of God, who shall send the help that befits the holy. And this is an undaunted bravery of soul, and a most mighty strength of body<sup>2</sup>, two things of which even one is formidable, but if both meet they are wholly irresistible. But some of the foes [the Oracle says] are unworthy to be defeated by men, against whom [God] will array swarms of wasps for their most shameful destruction, warring in defence of the holy ones. [It says] moreover that this [hero] shall not only enjoy surely without bloodshed victory in war, but also an unassailable right of sovereignty, for the help of those who may become his subjects through goodwill or fear or reverence.' It is only necessary to read the context to feel how little importance Philo laid on the presence or work of this victorious deliverer. The hope which he cherished rested on the promises made to the whole nation, and not on the predictions of a single deliverer; and thus, while his expectation of a personal Messiah was apparently feeble, he paints in glowing colours the blessedness of a coming reign of virtue, when the enemies of God shall be confounded, and His people gathered from the utmost corners of

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(a) PHILO.  
The type of  
an idealising  
party.

<sup>1</sup> *Sanhedr.* c. 68. Cf. Just. M. *Dial.* c. 68, 71, 77. Thus at a later time the priests and zealots were ranged on opposite sides: Gfrörer, II. p. 439.

<sup>2</sup> Philo *de Præm.* § 16, p. 423 M (Numb. xxiv. 7, LXX.). The reference to 'an inspired prophet' (*de Monarch.* I. 9) is too general to be applied certainly to Messiah, yet the passage claims attention: ἀλλά τις

ἐπιφανὲς ἐξαπιναιῶς προφήτης θεοφόρητος θεσπιεῖ καὶ προφητεύσει, λέγων μὲν οἰκεῖον οὐδέν, οὐδὲ γὰρ εἰ λέγει δύναται καταλαβεῖν ὃ γε κατεχόμενος ὄντως καὶ ἐνθουσιῶν, ὅσα δὲ ἐνηχεῖται διελεύσεται καθάπερ ὑποβάλλοντος ἑτέρου. No description perhaps could offer a more instructive contrast to the prophetic office of Christ.

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the world to dwell in their own land. Then, he says, wars shall cease among men, and wild beasts shall forget their fierceness. And the scattered children of God shall return under the guidance 'of a form (ὄψεως) 'more divine than that of man, unseen by others, and 'visible only to those who are being saved; and they 'shall find three advocates (παρακλήτους) of their reconciliation (καταλλαγῶν) with the Father: First, the 'kindness and goodness of [God] who invites them... 'secondly, the holiness of the patriarchs of their race... 'and thirdly, that through which especially the favour 'of those things which have been mentioned precedes, 'the reformation of those who are being led to a [new] 'truce and covenant, who have been able with difficulty 'to come from a pathless wandering to that path whose 'end is no other than to please God as sons [please] 'a father. Then shall the ruins of their cities be repaired: the prosperity of their fathers shall seem but 'little in comparison with the perennial springs of God's 'favour by which they will be cheered; and their 'enemies shall be filled with dismay and sorrow when 'they see the sure and unchangeable prosperity of 'God's people<sup>1</sup>.'

(b) JOSEPHUS.  
*The type of  
a temporis-  
ing party.*

While Philo cherished in this way a sure belief that his nation was destined to take the foremost place in the world, Josephus appears to abandon the trust in a national restoration, as well as that in a personal Saviour. Rome is acknowledged as the mistress of

<sup>1</sup> Philo *de Excerptat.* §§ 8, 9. Philo quotes in his Messianic descriptions Levit. xxvi.; Deut. xxviii.; Numb. xxiv. 7; and also Isai. liv. 1; Ps. cxxi. 8. Cf. Gfrörer, *Philo*, I. 532: Dähne, I. 432 ff. Possibly the 'divine vision' may be an idealised

antitype of the 'pillar of fire' which attended the Jews on their first Exodus and in which the Word was present, but it by no means supports the identification of the Word and the Messiah, but rather distinguishes them.

the world: Vespasian is proclaimed to be the king who should rise from the East. In his narrative of the early history and final struggle of the Jews, which become inexplicable without the recognition of the one central hope by which they were quickened, he never once betrays any personal interest, much less belief, in the doctrine of Messiah. Yet even thus he bears ample testimony to the powerful hold which it maintained on the nation. 'When Fadus was procurator 'of Judæa,' he relates, 'a certain sorcerer (γόης) by 'name Theudas persuaded the great mass of the people ' (τὸν πλεῖστον ὄχλον) to take up their property and 'follow him to the river Jordan; for he announced 'that he was a prophet, and said that he would divide 'the river by his command, and give them an easy 'passage; and saying this he deceived many<sup>1</sup>;' and faithfully did the nation cherish the recollection of their first deliverance as the image of that which should come. The same characteristic marks the history of 'the Egyptian false prophet who came into the country, 'being a sorcerer, and having persuaded men that he 'was a prophet collected about thirty thousand of those 'whom he had deceived. And these he led from the 'wilderness to the Mount of Olives...<sup>2</sup>,' 'for he said 'that he wished to shew them how at his bidding the 'walls of Jerusalem would fall, through which he promised that he would afford them an entrance into 'the city<sup>3</sup>.' And these impostors were but specimens of a class of 'vagabond men and deceivers, who under 'the pretence of divine inspiration (θειασμοῦ) compassed 'revolutions and changes, and persuaded the multitude

*Popular risings.*

<sup>1</sup> Joseph. *Antiq.* xx. 4. 1.

<sup>2</sup> Joseph. *B. J.* II. 13. 5.

<sup>3</sup> Joseph. *Antiq.* xx. 7. 6. In

the other passage there is no allusion to this promised miracle.

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'to indulge in mad hopes (*δαιμονᾶν*), and led them forth 'into the wilderness, as though God would shew ' (*δείξοντος*) them there signs of freedom,' or, as it is expressed in the parallel passage, promising 'to shew 'evident prodigies and signs wrought according to the 'foreknowledge of God'. The final insurrection is the clearest proof of the general spread of this Messianic enthusiasm, for Josephus allows that 'that which especially incited the Jews to the war was an ambiguous 'Oracle found in their sacred writings, to the effect ' *That at that time one out of their own country should 'rule the world* (*τῆς οἰκουμένης*)<sup>2</sup>. 'And even in the last 'extremity of the siege many prophets were sent by 'the chiefs among the common people, charging them 'to wait for the help of God;' and these found ready credence, so that six thousand fell in the porch of the Temple, whither they had fled 'expecting to receive 'the signs of safety'<sup>3</sup>.

(c) *Classical writers.*

The hope entertained by the Jews was indeed so notorious that it did not escape the notice of Roman historians; and they attached so much importance to the predictions on which it was based, as to find their fulfilment in the elevation of Vespasian to the imperial throne. 'A few,' says Tacitus in speaking of the prodigies which preceded the destruction of Jerusalem, 'turned these events into a cause of alarm; the greater

<sup>1</sup> Joseph. *ll. cc.* Josephus contrasts these fanatics with the zealots (*λησταί, sicarii*) as being 'in hand 'more pure, but in purpose more impious.' *B. J.* II. 13. 4.

<sup>2</sup> *B. J.* VI. 5. 4. The reference is probably to the prophecy of Daniel (ii. 44), and not to that of Balaam, as Bretschneider supposes: *Theolog. Fl. Josephi*, § 10. Cf. *Antiq.* X. II. 7.

<sup>3</sup> *B. J.* VI. 5. 2.

The paraphrase which Josephus gives of the promise to Abraham is characteristic: *προεδήλου τὸ γένος [τὸ] αὐτῶν εἰς ἔθνη πολλὰ καὶ πλοῦτον ἐπιδώσειν, καὶ μνήμην αἰώνιον αὐτῶν ἔσεσθαι τοῖς γενάρχαις* (*Antiq.* I. 14. 4). But it is to be remembered that neither Philo nor the Targum understood this of Messiah.

'number were possessed with a belief that it was written 'in the ancient writings of the priests that it would 'come to pass at that very time that the East would 'grow mighty, and that men proceeding from Judæa 'would gain the empire of the world. An ambiguous 'oracle, which had foretold [the fortunes of] Vespasian 'and Titus...<sup>1</sup>' Suetonius relates the same circumstance almost in the same words, adding however that the belief was ancient, uniform, and universally current throughout the East.

But however strong the hope was even after the destruction of Jerusalem, it was quenched at no distant time in the blood of the noblest Jews. The disastrous rising of Barkokeba was the last public profession of the earlier creed. Afterwards a gloom settled over the image of Messiah, and increasing sorrows were described as the sure signs of His approach.

Eliezer surnamed the Great said<sup>2</sup>: 'A little before 'the advent of a Messiah<sup>3</sup> shamelessness shall be increased; and there shall be great dearth of corn: the 'vine shall bear fruit, but [from the excess of revellers] 'wine shall be sold dear. The mightiest empire in 'the world shall be overwhelmed with evil judgments, 'and no chastisement shall have place. The synagogues 'shall be converted into houses of shame, the borders 'of Judæa shall be laid waste, and all the region shall 'be made desolate. Noble men shall go round from 'town to town and meet with no offices of mercy. The

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3. *The Messianic hope as expressed in the later Jewish writings.*

i. *The Mishna.*

<sup>1</sup> Tac. *Hist.* v. 13. Suet. *Vesp.* 4: Percrebuerat oriente toto vetus et constans opinio esse in fatis ut eo tempore Judæa profecti rerum potirentur. The well-known passage in Suet. *Claud.* 25, Judæos impulsore Chresto assidue tumultuantes urbe expulsi, may refer to the intrigues

of some fanatics.

<sup>2</sup> *Sota*, § 15 (III. pp. 308-9, ed. Surenhus.). Cf. Edzard, *Avoda Sara*, pp. 248 f.

<sup>3</sup> בעקבות מ' *In calcaneis M.* See p. 126. Cf. Buxt. *Lex. Rabb.* s. v.; Wagenseil, *Sota*, l. c.

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'wisdom of teachers shall seem of ill savour; the innocent shall be despised; and the failing of truth shall be great. Young men shall confound the face of the old; the old shall rise before the young. The son shall provoke the father; the daughter shall rise against her mother, and the daughter-in-law against her mother-in-law; in fine every one shall have for his foes those of his own household. In truth that age shall have the face of a dog, and the son shall not reverence his parent. On whom then must we trust? On our heavenly Father<sup>1</sup>.'

ii. *The Gemara (Talmud)*.

This remarkable passage stands I believe alone in the Mishna<sup>2</sup>; but in the Gemara many other strange and inconsistent traditions occur, which seem at times more like the expression of despair than of faith. The 'birth pangs of Messias' passed into a proverb<sup>3</sup>; and some Rabbis declared that they wished not to behold His coming<sup>4</sup>. Drought, famine, thunder, and wars, were among the signs which should precede Him, and it was said that the sight of men should fail for anguish and sorrow. Nor was the moral state of the world expected to be better than the material. The divine teaching was to fail, and all men were to become Sadducees: 'when men grow fewer and fewer,' so the tradition runs, 'expect Messias<sup>5</sup>'; when the world is overwhelmed with 'evils as with a flood; when the last supply is consumed, and the last hope gone.'

<sup>1</sup> Cf. Lactant. *Instit.* VII. 15 f.

<sup>2</sup> Various opinions as to the coming and work of Elias are given: Edaj. s. f. (IV. p. 362).

<sup>3</sup> חבלי של מ' (*ōdāves*, Matt. xxiv. 8; Mark xiii. 8).

<sup>4</sup> Schöttg. *Hor. Hebr.* II. 546-7, 971. I have not verified Schöttgen's references, which however seem to

be accurate. The Messianic interpretations of the Old Test. common to the New Test. and Jewish writers are given in Note I. at the end of the chapter.

<sup>5</sup> *Sanhedr.* c. 91. 1 (referring to 2 Sam. xxii. 28): Schöttg. II. 154, 968.

The prevailing tone of these traditions is due in all probability to the disappointment of earlier dreams. Various limits had been fixed for the coming of Messiah, and all as Raf confessed were passed<sup>1</sup>. Some had likened the duration of the world to a week of heavenly days, six thousand years of trial and labour followed by a millennial sabbath<sup>2</sup>. Two thousand years it was thought elapsed before the Law, two thousand were to pass under the Law, and two thousand years were reserved for the victories of Messiah. Others thought that the world would last eighty-five years of Jubilee (4165—or 4250 years), and that Messiah would come in the last<sup>3</sup>. The Romans, it was said at one time, shall oppress Israel for nine months<sup>4</sup>. Others again measured four hundred years from the last desolation of the Holy City as the utmost limit of delay; but the time went by, and then men cried in despair: 'Let his bones be broken who computes the limits of Messiah's coming<sup>5</sup>.' Different explanations were proposed for the delay. The strangest fancy perhaps was that it was occasioned by the necessity for all the souls in the receptacle of spirits (Guph) to be embodied first<sup>6</sup>; but in some form or other it was generally referred to the sins of the people. 'If Israel keep but one sabbath or one fast duly Messiah at length will come<sup>7</sup>.' He came, according to another wild legend, on the day of the destruction of the Temple, but was suddenly carried away to be revealed at His proper time<sup>8</sup>. And with strange and tragic irony others said: 'He is even

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*The time of  
Messiah's  
coming.*<sup>1</sup> Schöttg. II. 966.<sup>2</sup> Edzard, *l. c.* p. 66. This idea was popular with the Christian Fathers: cf. Barn. *Ep.* xv.; Iren. *c. Her.* x. 28. 3. Lactant. *Instit.* vii. 14, and notes.<sup>3</sup> Schöttg. II. 963.<sup>4</sup> *Id.* II. 970.<sup>5</sup> *Id.* 965.<sup>6</sup> Edzard, p. 28. Cf. pp. 224 ff.<sup>7</sup> *Id.* p. 247.<sup>8</sup> *Midr. Echa*, 59, and *Jer. Berach.* 5. 1. Cf. Jost, *Gesch. d. Judenth.* 404 n. Cf. Targ. Mic. iv. 8.

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'now sitting among the poor and wounded at the gates  
'of Rome, and men know Him not!'

The manner.

The twofold description of Messiah's advent was explained by the different circumstances under which He might come. He would come, it was said, if the people were wholly good or wholly wicked; if good, then He would appear according to the words of Daniel *on the clouds of heaven*; if evil, then *meek and lowly* as foretold by Zechariah<sup>2</sup>. As to the nature of His kingdom the later tradition in one respect was uniform. There will be no difference, it was said, between these days and the days of Messiah, except in the subjugation of the Gentiles<sup>3</sup>. But as to its duration opinions widely differed. Passages were quoted from the Prophets which appeared to fix forty or seventy years, or three generations, or a thousand or seven thousand years for its continuance<sup>4</sup>. And 'in those days the Nazarites shall 'drink wine,' and 'there shall be no more proselytes' but 'all the Gentiles of their own accord shall be brought 'to Messiah,' and 'all shall be clean'<sup>5</sup>. Thus some said 'In the days of Messiah there will be thirteen tribes, 'and the thirteenth will be Messiah's;,' but others again doubted whether the ten tribes would be restored<sup>6</sup>.

The later Jewish books contribute some further details as to the expectation of Messiah, though perhaps

iii. *Later  
Jewish  
works.*

<sup>1</sup> Schöttg. II. 969. Edzard, p. 254, or, as others said, in *Eden* (*id. l. c.*).

<sup>2</sup> *Id.* II. 969. In this connexion (Zech. xii. 10—12) the idea of a Messiah 'the son of Joseph' was first entertained: *Succa Bab.* 52. Cf. Gfrörer, II. 258 ff. The death of Messiah is admitted in 2 [4] Esdr. vii. 29; *supr.* p. 115. Friedrich has refuted Bertholdt's argument in support of the ante-christian doctrine

of a suffering Messiah. *Discuss. de Christol. Samar. Lib.* Lips. 1821, pp. 12 ff.

<sup>3</sup> Edzard, p. 208. Cf. Gfrörer, *Jahrh. d. Heils*, I. 219. Bertholdt, p. 41.

<sup>4</sup> Schöttg. II. p. 973.

<sup>5</sup> *Id.* pp. 613 ff.

<sup>6</sup> *Id.* II. p. 207 (from Ezek. xlviii. 19). Cf. *Sanhedr.* c. II. 3. Targ. Zech. x. 4. 2 (4) Esdr. xiii. 39 ff. *supr.* p. 114.

little stress can be laid upon their originality<sup>1</sup>. It is said that a new Elias, born like the first of barren parents, will herald His approach by a preaching of repentance, according to some only three days before Messiah<sup>2</sup>. Messiah Himself will appear in the North, and His advent will be marked by a star<sup>3</sup>. Moses and Elias will attend Him, and He 'will stand upon the 'roof of the Temple;' also the Shekinah will continue with men for three years and a half<sup>4</sup>. The same Pass-over night which witnessed the chief crises in the fortunes of the human race will also witness Messiah's coming<sup>5</sup>. And some speak of a mediatorial death and exaltation, of a resurrection of the Patriarchs and of the just, of the removal of the Redeemer (Goel) to heaven<sup>6</sup>. Then all the feast-days will be abolished except the day of atonement, and sacrifices shall cease, and there will be no distinction of clean and unclean<sup>7</sup>. The kingdom of Messiah will be strong in spite of the banded heathen.

<sup>1</sup> The pre-existence of Messiah is taught in the later writings. It was 'the Spirit of Messiah which brooded over the waters at the creation.' Cf. Nork. p. ix. and notes.

<sup>2</sup> Schöttg. II. p. 533.

<sup>3</sup> *Id.* pp. 538, 531.

<sup>4</sup> *Id.* pp. 544, 188, 548.

<sup>5</sup> Jerome mentions this 'Jewish tradition' as the ground of the 'Apostolic tradition' of the watchings of Easter-eve—the *nox vigiliarum* (*Comm. in Matt.* xxv. 6). The passages referring to this usage are given by Bingham, *Antiq.* XXI. i. 32. Schöttg. II. pp. 531, 563.

<sup>6</sup> Schöttg. II. pp. 566, 578 ff., 595. The Jewish notion of a 'suffering Messiah' belongs exclusively to a late period. He appears as the son of Joseph or Ephraim as opposed to the son of David; but the earliest evidence of this belief occurs in the *Babyl. Gemara*. Cf.

Targ. Cant. iv. 5; (Jerus.) Ex. xl. 11; see p. 127. Pearson *On the Creed*, 164 note, ed. Camb.; Strauss, *Leben Jesu*, II. 324; Gröner, II. 262, 270, 271. Cf. *infr.* p. 150, on *Zohar*.

[The whole question of the origin and development of the belief in a Messiah 'the son of Joseph' or 'the son of Ephraim' requires to be examined afresh. The book of Wünsche, *Die Leiden d. Messias*, Leipzig, 1870, gives an interesting collection of passages, but far more is needed. The language of St Paul in Acts xxvi. 23, *ἐὶς παῖτος ὁ χρῆστος* seems to imply that the thought of a suffering Messiah was not wholly strange to Jewish thinkers in spite of John xii. 34, though he may be expressing only his own faith. (1880.) See Dr E. G. King, *The Yalkut on Zechariah*, App. A.]

<sup>7</sup> *Id.* II. 612 ff.

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The oppressors of Israel will be destroyed, and all others made to do service to God's chosen people. Then the blessings of Eden will be restored : all creation will be relieved from the consequence of man's sin ; and God will walk as in old times among His people, and man will not fly from the presence of His Maker<sup>1</sup>.

iv. *The mystic literature of the Jews.*

There is still another form of Jewish literature which has exerted a powerful influence upon the later doctrine of Messiah, but it is uncertain whether the mystic teaching of the Kabbala was directed in any degree towards the subject at the beginning of the Christian era. Mysticism and Philosophy looked first within rather than without for the fulfilment of the aspirations which they cherished ; and they probably received from Christianity the impulse by which their later course was shaped<sup>2</sup>.

*The origin of this literature.*

Like other Eastern nations the Jews were naturally inclined to theosophic speculation, and though this tendency may have been repressed by the definite teaching of revelation as long as they were confined within the sacred boundaries of Palestine, it found a freer scope after the exile. The prophecies of Ezekiel suggested a congenial subject for mystical interpretation. In their general imagery they appeared to reproduce the symbols of a strange nation, and to invite to the study of Eastern wisdom. The Vision of the divine glory, the chariot-throne on which the Lord was seen by the river of Chebar, formed the text for the inquiry into the essence

Ezek. i.

<sup>1</sup> Gfrörer, *Jahr. d. Heils*, I. 413 f. Buxtorf's essay *De Messia venturo (de Synag. Jud. c. 50, Ugolini, Thes. IV.)* contains very little of importance, but gives a curious description of the ten expected signs of Messiah (pp. 1154 ff.), of the ten consolations (pp. 1160 ff.), and of the great

feast which should mark His Advent (pp. 1162 ff.).

I have collected in Note I. at the end of the chapter the Messianic passages quoted in the New Testament which are interpreted in the same manner in Jewish writings.

<sup>2</sup> Cf. Zunz, cc. ix. xxi.

and majesty of God ; as the narrative of Genesis seemed to contain under a veil the secrets of creation. Round these two centres, the manifestation of God's glory in Himself and in Creation, Theology and Nature, fancies and thoughts clustered and at length gained consistency. Enthusiasts saw the shadows of their own dreams in the divine history of their nation, and fancied that the Patriarchs were their teachers. Whatever they felt to be true in foreign systems was found latent in some symbolic word or number. All inward and outward experience was held to be only a commentary on the fulness of the Law and the Prophets.

The progress of mysticism is generally the same : a vague aspiration, a pregnant word, a tradition, gathering form and fulness in the lapse of time, an incongruous system, treasured in the secret discipline of schools, and at length committed to writing. And such was the history of the Kabbala<sup>1</sup>. Already in the Apocryphal books of the Old Testament there are traces of the recognition of esoteric wisdom in the 'Chariot' and the 'Creation;' and at Alexandria the new theory found a rapid and natural development<sup>2</sup>. In Palestine and Babylon the same teaching spread, but under close restrictions. It was forbidden for any one under thirty years of age to read the Vision of Ezekiel. The public exposition of the 'Works of Creation' or of the 'Chariot' was unlawful<sup>3</sup>, and single hearers were selected with

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*Its great subdivisions.**Its growth.*

<sup>1</sup> The name belongs to a much later period. The root is *kabal* to receive [*by tradition*], and the word was originally applied to all the books of the Old Testament except the Pentateuch (Zunz, 44, n.); and even after the technical sense of the word was established, it was still commonly used for 'oral tradition' in the 13th and 14th centuries (Zunz, *l.c.*).

<sup>2</sup> Zunz, pp. 162, 163. Sirac xlix. 8.

<sup>3</sup> Mishna, *Chagiga*, c. 2. 1. Non exponunt... Opera Creationis cum duobus neque Currum cum uno, nisi fuerit sapiens qui sensum intelligit. There are in the Talmud traces of the existence of secret interpretations of the *Mercaba* and *Bereshith*. Zunz, 164.

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*Earlier speculations are at length committed to writing.*

special care. The very form of instruction was enigmatic. The truth was expressed in short 'sentences 'for thinking men;' principles only were given, and not the application of them.

As long as the Kabbala remained in this form, it is evident that it must have continued subject to external influences. Its teaching included the knowledge of all mysteries; and as Christianity most truly purified the speculations of the Neo-Platonists and the polytheism of Julian, so also it must have modified the secrets of Jewish tradition. The philosopher, the statesman, and the mystic, would have shrunk equally from the conscious appropriation of Christian doctrine; but some principles when once enunciated approve themselves so certainly to the heart and reason, that it becomes a question afterwards whether they spring from revelation or from intuition. Thus open on one side to the Persian doctrine of Emanation, and on the other to the Christian doctrine of the Incarnation, the Kabbala grew in silence, till at last in the seventh or eighth centuries the traditionary dogmas were embodied in written commentaries<sup>1</sup>. Of these two remain, widely separated in the times of their redaction, but both probably based on traditions of equal antiquity. The *Sepher Yetsira* or *Book of Creation* dates in its present form from about the eighth century<sup>2</sup>: the *Sepher ha Zohar* or *Book of Splendour* owes its existence in its present form to R. Moses of Leon in the thirteenth

<sup>1</sup> Zunz, 165.

<sup>2</sup> Zunz, 165, who gives numerous examples of later idioms and words. The Talmud contains a reference to a *Sepher Yetsira*, which Zunz supposes to be an error for *Holcoth Yetsira* mentioned elsewhere (p. 464, n.). Popular tradition ascribes its

authorship to R. Akiba, or even to Abraham. In the absence of an exact criticism of its composition it is impossible to fix the date of its first elements. Cf. Jellinek, *Beiträge zur Gesch. d. Kabbala*, 1. Leipzig, 1852.

century, though it probably includes elements of great antiquity<sup>1</sup>.

It follows from what has been already said that little stress can be laid on the passing coincidences between the Kabbalistic books and the New Testament. In their fundamental principles the two present a total contrast. The Yetsira develops a system of pantheism utterly at variance with Christianity; and the same pantheism lies at the basis of Zohar. At the same time speculations on the Divine Nature are necessarily so vague, that recent theologians have found in Zohar the whole of Christianity. The two natures of Messiah and his threefold office are said to be symbolized in the tree of the ten *Sephiroth* and in the *Chariot*<sup>2</sup>; and those more abstruse questions as to the Person of Christ which agitated and divided the Church are said to be anticipated and decided in the mystical dogmas of Simeon ben Jochai.

The direct and unquestionable traditions as to Messiah which are embodied in Zohar are more interesting. He is to be revealed first in Galilee<sup>3</sup>, coming from the

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*False interpretations of Zohar.*

*Authentic Messianic traditions in Zohar.*

<sup>1</sup> This has been satisfactorily established by Jellinek in his tract, *Moses ben Schemtob de Leon und sein Verhältniss zum Sohar*, Leipsic, 1851. The warm approval of Jost is sufficient to remove any lingering doubt as to the correctness of Jellinek's conclusion: *A. Jellinek und die Kabbala*, Leipsic, 1852. Cf. Zunz, pp. 404 f. Jellinek detects the presence of nine different authors in the present work (Jost, p. 10); and it is impossible not to hope for some clear results from his later studies.

The other opinions as to the origin of Zohar are given by Joel, *Die Religions-Philosophie des Sohar*, 1849, pp. 61 ff.

<sup>2</sup> Schöttgen, II. pp. 294 ff.; 350 ff.;

366 ff. His arguments rest on the convertibility of the terms *Shekinah*, *Metatron*, &c., with *Messiah*, which seems to be unwarranted. Messiah is comparatively rarely mentioned by name, and where the title occurs there is little to justify the identification. Cf. Schöttg. II. pp. 267, 278, 289, 412, 413. The most remarkable passage (p. 341) seems to have but little of a Christian tone. The passages here referred to maintain expressly the twofold Messiah—the Son of David and the Son of Ephraim: cf. p. 360.

<sup>3</sup> The reason alleged is given by Jerome (*Comm. in Matt.* v. 16), ut ubi Israelis fuerat ab Assyriis prima captivitas, ibi redemptoris præconium nasceretur.

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garden of Eden; and a star in the East is to herald His approach: the land which was first laid waste by invaders is to receive first its consolation<sup>1</sup>. He is to spring from the race of Boaz and David<sup>2</sup>; and the dove which brought to Noah the tidings that the flood had abated shall hover over Him and place a crown upon His head<sup>3</sup>. To Him the little ones shall be gathered, and He shall collect the captives from all the corners of the earth<sup>4</sup>. He shall enter Jerusalem, according to the Prophet, riding on an ass<sup>5</sup>; and *drink the cup* of suffering as men do<sup>6</sup>; and Messiah the son of Joseph (or Ephraim) shall die and rise again; and the dead shall be raised<sup>7</sup>.

*The indirect influence of these speculations.*

But while it is impossible to shew that the mysticism which gave this form to the doctrine of Messiah after the Christian era had led to any clear conception of a suffering Saviour before His Advent, it unconsciously prepared the way for a true recognition of His divine nature. Even in the Pentateuch there are traces of a revealed as well as of a hidden God, of one on whom man may look and still live, of an Angel (*Maleach*) who exercises the functions of Deity. This conception of the external manifestation of the Deity was followed in the later books by a corresponding representation of His invisible energy. In the book of Proverbs Wisdom (*Khokma*, σοφία) appears in some degree to fill up the chasm between God and the world; and

<sup>1</sup> Schöttg. II. 524 f.; I. II.

<sup>2</sup> Schöttgen II. 525.

<sup>3</sup> *Id.* p. 537.

<sup>4</sup> *Id.* pp. 541 f.

<sup>5</sup> *Id.* p. 543.

<sup>6</sup> *Id.* pp. 112, 550.

<sup>7</sup> *Id.* pp. 557, 565, 572.

Schöttgen in his *Lectiones Rabbinicæ*, II. §§ 8 ff., endeavours to prove that R. Simeon ben Jochai the re-

puted author of *Zohar* must have been a Christian from the summary of his teaching. An answer of Glæssner is appended, with a rejoinder by Schöttgen, but nevertheless Schöttgen's argument seems quite insufficient.

In Note II. at the end of this Chapter some account is given of the later *Samaritan* Christology.

in the Apocryphal writings this mediative element is apprehended with greater distinctness, but at the same time only partially, and with a tendency to pantheistic error. Meanwhile the growing belief in an angel-world composed of beings of the most different natures and offices gave consistency to the idea of a Power standing closer to God than the mightiest among the created hosts. The doctrine thus grounded fell in exactly with the desire of the philosophic interpreters of Scripture to remove from the text the anthropomorphic representations of the Supreme Being; and with varied ingenuity and deep insight into the relations of the creature and the Creator, the finite and the Infinite, they constructed the doctrine of the Word (*Memra*, λόγος).

The belief in a divine Word, a mediating Power by which God makes Himself known to men in action and teaching, was not confined to any one school at the time of Christ's coming. It found acceptance alike at Jerusalem and Alexandria, and moulded the language of the Targums as well as the speculations of Philo. But there was a characteristic difference in the form which the belief assumed. In Palestine the Word appears, like the Angel of the Pentateuch, as the medium of the outward communication of God with men: in Egypt as the inner power by which such communication is rendered possible. The one doctrine tends towards the recognition of a divine Person subordinate to God<sup>1</sup>: the other to the recognition of a twofold personality in the divine Essence.

The earliest Palestinian view of the Word is given in the Targum of Onkelos<sup>2</sup>. In this it is said *the Lord*

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4. *The doctrine of the Word.*

<sup>1</sup> Yet the personal *Metatron* was created. Cf. Dormer, I. 60.

<sup>2</sup> The usage is not uniform: e.g. Gen. xvii. 1.

i. *In Palestine. The Targum of Onkelos.*

Chap. ii.  
 Gen. vii. 16.  
 Gen. xv. 1;  
 xvii. 2.  
 Gen. xxi. 20.  
 Gen. xxvi. 3.  
 Gen. xxviii.  
 20.  
 Ex. xix. 17.  
 Deut. iii. 2;  
 iv. 24.

*The later  
 Targums.*

*protected Noah by his Word* when he entered the Ark: that He *made a covenant between Abraham and His Word*: that *the Word of the Lord was with Ishmael* in the wilderness; with Abraham at Beersheba; with Isaac when he went among the Philistines; with Joseph in Egypt. At Bethel Jacob made a covenant that *the Word of the Lord should be His God*. Moses at Sinai *brought forth the people to meet the Word of God*. In the book of Deuteronomy again the Word of the Lord appears as *a consuming fire talking to His people from the midst of the mount* and fighting for them against their enemies; and the same image recurs in the Targum of Jonathan on the books of Joshua and Samuel.

In the later Targums on the Pentateuch the works of the Word are brought out more plainly. He creates man and blesses him and detects his fall. By Him Enoch is translated, and Hagar comforted. He appears to Abraham in the plains of Mamre, and provides the ram for him on Moriah. He is present with Jacob at Bethel, in Haran, and in the going down to Egypt. At the Exodus He destroys the first-born of the Egyptians, and delivers His people with mighty signs and becomes their King<sup>1</sup>.

<sup>1</sup> In due connexion with the *Memra* is the *Shekinah*, the one regarding the active operation of God, the other his visible presence. The *Shekinah* however is rarely mentioned in the Targums [e.g. Ex. xxv. 8; Num. v. 3, 'the Shekinah of the Lord' (Onkelos), and more frequently in the later Targums; cf. Buxt. *Lex. Rabb.* s. v. Gen. ix. 27, already quoted in p. 93, n. 1, offers the most remarkable example of the introduction of the *Shekinah*,] but frequently in *Zohar*; while the title *Memra* is found only in the Targums, or im-

mediately derived from them. In some parallel passages of the Targum both terms occur. Thus in Num. xxiii. 21 Onkelos paraphrases: 'The Word of the Lord shall be their help, and the Shekinah of their King among them;' and Pseudo-Jonathan; 'The Word of the Lord shall be their help, and the triumphal strain of King Messias shall sound among them.' Again in Ex. xx. 24 the *Shekinah* in Onkelos replaces the word of the Lord in Pseudo-Jonathan. And conversely in Ex. xix. 17 and Deut. xxiii. 14

The representation of the nature and functions of the Word in Philo is far removed from the simplicity of this recognition of an outward Mediator. Various influences combined to modify his doctrine, and the enunciation of it is perplexed and inconsistent. The very title Logos with its twofold meaning, speech and reason, was a fruitful source of ambiguity<sup>1</sup>, and this first confusion was increased by the tempting analogies of Greek philosophy standing in conflict with Hebrew belief in the absolute unity of God. As a necessary consequence the Logos is described under the most varied forms. At one time it is the mind of God in which the archetypal world exists, as the design of an earthly fabric in the mind of the architect<sup>2</sup>. At another time it is the inspirer of holy men, the spring and food of virtue. At another time it is the Son of God, the First-born, all-pervading, all-sustaining, and yet personally distinct from God. At another time the conception of two distinct divine personalities yields to the ancient dogma, and the Logos though retaining its divine attributes is regarded only as a special conception of God, as reasoning, acting, creating.

Chap. ii.

ii. In Egypt.  
PHILO.  
*The variety  
and inconsis-  
tency of Phi-  
lo's views.*

Shekinah in the Pseudo-Jonathan answers to the Word of the Lord in Onkelos.

The first of the passages just quoted has been brought forward to establish the identity of the Word of the Lord with Messiah [Schöttgen, III. 5, 6; Bertholdt, § 24: the passage quoted by the latter (note 3) from Targ. Jon. Is. xlii. 1, is differently given by Schöttgen, III. 431: *in quo Verbum meum* (majestas mea) *sibi complacet*]; but even if it were less equivocal it could have but little weight against the whole tenor of early Jewish writings. Not only is the proposed interpretation doubtful, but elsewhere unparalleled. It is

worthy of notice that the eight names of Messiah given in the *Midrash Mishle* (xiith cent.) on the authority of R. Huna (†290 A.D.) contain nothing to identify him with the Word or Shekinah. Compare the names given by Philo *de Confus. Ling.* § 28. The union of the Shekinah with Messiah is taught in *Zohar*. Cf. Bertholdt, § 24, n. 3.

<sup>1</sup> The distinction is recognised in the contrast of the λόγος προφορικός, and the λόγος ἐνδιάθετος, *de Vita Mos.* III. 12, II. p. 154.

<sup>2</sup> *De Mund. Opif.* § 4 ff., I. pp. 4 ff. The whole passage is most characteristic and instructive.

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*Philo's  
interpretations com-  
pared with  
those in the  
Targums.*

The contrast between the wavering conceptions of Philo and the simple statement of the Targumists is seen clearly in the passages where they recognise in common the presence of the Logos in the narrative of the Pentateuch. Philo speaks of the Logos as that through which the world was created<sup>1</sup>, but at the same time as an 'instrument' (ὄργανον)<sup>2</sup> 'which still in after 'time the pilot of the universe handles as a rudder 'and so steers the course of all things<sup>3</sup>.' The Angel which met Hagar was 'the divine Word,' but Hagar is said to be 'routine learning' (ἡ μέση καὶ ἐγκύκλιος παιδεία), which twice flying from the presence of sovereign virtue (Sarah) is brought back by the divine Word to the house of her Lord<sup>4</sup>. Jacob met the Word of God at Bethel, even one of those 'Words which God 'sends to bring help to the lovers of virtue<sup>5</sup>.' 'An 'Angel, a servant of God, the Word, changed the name 'of Jacob, but the unalterable God changed the name 'of Abraham<sup>6</sup>...' The Word was the cloud which separated the hosts of Israel and Egypt, to whom 'the 'Father who created (γεννήσας) the universe assigned 'the special gift that standing on the confines He should 'separate the created (τὸ γενόμενον) from Him that made 'it. The same is at once the suppliant of the mortal 'ever pining (κηραίνοντος) for the incorruptible, and the 'envoy of the prince to the subject. Moreover he rejoices 'in the gift, and magnifying himself sets it forth saying :

<sup>1</sup> *De Monarch.* § 5, I. p. 225.

<sup>2</sup> *Leg. Alleg.* I. § 9, I. p. 47; III. § 31, I. p. 106. *De Cherub.* § 35, I. p. 162.

<sup>3</sup> *De Migr. Abr.* § 1, I. p. 437.

<sup>4</sup> *De Cherub.* § 1, I. p. 138. Cf. *de Prof.* § 37, I. p. 576.

<sup>5</sup> *De Somn.* § 12, I. p. 631. The plural form (λόγοι) is worthy of

notice. It occurs in the simplest sense in *Leg. Alleg.* § 62, I. p. 122, where οἱ ἄγγελοι καὶ λόγοι are contrasted with αὐτὸς ὁ ὢν. The treatise *de Post. Cain.* §§ 9, 25, 26, I. pp. 229, 241, 242, contains a very interesting series of examples of its usage.

<sup>6</sup> *De Mut. Nom.* § 13, I. p. 591.

‘And I stood between the Lord and you, being neither ‘unbegotten as God nor begotten as you, but a mean between the extremes, in contact (ὁμηρεύων) with both<sup>1</sup>.’

Even from these examples—and they might be multiplied indefinitely—it is evident that Philo had no uniform and distinct doctrine of the Logos. The term in its manifold senses continually rules his thoughts, and he deals with this more frequently than with the great idea to which it was properly applied. An apparent analogy, a striking incident, a passing phrase, is sufficient to modify his statement and direct the course of his reasoning. With him speculation had arrived at the stage in which language domineers over thought. But though it is impossible to decide absolutely that Philo attributed to the Word a personal and divine essence, and still more to bring all his statements into harmony with one dogmatic scheme, there is nevertheless a general tendency towards one issue among the conflicting details which his writings contain, one great current of thought which can be traced throughout them in spite of the manifold eddies by which it is disturbed. When he writes most independently he assigns to the Logos divine attributes<sup>2</sup>, and personal action<sup>3</sup>; and at the same time he affirms in the most decided manner the absolute indivisibility of the divine nature<sup>4</sup>. The Word is neither an emanation nor a created being, but rather God Himself under

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*In the midst of the variety of Philo's opinions one general tendency may be traced.*

<sup>1</sup> *Quis Rer. Div. Hær.* § 42, I. p. 501. With the language here used compare the title δεύτερος θεός quoted from Philo by Eusebius, *Præp. Ev.* VII. 13. This title is indeed implied in *Leg. Alleg.* § 73, I. p. 128.

<sup>2</sup> As the creation (*de Monarch.* § 5, I. 225) and preservation of the universe, *Frag.* II. p. 655: ὁ θεὸς λόγος περιέχει τὰ πάντα καὶ πεπλήρωκεν.

Cf. *Quis Rer. Div. Hær.* § 38, I. p. 499; *de Profugis*, § 20, I. p. 562.

<sup>3</sup> As the ἀρχιεὺς, *de Somn.* § 37, I. 653; εἰκὼν θεοῦ, *de Mund. Opif.* § 8, I. 6, &c.; ἡμῶν τῶν ἀρελῶν θεός, *Leg. Alleg.* § 73, I. 128; ὑπαρχος, *de Somn.* § 41, I. 656; cf. I. 308.

<sup>4</sup> *Quod Det. Potiori Insid.* § 24, I. 209.

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a particular form, conceived as the source and centre of vital energy. Combined with his other teaching this view naturally leads to the conception of a twofold personality in the Godhead. Even while he shrinks from the recognition of such a doctrine<sup>1</sup>, his arguments must have led men to reflect upon it; and in this way, without laying the actual foundation for the truth, he prepared the ground on which it might be laid.

Yet the doctrine of the Word remained wholly unconnected with that of the Messiah.

But the preparation which Philo made for the Gospel was purely theological and speculative. His idea of the Logos was wholly disconnected from all Messianic hopes<sup>2</sup>. It was in fact to a great degree a philosophical substitute for them. Philo may have conceived of the Word as acting through Messiah, but not as one with Him. The lines of thought which pointed to the action of a second Person in the Godhead, and the victories of some future human conqueror, were not even parallel, but divergent. It was reserved for St John to combine the antithetic truths in one short divine phrase. Then for the first time God, Man, Shekinah, Word, were placed together in the most simple and sublime union: *The Word was God, and the Word became flesh and tabernacled among us*<sup>3</sup>.

John i. 1, 14.

General summary.

The fragmentariness of the Jewish hope.

Little still remains to be said as to the relation which the Messianic hope which has been now traced in its various forms and bearings bore to its fulfilment. One or two points however, which are often overlooked in a mass of detail, may deserve some notice. And the first thing which must strike any one who has observed the manifold sources from which the several

<sup>1</sup> *De Somn.* § 39, I. 655.

<sup>2</sup> On this point the testimony of Origen is most important, *c. Cels.* II. 31: ἐγὼ δὲ καὶ πολλοῖς Ἰουδαίοις καὶ σοφοῖς γε ἐπαγγελομένοις εἶναι συμβαλὼν οὐδενὸς ἀκήκοα ἐπαينوῦντος τὸ λόγον εἶναι τὸν υἱὸν τοῦ θεοῦ, ὡς ὁ

Κέλοςος ἐρρηκε...

*Comp. Introd. to the Study of St John*, pp. xv. ff. [I see no reason to modify what I have written there. 1887.]

<sup>3</sup> Cf. Apoc. xxi. 3 (*shakan, habitavit* = σκηνώ, Jud. viii. 11; &c.).

traits of Messiah's person have been drawn is the fragmentariness of the special conceptions formed of Him. Most of the separate elements of which the whole truth consisted were known, but they were kept distinct. One feature was taken for the complete image; and the only temper which excluded all error was that of simple and devout expectation.

Yet while the results of the long and anxious thought of the people were thus partial and uncombined, each succeeding generation added something to the heritage of the past and made a wider faith possible. Step by step the majesty of Messiah was traced in nobler lines in Henech and Esdras; and if the subtle speculations of the Hellenists on the action and revelation of God had no direct Messianic application, they familiarised the minds of men with thoughts essential to the apprehension of the doctrine of an Incarnation.

'Everything was ready' for the work, but the work of the Spirit was not yet done. The essentially divine nature of Messiah was not acknowledged. The import of His human nature was not felt. The full character of his work with regard to man, to the nation, to the world, was not apprehended. The consciousness of personal sin turning the mind of the believer to the thought of a new birth was hardly awakened. The adoption of the nations to be joint-heirs with Israel to a spiritual kingdom must have seemed impossible till man's personal relation to God was fully recognised. And the wider effects of redemption could be regarded only as material blessings till the full bearing of redemption on mankind was realised. Yet men were everywhere *feeling after* the truth which lay near to them. And as it is impossible to conceive that any Jew could have pictured to himself Christ as He really came, so

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*Its progress-iveness.*

*Its defects.*

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*Yet the preparation was completed.*

it is equally impossible to imagine any other Saviour who could have satisfied all the wants which were felt at the time of His coming.

Times of triumph and sorrow, the government of judges, kings, and priests, the open manifestation of divine power and the brilliant display of human courage, the teaching of Prophets and the teaching of experience, the concentration of Eastern meditation and the activity of Western thought, the scepticism of learning and the enthusiasm of hope, each form of discipline and each phase of speculation, had contributed to bring out into clear forms upon one narrow stage the spiritual capacities and aspirations of men. Everything was ready, and a brief space was sufficient for the Prophetic work of Messiah. Disciples were waiting to recognise Him: enemies had already rejected Him. His words found everywhere a direct and characteristic application. His presence was an instantaneous test of all that was partial or transitory. The simple announcement of His Advent was the Gospel: the record of His works and words, in various scenes and before various classes, contained the fulness of its special adaptations not for one time only but for all times. For the manifoldness of the elements which were combined in the Jewish people at Christ's coming provided not only for the rapidity of its comprehension, but also for the typical completeness of its history. And the narratives of this history, in their origin and growth, in their common harmony and special differences, in their fruitful combinations and distinct individuality, will now claim our attention. The voice and power of the Saviour lives in them, and it is no false reverence which bids us 'fly to the Gospels as to the 'Flesh' (*σὰρξ*)—the very outward manifestation—of the long-expected 'Christ'.<sup>1</sup>

<sup>1</sup> Ign. *ad Philad.* cap. v.

## NOTES ON CHAPTER II.

## NOTE I.

*MESSIANIC PROPHECIES IN THE NEW TESTAMENT  
COMPARED WITH THE CORRESPONDING INTERPRE-  
TATIONS OF JEWISH COMMENTATORS.*

Of the 94 passages from the Old Testament which are quoted in a Messianic sense by the Apostolic writers, I have not been able to trace more than 44 which are interpreted in the same manner in Jewish writings. Many of these however are important, and all are interesting as throwing a general light upon the system of Jewish interpretation.

- |                |                 |  |
|----------------|-----------------|--|
| Isai. vii. 14; | Matt. i. 23—24. | Not applied to Messiah by the Jews: Schöttg. II. 159; nor yet the name <i>Immanuel</i> . The words were referred at an early time to Hezekiah: cf. Just. M. <i>Dial.</i> cc. 68, 71, 77. <i>Sanhedr.</i> c. 98. Pearson <i>On the Creed</i> , pp. 323, 324 (ed. Cambr.). Hengstenberg, <i>Christology</i> , I. p. 63 (Eng. Tr.). |
| Mic. v. 2;     | — ii. 6.        | Explained in the same way in <i>Targum (ad loc.)</i> . <i>Pirke R. Eliezer</i> . So also Kimchi and Abarbanel (Schöttg. II. 213). Cf. Tertull. <i>c. Jud.</i> 13. Just. M. <i>Apol.</i> I. 34. It is doubtful whether any other interpretation was ever current: Hengstenberg, I. 187.   |
| Jer. xxxi. 15; | — ii. 18.       | [Cf. <i>Zohar</i> , ad Gen. 100 (Schöttg. II. 448); and ad Exod. 3 (Schöttg. I. 4).]   |

Chap. ii. <hr/>	Isai. xl. 3 ;	Matt. iii. 3.	[Cf. <i>Pesikta Sotarta</i> , 58, ad Num. xxiv. 17 (Schöttg. II. 97; 141).]
	— ix. 1, 2 ;	— iv. 15, 16.	Not before <i>Falkut Sim.</i> II. 182 (Schöttg. II. 160).
	— liii. 4 ;	— viii. 17.	<i>Sanhedr.</i> 98. Schöttg. II. 183. For the history of the interpretation compare Hengstenberg, II. 311 ff.
	Mal. iii. 1 ;	— xi. 10.	<i>Tanchuma</i> , 66 (Schöttg. I. 111). ‘God said, As there were spies ‘in the Old Testament, so shall ‘there be in the times of the ‘New Testament a messenger to ‘prepare my way before me as it ‘is written.’ Cf. <i>Schemoth R.</i> 131. <i>Debarim R.</i> 256, in connexion with Is. xl. 3 (Schöttg. II. 224).
	Isai. xlii. 1—4 ;	— xii. 18—21.	So <i>Targum</i> , Kimchi, Abarbanel. Cf. <i>Midrash Tehillim</i> , 23 (Schöttg. II. 113), <i>Pesikta R.</i> (Schöttg. II. 130). See Hengstenberg, II. 197.
	Zech. ix. 9 ;	— xxi. 5.	<i>Sanhedr.</i> 98. <i>Berachoth</i> , 56. <i>Pirke R. Eliezer</i> , 31 (Schöttg. II. 220). In <i>Midr. Scham.</i> 66, there is a comparison of the first Goel (Moses: Ex. iv. 20) with the second (Schöttg. <i>l. c.</i> ). Cf. <i>Bereshith R.</i> 98 (Schöttg. II. 1045); Schöttg. I. 169; II. 136, 139.
	Ps. cxviii. 22 ;	— xxi. 42.	No trace in old writers (Schöttg. I. 173, 174), but so applied in <i>Zohar</i> and later commentators: Schöttg. II. 87, 88, 106, 107, 140, 290, 334, 407, 609.
	— cx. 1 ;	— xxii. 44.	<i>Midr. Tehil. ad loc.</i> (Schöttg. I. 192; II. 246). <i>Bereshith R.</i> 83, ad Gen. xxxviii. 18, applies ver. 3 to Messiah (Schöttg. I. 192).
	— xxi. 1, 18 ;	— xxvii. 35, 36.	The Psalm generally was so applied in later writings: <i>Pesikta R. Midr. Tehil.</i>
	Isai. liv. 13 ;	John vi. 45.	<i>Pesikta R. Bereshith R. Sche-</i>

		<i>moth R. Debarim R.</i> (Schöttg. II. 185, 65, 67).	Chap. ii.
Isai. liii. 1;	John xii. 38.	No trace; but see <i>Sanhedr.</i> 98, quoted above.	
Zech. xii. 10;	— xix. 37.	<i>Succa</i> 52, of Messiah <i>the son of Joseph</i> . So Kimchi.	
Joel ii. 28—32;	Acts ii. 17—21.	<i>Siphri</i> (Schöttg. II. 210). <i>Bam-midbar R.</i> 231. <i>Tanchuma</i> , 14.	
Gen. xxii. 18;	— iii. 25.	<i>Bammidbar R.</i> 184 (Schöttg. II. 67) gives a different interpretation.	
Ps. ii. 1, 2;	— iv. 25, 26.	<i>Mechilta</i> 3. <i>Pirke R. Eliezer</i> , 28. <i>Avoda Sara</i> , 3 (Schöttg. II. 227, 228).	
— ii. 7;	— xiii. 33.	<i>Midr. Tehil. Bereshith R.</i> (Schöttg. II. 228, 104).	
Isai. xlix. 6;	— xiii. 47.	<i>Bereshith R.</i> (Schöttg. II. 102).	
Amos ix. 11, 12;	— xv. 16, 17.	<i>Sanhedr.</i> 96. The name of Messiah is said to be <i>filius cadentis</i> .	
Isai. viii. 14;	Rom. ix. 33.	<i>Sanhedr.</i> 38 (Schöttg. II. 160).	
— lii. 7;	— x. 15.	<i>Pesikta R. Vajikra R. Bereshith R.</i> (Schöttg. II. 179, 100).	
Ps. xix. 4;	— xi. 18.	No trace in early writings. <i>Zohar</i> (Schöttg. II. 230).	
Isai. lix. 21;	— xi. 27.	<i>Sanhedr.</i> 98. <i>Bereshith R.</i> 37 (Schöttg. II. 187, 184).	
— xi. 10;	— xv. 12.	<i>Targum. Sanhedr.</i> 93. Rashe. Kimchi. Abarbanel (Schöttg. II. 161).	
— lxiv. 4;	1 Cor. ii. 9.	<i>Pesikta R. Schemoth R.</i> (Schöttg. II. 195).	
	— x. 4.	Cf. <i>Targ.</i> Isai. xvi. 1.	
Ps. cx. 1;	— xv. 25.	Cf. <i>supra</i> .	
Levit. xxvi. 11, 12;	2 Cor. vi. 16.	<i>Pesikta Sotarta</i> , 34. <i>Tanchuma</i> (Schöttg. II. 150).	
Deut. xxi. 23;	Gal. iii. 13.	Cf. Schöttg. <i>ad loc.</i>	
Isai. liv. 1;	— iv. 27.	<i>Gibborim</i> , 49 (Schöttg. I. 749).	
		<i>Bereshith R.</i> 37 (Schöttg. II. 384).	
— lvii. 19;	Eph. ii. 17.	Only in <i>Zohar</i> : Schöttg. II. 115.	
Ps. xlv. 6, 7;	Hebr. i. 8, 9.	<i>Targum.</i> So Aben Ezra (Schöttg. I. 924).	
Isai. viii. 18;	Hebr. ii. 13.	Cf. Schöttg. I. 933? from Isai xlii. 1.	

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Ps. xcvi. 7—11;	Hebr. iii. 7—11.	<i>Midr. Tehil.</i> 36. <i>Shir hashirim</i> , 25 (Schöttg. II. 243).
— cx. 4;	— v. 6.	No Jewish writer regarded Melchizedek as a type of Christ (Schöttg. I. 949). Cf. Schöttg. II. 645 for a spurious passage from <i>Bereshith R.</i>
Jerem. xxxi. 31—34;	— viii. 8—12.	<i>Pesikta R.</i> (Schöttg. I. 970).
Hab. ii. 3, 4;	— x. 37, 38.	<i>Sanhedr.</i> 97 (Schöttg. II. 215).
Hagg. ii. 6;	— xii. 26.	<i>Debarim R.</i> 250 (Schöttg. II. 217; cf. 75).
Isai. xxviii. 16;	1 Pet. ii. 4.	<i>Targum?</i> Cf. Schöttg. II. 170. So Rashe.
— liii. 9, 4;	— ii. 22, 24.	Cf. supra.
Dan. vii. 13;	Apoc. i. 7, 13.	<i>Sanhedr.</i> 98 (Schöttg. I. 1151).
Zech. xii. 10;	— i. 7.	Cf. supra.
Ps. ii. 9;	— ii. 27.	Cf. supra.

The above list is derived almost exclusively from Schöttgen and not from the original authorities, nor have I verified the references, but it will be found I trust sufficiently accurate to serve as the basis of further investigations. The history of the later Jewish doctrine of the Messiah is at present as confused and unsatisfactory as that of earlier date.

The preceding chapter was written before I had read Jost's later history (*Geschichte des Judenthums*, i. Leipsic, 1857). The account which he gives of the Jewish Messianic hope at the time of our Lord (pp. 394—402) seems to me to omit several important features; and while the Christian scholar will gratefully acknowledge his candour and largeness of view, yet his conception of the rise of Christianity is necessarily imperfect in its essence. His arguments have not induced me to change any of my conclusions; and in spite of his criticism I still think that Ewald has apprehended most fully the nature of the elements in Judaism which contributed to form the foundation of a Catholic Church.

## NOTE II.

## THE CHRISTOLOGY OF THE SAMARITANS.

The narrative of St John (c. iv.), and the ready welcome which was afterwards given by the people of Samaria to the teaching of the Apostles (Acts viii. 4 ff.), combine to invest the Messianic expectations of the Samaritans with great interest. And this interest is further increased by the fact that Simon Magus, the most influential false teacher of the first age, was himself a native of a village of Samaria (Just. M. *Apol.* i. 26; Clem. *Hom.* ii. 22), and found the readiest acceptance of his prophetic claims among the Samaritans (Acts viii. 9, 10; Just. *l. c.*). Little remains however of the scanty Samaritan literature, and that only in an imperfect and altered form (Gesenius, *Anal. Oriental.* i. 1824. Jost. *Gesch. d. Judenthums*, i. 83 ff.). But the same causes which confined the literary activity of an isolated people tended to preserve their traditions and usages unaltered; and at an early period an attempt was made to derive some clear knowledge of the opinions of the Church from the testimony of its priests. The correspondence was opened by J. C. Scaliger in 1589, and was continued by some English scholars from 1672 to 1689, by Ludolf in 1685, and by Sylv. de Sacy in the present century. The whole correspondence has been collected and edited by Sylv. de Sacy in an essay in *Notices et extraits des Manuscrits de la Biblioth. du Roi*, xii. 1 ff. 1831, which still remains the classical authority upon the subject. (Cf. Sylv. de Sacy, *Mémoire sur l'état actuel des Samaritains*, Paris, 1812.)

In the English correspondence the doctrine of Messiah—*Hashab* or *Hathab*, i.e. the Converter, at present *El Muhdy*, i.e. the Guide (Robins, ii. 278), in the Samaritan nomenclature—forms a prominent subject. In a letter written to the English in 1672 the Samaritans ask, 'What is the name of Hashab who shall appear? and when shall we have consolation, and come from under the hands of the sons of Ishmael?' (Sylv. de Sacy, pp. 181, 191). In the reply reference is made to Gen. iii. 15; xlix. 10; Deut. xviii. 15; Numb. xxiv. 17. The Samaritans in answer express surprise that no mention is made of Gerizim (p. 209): but they recognise the application of the prophecies, with the exception of Gen. iii. 15 and xlix. 10, and speak of the expected Deliverer as 'a flaming furnace, and a lamp of fire (Gen. xv. 17), to whom the nations shall be subjected.' Our doctors have taught us, they add, that 'this Prophet will arise, and that all people will be subdued unto Him, and believe on Him, and on the holy Law,

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'and on Mount Gerizim; and that the religion of Moses will appear with 'glory; and that the first name of this Prophet who shall rise will be [M.]. 'that He will die and be buried near to Joseph the son of Phorath (*i.e.* 'בן פרת, Gen. xlix. 22); and that the tabernacle will be brought to sight 'by His ministry and be established on Mount Gerizim' (it was supposed to be hidden there. Cf. Friedrich, *de Christol. Samar.* p. 76). In the later correspondence with Sylv. de Sacy (1808) it is said: 'The doctrine of Hattab, who will come and manifest His spirit, is a great mystery. We shall 'be happy when He comes. We have prodigies by which we shall recognise Him, and we know His name [Messiah] according to the Rabbis. 'That which you say of Shiloh is true: he hated the law of Moses' (p. 30). On this last point the Samaritan doctrine is especially worthy of notice. The allusion to Shiloh (Gen. xlix. 10) is not applied to the Messiah, but to an enemy of the Law, perhaps, it is said, to Solomon (p. 29). These particulars derived from letters are confirmed in detail by a conversation which Dr Wilson held with De Sacy's correspondent on the Samaritan Christology, but the conversation furnished no fresh information on the subject (*Lands of the Bible*, II. 51 ff.).

It must be allowed however that beyond the mere general expectation of a deliverer to restore the glory of the Law upon Gerizim, based apparently on Deut. xviii. 15, little else is certainly established by this evidence. The form in which the inquiries were suggested may be supposed in several cases to have modified the answers. On the other hand nothing can be more arbitrary than the statement of Br. Bauer, who supposes that the Samaritans borrowed the notion of Messiah entirely from the later Jews. Cf. Friedrich, *Discussionum de Christologia Samar. liber*, Lipsiæ, 1821: Gesenius, *de Samar. Theologia*, Halle, 1824.

At present the miserable remnant of the Samaritans who still occupy a few houses at Nablous appears to be fast hastening to extinction, persecuted and demoralized. See Bargès, *Les Samar. de Naplouse*, Paris. 1855: Jost, *Gesch. d. Judenth.* pp. 79 ff.: Robinson, *Biblical Researches*, II. 275 ff. III. 129 ff. Ed. 2: Mills, *Three Months' Residence at Nablus*, Lond. 1864.

## CHAPTER III.

### *The Origin of the Gospels.*

Ἡ τῶν πρεσβυτέρων παρακαταθήκη διὰ τῆς γραφῆς λαλοῦσα ὑπουργῶ  
χρήται τῷ γράφοντι πρὸς τὴν παράδοσιν τῶν ἐντειχόμενων.

CLEM. ALEX.

A DISTINCT conception of the spirit of the Apostolic age is necessary for a right understanding of the relation of the Gospel to the Gospels—of the divine message to the lasting record—at the rise of Christianity<sup>1</sup>. Experience has placed in so clear a light the fulness and comprehensiveness of the Christian Scriptures, that it is natural to suppose that they must have occupied from the first the position which the Church has assigned to them. But this idea is an anachronism both in fact and in thought. The men who were enabled to

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*The spiritual position of the Apostles incompatible with the design of forming a permanent Christian literature, and yet*

<sup>1</sup> The literature of the subject is so extensive that it would be impossible to give even a general summary of it. Many of the most important essays will be mentioned in the course of the chapter. Those of Gieseler (*Historisch-kritischer Versuch über die Entstehung der Schriftlichen Evangelien*, Leipzig, 1818) and Ewald (*Jahrbücher*, 1848, ff.) represent with the greatest power the extreme form of the 'oral' and 'documentary' hypotheses. Thiersch has some good general remarks in his *Versuch zur Herstellung der Historischen Standpunkte für die Kritik d. Neutest. Schrift.* (Erlangen, 1845), and the tract by which it was followed, *Einige Worte über d. Aesthet.*

*d. Neutest. Schrift.* (Erlangen, 1846), but they are joined with many exaggerations. The object of the present chapter is rather to excite and guide inquiry than to discuss fully the question of the origin of the Gospels in all its bearings—a subject far too vast for the space which can be given to it. [I cannot say that the arguments of Dr Roberts in his very interesting *Discussions on the Gospels* have led me to modify my conclusions in any respect. The article on *Gospels* in the last edition of the *Encyclopædia Britannica* gives an account of the later literature.] Comp. Schürer, *a. a. O.* ii. 8 ff.; 42 ff. Neubauer, *Studia Biblica*, Oxford, 1885, pp. 39—74.

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penetrate most deeply into the mysteries of the new revelation, and to apprehend with the most vigorous energy the change which it was destined to make in the world, seem to have placed little value upon a written witness to words and acts which still as it were lived among them. They felt as none else ever can feel the greatness of the crisis in which they were placed, and the calm progress of common life appeared to be for ever interrupted by the spiritual revolution in which they were called to take part. The 'coming age' to which they looked was not one of arduous conflict, but of completed triumph. The close of the old dispensation and the consummation of the new were combined in one vision. The outward *fashion of the world*—the transitory veil which alone remained—was *passing away*. The long development of a vast future was concentrated in the glory of its certain issue. But while everything shews that the Apostles made no conscious provision for the requirements of after times in which the life of the Lord would be the subject of remote tradition, they were enabled to satisfy a want which they did not anticipate. The same circumstances which obscured their view of the immediate future gave to the time in which they lived its true significance. They pierced beneath the temporal and earthly to the spiritual and eternal. Men wrote history as it had never been written, to whom the present seemed to have no natural sequel, and unfolded doctrine with far-seeing wisdom, while they looked eagerly for that divine presence in which all partial knowledge should be done away. That which was in origin most casual became in effect most permanent by the presence of a divine energy; and the most striking marvel in the scattered writings of the New Testament is the perfect fitness which they exhibit for

*favourable  
to its formation.*

fulfilling an office of which their authors appear themselves to have had no conception.

The intensity of the hope cherished by the first Christian teachers was not more unfavourable to conscious literary efforts on their part than their original national character. It was most unlikely that men who had been accustomed to a system of training generally if not exclusively oral should have formed any design of committing to writing a complete account of the history or of the doctrines of the Gospel. The whole influence of Palestinian habits was most adverse to such an undertaking. The rules of Scriptural interpretation, the varied extensions of the Law, and the sayings of the elders, were preserved either by oral tradition, or perhaps in some degree in secret rolls, till the final dispersion of the Jewish nation led to the compilation of the Mishnah. Nothing less than the threatened destruction of the traditional faith occasioned the abandonment of the great rule of the schools. 'Commit nothing to writing'<sup>1</sup> was the characteristic principle of the earlier Rabbins, and even those who like Gamaliel were familiar with Greek learning faithfully observed it. Nor could it be otherwise. The Old Testament was held to be the single and sufficient source of truth and wisdom, the reflection of divine knowledge, and the embodiment of human feeling. The voice of the teacher might enforce or apply its precepts, but it admitted no definite additions. The various avenues to an independent literature were closed by the engrossing study of the Law; and an elaborate ritualism occupied the place of a popular exposition of its precepts. The learned had no need for writing, and the people had no need of books.

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*The national character of the later Palestinian Jews generally alien from literature; and*

<sup>1</sup> Cf. Jost, *Geschichte des Judenthums*, I. 367.

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*this was more especially the case in Galilee among the peasant class.*

The Scriptures contained infinite subjects for meditation in their secret depths; and the practice of Judaism furnished an orthodox commentary upon their general purport, open alike to all, clearly intelligible and absolutely authoritative.

Tradition was dominant in the schools, and from the schools it passed to the nation; for the same influence which affected the character of the teachers must have been felt still more powerfully by the great mass of the Jews. In their case the want of means was added to the want of inclination. In the remoter regions of the north the impediments to the simplest learning were still greater than those which prevailed at Jerusalem. The school of Tiberias grew up only after the fall of the Temple; and the faithful zeal of the Galilæans may be rightly connected with their intellectual simplicity. To descend one step further: the art of writing itself was necessarily rare among the peasantry, and the instinct of composition proportionately rarer. From all these circumstances, from their nation, their province, their class, their education, the first Christians were primarily unfitted for forming any plan of a comprehensive religious literature. If they were writers, it could only have been by the providential influence of circumstances, while they were oral teachers by inclination and habit.

I. *The Oral Gospel.*

*1. These general obstacles to the conscious formation of a Christian literature were increased by the special work of the Apostles in preaching.*

But it may be rightly said that such obstacles as these are only important when they fall in with others which lie deeper; for men become great writers, even in common life, not so much by discipline as by instinct. In the case of the Apostles however these further obstacles were not wanting; their external disinclination for literature was unremoved if not increased by their special work. Both from the nature of their charge and

the character of their hearers they sought other means of fulfilling their great commission than such as books afforded. Their Master enjoined on them during His presence and at the moment of His departure to *preach the Gospel*. And while they fulfilled the office for which they were fitted no less by habit than by the effusion of the Holy Spirit, they could not have felt that more was needed for the permanent establishment of the Christian society. *How shall men believe without a preacher* (*κηρύσσων*)? is the truest expression of the feeling and hope of the Apostles. They cherished the lively image of the Lord's life and teaching without any written outline from His hand; and they might well hope that the Spirit which preserved the likeness in their hearts might fix it in the hearts of others. Christianity was contrasted with Judaism as a dispensation of the Spirit and not of the letter; the laws of which were written not on tables of stone but on the souls of believers. The sad experience of ages has alone shewn the necessity that an unchanging record should co-exist with a living body: in the first generation the witness of the spoken word and the embodiment of the word in practice belonged to the same men.

It must not however be supposed that this tendency to preach rather than to write was any drawback to the final completeness of the Apostolic Gospel. It was in fact the very condition and pledge of its completeness. Naturally speaking, the experience of oral teaching was required in order to bring within the reach of writing the vast subject of the Life of Christ; and it cannot be urged that any extraordinary provision was made for the fulfilment of a task which is now rightly felt to have been of the utmost importance. The Gospel was a growth, and not an instantaneous creation. The

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Rom. x. 14.

*But this  
preaching  
was the true  
foundation  
of the Gos-  
pels.*

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Gospels<sup>1</sup> were the results and not the foundation of the Apostolic preaching. Without presuming to decide how far it would have been possible, in accordance with the laws of divine action, to produce in the Apostles an immediate sense of the relation which the history of the Life of Christ occupied towards the future Church, it is evident that the occasion and manner in which they wrote were the results of time and previous labour. The wide growth of the Church furnished them with an adequate motive for adding a written record to the testimony of their living words; and the very form of the Gospels was only determined by the experience of teaching. The work of an Evangelist was thus not the simple result of divine Inspiration or of human thought, but rather the complex issue of both when applied to such a selection of Christ's words and works as the varied phases of the Apostolic preaching had shewn to be best suited to the wants of men. The primary Gospel was proved, so to speak, in life, before it was fixed in writing. Out of the countless multitude of Christ's acts, those were selected and arranged during the ministry of twenty years which were seen to have the fullest representative significance for the exhibition of His divine Life. The oral collection thus formed became in every sense coincident with the 'Gospel;'

John xx. 30,  
31; xxi. 23.

<sup>1</sup> By the Gospels in this connexion I understand the first three 'Synoptic' Gospels. The Gospel of St John stands on a different footing in some respects, as exhibiting the result of the peculiar experience of one Apostle and not the first and common experience of all. The terms *Synoptist*, *Synoptical*, as applied to the first three Evangelists appear to date from the time of Griesbach, though they were brought into general use by Neander.

Originally the words described simply those Evangelic writers whose narratives were naturally arranged together in a *Synopsis*, as agreeing in the main both in substance and in arrangement. According to later usage the words serve to express also the common character of the first three Gospels, as giving a general view of the Lord's ministry unbroken by the festival visits to Jerusalem recorded by St John.

and our Gospels are the permanent compendium of its contents.

This then was the first great stage in the Apostles' work—the first step in the composition of the Gospels—to adapt the lessons which they learned with Christ to the requirements of the growing Church. Every detail of their conduct tends to indicate the clearness with which they apprehended the requirements of their office, and fulfilled them by the guidance of the promised Spirit. They remained together at Jerusalem in close communion for a period long enough to shape a common narrative, and to fix it with the requisite consistency. They recognised that their message was popular and historic. The place of instruction was the synagogue and the market-place, and not the student's chamber. The qualification for the Apostolate was personal acquaintance with Christ; and St Paul admitted the condition, and affirmed that he had fulfilled it. Of the great majority of the Apostles all that we know certainly is that they were engaged in this first charge of instructing orally the multitudes who were waiting to welcome their tidings. The common work of 'the Twelve' was *prayer and the ministry of the word*, though the labours of all are summed up in the acts of two or three. The rest of the Apostles were engaged with St Peter on the day of Pentecost, and guided by their teaching (*διδάχῃ*) the new converts. Signs were wrought by their hands to arrest the attention of their hearers (*τέρατα*) and symbolize the purport of their message (*σημεῖα*)—*the testimony of the Resurrection*. The Apostles in a body were brought before the council and beaten and forbidden *to speak in the name of Jesus*. And when all others were scattered, they remained stedfastly at Jerusalem watching the progress of the

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*Its importance recognised by the Apostles:*

Acts i. 21, 22;  
1 Cor. xv. 8,  
9.

Acts vi. 4

Acts ii. 37,  
42.

Acts ii. 43.  
Acts v. 12.

Acts iv. 33.  
Acts v. 18,  
29, 40.

Acts viii. 1,  
14.  
Acts xi. ff.  
Acts xv. 21.

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Apoc. xxi. 14.

*by the Chris-  
tian fathers:**by common  
language.**The Old  
Testament  
the written  
testimony.*

Church, supplying its wants, and regulating its discipline. *The twelve foundations of the wall of the city of God bore the names of the twelve Apostles*<sup>1</sup>.

The earliest fathers saw in this energy of teaching the right fulfilment of the mission of the Apostles. They were likened to the twelve gems upon the robes of the great High Priest, which should give light to the Church<sup>2</sup>. 'The Elders refrained from writing,' it is said, 'because they would not interrupt the care which they bestowed on teaching orally by the care of composition, nor expend in writing the time required for the preparation of their addresses.' 'Perhaps they felt,' it is added, 'that the functions of the speaker and writer were incompatible; and saw in books only the written confirmation for after time of the instruction which they conveyed at present'<sup>3</sup>.

Common language bears unequivocal witness to the general prevalence of the same view. Till the end of the first century, and probably till the time of Justin Martyr, the 'Gospel' uniformly signifies the substance and not the record of the Life of Christ. The Evangelist was not the compiler of a history, but the missionary who carried the good-tidings to fresh countries; the bearer and not the author of the message. Timothy was charged to *fulfil the work of an Evangelist*; and Evangelists are enumerated by St Paul with Apostles and Prophets and Teachers among the ministers of the Church<sup>4</sup>.

In the mean time, if any written evidence for the facts of the Gospel were needed, it was found already in

<sup>1</sup> Compare the habitual use of 'hearing' in connexion with the contents of the Gospel: Eph. iv. 21; 1 John ii. 7, 18, 24 &c.

<sup>2</sup> Tertull. *adv. Marc.* iv. 13, p. 229.

<sup>3</sup> Clem. Alex. *Eclog. Proph.* § 27, p. 996 P.

<sup>4</sup> Eph. iv. 11; comp. 2 Tim. iv. 5. Cf. Euseb. *H. E.* iii. 37. Neander, *Pflanz. u. Leit.* I. 205 n.

the deep words of the Prophets. In passing over to Christianity the Jew did not lay aside his reverence for the Scriptures, but rather seemed to have gained the clue to their meaning which he before had wanted. *All the Prophets* spoke of Christ, and to this central subject everything was referred. Nor was this conviction, however difficult it may be for us to apprehend its intensity, partial either in its acceptance or in its action. The same appeals are made to the fulness of the Scriptures in the teaching of St Paul and of the twelve, before the assemblies of the Jews and of the Gentiles. The written Gospel of the first period of the Apostolic age was the Old Testament interpreted by the vivid recollection of the Saviour's ministry. The preaching of the Apostles was the unfolding of *the Law and the Prophets*<sup>1</sup>.

Even in the sub-apostolic age the same general feeling survived, though it was modified by the growing organisation of the Christian Church. The knowledge of the teaching of Christ and of the details of His life was generally derived from tradition and not from writings. The Gospels were not yet distinguished by this their prophetic title. The Old Testament was still the great storehouse from which the Christian teacher derived the sources of consolation and conviction. And at the close of the second century Irenæus, after speaking of the Scriptures—the sum of the Apostolic teaching—as ‘the foundation and pillar of our faith,’ speaks of a ‘tradition manifested in the whole world,’ and ‘kept ‘in the several churches through the succession of the ‘presbyters’<sup>2</sup>.

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Acts iii. 21,  
24.Acts xxviii.  
23.

*This conviction lasted practically to the close of the second century.*

<sup>1</sup> Compare Acts ii. 16, 25, 34; xviii. 28.

iii. 18, 21, 22, 24; iv. 11; viii. 32  
ff.; ix. 22; xiii. 27, 33; xvii. 2, 3;

<sup>2</sup> *c. Her.* III. I. 1; 2. I. The substance of this paragraph is wrought

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2. *The Apostolic Gospel was historic. This appears from*

In one respect the testimony of Irenæus—the connecting link of the east and west—is extremely important, as distinctly recognising the historic element in the Apostolic tradition. The great outlines of the life of Christ were received, he says<sup>1</sup>, by barbarous nations without written documents (*sine literis*) by ancient tradition: and this combination of facts and doctrine existed from the first. ‘The Gospel,’—the sum, that is, of the oral teaching—in the language of Ignatius represents ‘the flesh (*σάρξ*) of Jesus<sup>2</sup>.’ The Saviour’s personal presence was perpetuated in the living voice of His Church. At a still earlier time the writings of the New Testament contain abundant proof that the ‘Gospel’ of the first age was not an abstract statement of dogmas, but a vivid representation of the truth as seen in the details of the Saviour’s life. The Acts of the Apostles and the Apostolic letters—the first preaching and the subsequent instruction of the Churches—shew that the facts of the life of Christ were the rule by which the work of the Christian teacher was measured.

(a) *the description of the Apostolic work;*

Acts i. 21, 22.

The first common act of the Apostolic body affirms in the most striking manner the position which they claimed to fill with regard to the Saviour’s ministry. Not only was it necessary that the Apostle should be *a witness of the Resurrection*, but the qualification for giving this testimony was to be derived from a continuous intercourse with the constant companions of the Lord *from the baptism of John* to the Ascension. The Resurrection was the victory which the preacher had to proclaim; but the victory was the issue of a

out in detail in the *History of the Canon of the New Testament*, pp. 52 ff.

<sup>1</sup> Iren. *c. Hær.* III. 4. 2.

<sup>2</sup> Ignat. *ad Phil.* cap. 5.

long battle, and found its outward completion in a triumph. Each event in the life of Christ contributed to the final issue; and as the busy prelude of word and work first introduced the closing scenes of suffering and glory, so was it in after times. The ministry of the Saviour was felt to be the necessary preparation for His Passion. The Apostles could *not but speak the things which they had seen and heard*<sup>1</sup>. The teaching and the acts of Christ were a necessary part of the message of men who were specially charged with the witness to His Resurrection<sup>2</sup>.

The more exact records of the preaching of the Apostles confirm the impression which is produced by the general description of their office. The Gospel was felt to contain not only a doctrine (*διδάξαι*) but an *announcement* (*ἀναγγεῖλαι*); and the simplest expression of its contents was *the testimony of the resurrection of the Lord Jesus*, or in two words only, *Jesus is the Lord*<sup>3</sup>. When Philip preached at Samaria he spoke *concerning the kingdom of God and the name of Jesus Christ*, of the outward establishment of the Church and of the personal work of the Saviour; and the same twofold subject was the substance of St Paul's preaching at Rome, when he *received for two whole years all that came in unto him*. Nor are examples wanting to shew in what way the historic groundwork of the faith was laid. In the two cases in the Acts where the message of Christianity is delivered in detail to those who were waiting for instruction, 'the great announcement' is conveyed by the outline of the ministry of Christ. St

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Acts iv. 19,  
20.(B) *the re-  
cords of the  
Apostolic  
preaching;  
and*

Acts xx. 20.

Acts iv. 33;  
xi. 20.  
Acts viii. 12.Acts xxviii.  
30, 31.Acts x. 36—  
43; xiii. 23—  
31.

<sup>1</sup> In this passage Peter and John are represented as speaking, and it is impossible not to recal 1 John i. 1—3.

<sup>2</sup> Acts ii. 32; iii. 15; iv. 33; and

xiii. 31, in which passage St Paul specially notices the office of the Apostles to witness *unto the people*.

<sup>3</sup> Κύριος Ἰησοῦς. Comp. 1 Cor. xii. 3; Rom. x. 9.

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Acts xx, 20.

Acts ii, 22 ff.;  
 iii, 13 ff.; iv,  
 8 ff.; v, 30;  
 xvii, 2, 3;  
 xxvi, 23.

Peter before Cornelius, and St Paul in the Synagogue at Antioch, sketch shortly the significant traits of the Saviour's life within the very limits which were marked from the first, *the Baptism of John* and the Ascension. There is however a difference between the two addresses, which is of considerable moment towards the appreciation of the form in which the Apostolic teaching was conveyed both *publicly* and also *from house to house*. The address of St Paul was public and, so to speak, ecclesiastical: that of St Peter was private and catechetical. The one appears to lead to further inquiry, the other is crowned directly by baptism. The words of St Peter convey in fact a short Gospel, and in this not only the substance but also the outline of the later Creed. He marks the date of Christ's appearance (*after the Baptism which John preached*), the place from which He came, and the inauguration of His work (*how God anointed Jesus of Nazareth with the Holy Ghost and with power*), the point from which His ministry commenced, and the extent to which it spread (*throughout all Judea...beginning from Galilee*), the signs by which His presence was attended, and the different localities in which they were shewn (*in the land of the Jews and in Jerusalem*), His Crucifixion, His Resurrection on the third day, His manifestation to His chosen witnesses, His great charge, His coming to judgment. But while the personal instruction of individuals appears to have embraced the whole ministry of Christ, the public testimony of the Apostles was centred in the facts of the Passion and Resurrection. These form the prominent subjects of the message which they delivered to the general gathering of the Jews and to the council, in the synagogues and before the judgment-seat; and the same cardinal events which are described with the

greatest fulness in the written Gospels are noticed with the most minute detail in the speeches of the Acts<sup>1</sup>.

The letters of the Apostles are the sequel to their preaching, called out in most cases by special circumstances, and dealing rather with the superstructure than with the basis of Christianity. The common groundwork of facts is assumed as lying at the bottom of all reasoning, but as a natural consequence it is not noticed except by implication or allusion. Christ was set before the eyes of the Galatians as crucified, with the clearness of an open proclamation (κατ' ὀφθαλμούς προεγράφη). The Gospel which St Paul proclaimed to the Corinthians was the story of the death and Resurrection of Christ. In speaking to the Thessalonians it is evident that he had dwelt upon the great issue of the Resurrection, the second coming of the Lord. And everything tends to shew that *the traditions*<sup>2</sup> which formed an important

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(γ) the contents of the Apostolic letters.

Gal. iii. 1.

1 Cor. xv. 1—4.

<sup>1</sup> The betrayal (Acts ii. 23); the condemnation by the Sanhedrin (xiii. 27); the failure of the charge (xiii. 28); the conduct of Pilate (iii. 13) and of Herod (iv. 27); the choice of Barabbas (iii. 14); the urgency of the people and rulers at Jerusalem (xiii. 27, 28); the Crucifixion (iv. 10; v. 30; x. 39) by the hand of Gentiles (ii. 23); the Burial (xiii. 29); the Resurrection on the third day (x. 40); the manifestation to foreordained witnesses (x. 41) for many days (xiii. 31) who did eat and drink with Him after He rose (x. 41); the charge to the Apostles (x. 42); the Ascension to the right hand of God (ii. 33; iii. 21).

<sup>2</sup> This follows from the usage of the correlative words παραδίδόναι, παράδοσις, παραλαμβάνειν. Luke i. 2: καθὼς παρέδωκεν ἡμῖν οἱ ἀπ' ἀρχῆς αὐτόπται καὶ ὑπηρέται... (the events of the ministry of Christ). 1 Cor.

xi. 23: ἐγὼ γὰρ παρέλαβον ἀπὸ [not παρά] τοῦ Κυρίου ὃ καὶ παρέδωκα ὑμῖν... (the details of the Last Supper). 1 Cor. xv. 3: παρέδωκα... ὃ καὶ παρέλαβον (the details of the Passion and Resurrection). These unequivocal examples of a historical tradition illustrate the other passages in which the words are used in a more general sense: Rom. vi. 17; εἰς ὃν παρεδόθητε τύπον διδασκῆς. 1 Cor. xi. 2: καθὼς παρέδωκε ὑμῖν τὰς παραδόσεις κατέχετε. Jude 3: τῇ ᾧ πᾶς παραδοθείση τοῖς ἁγίοις πίστευ. 2 Thess. ii. 15; (iii. 6); Gal. i. 9; 1 Thess. ii. 13. Compare also παρακαταθήκη, παραθήκη, 1 Tim. vi. 20, 2 Tim. i. 12, 14, with Clem. Ecl. Proph. § 27: ἡ γὰρ τῶν πρεσβυτέρων παρακαταθήκη διὰ τῆς γραφῆς λαλοῦσα ὑπουργῶ χρήται τῷ γράφοντι πρὸς τὴν παράδοσιν τῶν ἐντευξομένων.

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1 Tim. iii. 16.

St JAMES  
and St JUDE.St PETER,  
1st Epistle.

part of the Apostolic teaching included the details of the Lord's ministry, which were committed to the Evangelist as the rule of his work. But the Epistles themselves were not designed for elementary teaching, but for the further instruction of those who were familiar with the great outlines of the *revelation of godliness* which were embodied in the baptismal confession. This confession however was the standard of Christian thought; and in spite of the character which was necessitated by their destination, the Epistles contain in scattered notices a fairly complete sketch of the life of Christ, such as might be gathered from the letters of a missionary of the present day thoroughly familiar with the substance of the Gospels.

The Epistles of St James and St Jude are in this respect distinguished from the other Apostolic writings, for, with the exception of the allusions to the *presence* of the *Lord Jesus Christ*, they contain no reference to the details of His work<sup>1</sup>. But even thus they bear indirect testimony to the existence of a traditional Gospel. The language of St James offers the most striking coincidences with the language of our Lord's discourses<sup>2</sup>; and St Jude speaks of the *most holy faith*, the basis of the Christian life, not as a simple principle, but as a sum of facts<sup>3</sup>.

The first Epistle of St Peter bears in every chapter the vivid image of Christ's sufferings (i. 21; ii. 21 ff.; iii. 18; iv. 1, 13; v. 1). It seems as if the Apostle

<sup>1</sup> James v. 8; Jude 24.<sup>2</sup> James i. 5, 6 || Matt. vii. 7; xxi. 22.

— i. 22 || — vii. 21.

— ii. 5 || — v. 3.

(Lc. vi. 20).

— — 13 || — v. 7.

— iii. 1 || — xxiii. 8.

James iii. 12 || Matt. vii. 16.

Cf. Credner *Einl.* § 321, p. 608. In James v. 12 || Matt. v. 36, 37, there is a coincidence with the Clementine reading τὸ val val...τὸ οὐ οὐ (*Hom.* III. 55; XIX. 2).<sup>3</sup> Jude 20.

delighted to turn back with penitent and faithful gaze to the scene of his own fall and his Master's love, as he pictures Him silent and uncomplaining before His accusers, and bears witness to others of what he had himself seen (v. 1). But St Peter does not confine his allusions to the humiliation of Christ, to His rejection (ii. 4, 7, 8), His Crucifixion (ii. 24), His death (i. 2, 19): he speaks of His eternal election (i. 20), and records with confident hope His resurrection (i. 3, 21; iii. 21) and exaltation to the right hand of God (iii. 22; cf. i. 21). The scenes of suffering are connected with corresponding scenes of glory (i. 11, τὰς μετὰ ταῦτα δόξας); and while the Apostle alludes with apparent distinctness to the last charge of Christ (v. 2, 3) and the descent of the Holy Spirit (i. 12), he looks forward to the glorious coming of the great Judge as the consummation of His work (i. 5, 7, 13; iv. 5).

The second Epistle is chiefly remarkable for the detailed reference to the Transfiguration (i. 16 ff.), which, in the midst of marked peculiarities of language, offers a most interesting parallel to the Evangelic narrative. The words of the heavenly voice are to a great extent coincident with those recorded by St Matthew, with the natural omission of the last clause<sup>1</sup>; but the comparative elaborateness of the description seems to offer an instructive contrast to the simplicity of the earlier Gospel<sup>2</sup>.

St Paul says in writing to the Corinthians that his single determination was to proclaim to them Christ crucified; and the *cross of Christ* is the centre and sign

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2nd Epistle.

St PAUL.

1 Cor. ii. 2.

<sup>1</sup> The reading *εἰς ὃν εὐδόκησα* (i. 17) for *ἐν ᾧ εὐδ.* (which some good cursive Manuscripts and the Vulgate read) is found also in Clem. *Hom.* iii. 33. The recurrence of the word

*ἔξοδος* in a metaphorical sense is remarkable in 2 Pet. i. 15 || Luke ix. 31.

<sup>2</sup> E.g. *φωνῆς ἐνεχθείσης ὑπὸ τῆς μεγαλοπρεποῦς δόξης... ἐν τῷ ὅρει τῷ ἁγίῳ* [al. ἁγ. ὅρ.].

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of his Epistles. The phrase *the cross* (1 Cor. i. 18; Gal. v. 11), *the cross of our Lord Jesus Christ* (Gal. vi. 14), *the cross of Christ* (1 Cor. i. 17; Gal. vi. 12; Phil. iii. 18), is peculiar to his writings, for the single additional passage in the Epistle to the Hebrews (Hebr. xii. 2, *a cross of shame*) is purely historic; and it cannot but appear to be characteristic of the view which he took of the Christian faith<sup>1</sup>. In various places he marks the supreme judge (1 Tim. vi. 13, *under Pontius Pilate*<sup>2</sup>), the time (1 Cor. v. 7, *Christ our Passover was slain*), and the instruments (1 Thess. ii. 15, *the Jews who killed the Lord Jesus*) of the Lord's death. But the death of Christ was as it were only the way to the Resurrection; and in the writings of St Paul the two events are put forward as forming the very substance of the Gospel (1 Cor. xv. 1 ff.)<sup>3</sup>, and as such are constantly combined (Rom. iv. 24, 25; xiv. 9). Yet even thus the completeness of the narrative is preserved. *Christ died...and was buried...and rose again the third day* (1 Cor. xv. 4 ff.). Afterwards the reality of the Resurrection is attested by the subsequent appearances to Cephas, to the twelve, to above five hundred brethren, to James, to all the Apostles, to St Paul himself (1 Cor. xv. 5—8). In several places the Apostle assumes the fact of the Ascension (Rom. viii. 34; Eph. i. 20; Col. iii. 1),

<sup>1</sup> In connexion with this it may be observed that the metaphorical sense of σταυρώ (Gal. v. 24; vi. 14) is peculiar to St Paul.

<sup>2</sup> If we adopt the common translation the mention of Pontius Pilate is remarkable, as the reference in that case must be rather to the words of John xviii. 36 ff. than of Matt. xxvii. 11. It is better however to take ἐπὶ (as in the Creed) simply as marking the date.

<sup>3</sup> It is very important to notice

that St Paul speaks of this Gospel as *handed down* (xv. 1, 3). He first received (παρέλαβε) and in turn transmitted (παρέδωκε) the Gospel. In the same way he speaks of *receiving* mediately (and not directly) *from the Lord* (παρὰ τοῦ Κ.) not παρὰ τοῦ Κ. the account of the institution of the Eucharist (1 Cor. xi. 23). Cf. Neander, *Gesch. d. Pflanz.* u. s. w. i. 130 ff. Supr. p. 177, n. 2.

and in one phrase he clearly alludes to it (1 Tim. iii. 16, ἀνελήμφθη ἐν δόξῃ cf. Mark xvi. 19; Acts i. 2).

In respect to the prominence thus given to the last scenes of our Lord's life the Epistles of St Paul are in harmony with the narrative of the Gospels. He felt that the whole life of Christ was outwardly summed up in its crowning issue, in the depth of shame and in the fulness of triumph; but yet he does not leave the preparation unnoticed. At the first *Christ made Himself of no reputation, by taking upon Him the form of a servant; being rich for our sakes He became poor; He was born of a woman; sprung from the Jews according to the flesh; the seed of Abraham; of the seed of David; brought in subjection to the Law (ὑπὸ νόμον); circumcised; associated with others as His brethren. In His life He pleased not Himself, but left an image of meekness and gentleness in the midst of afflictions and sufferings (Col. i. 24; 2 Cor. i. 5; 1 Thess. i. 6); and the pattern of the life of Christ is that to which the Christian must aspire, and to which he will at last attain (Eph. iv. 13). One scene only, the institution of the Last Supper, is described in detail, and in that the language is almost coincident with the narrative in the Gospels (1 Cor. x. 16; xi. 23—26)<sup>1</sup>.*

The Epistle to the Hebrews touches on each of the great features in the Saviour's life; His incarnation (ii. 9 ff.), His descent from Judah (vii. 14), His temptation (ii. 18; iv. 15), His consecration to His ministry (v. 5), His humiliation (ii. 9 ff.), and sufferings (v. 8), His agony (v. 7, with peculiar details), and Crucifixion (vi. 6) out-

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Phil. ii. 7 ff.

■ Cor. viii. 9.

Gal. iv. 4.  
Rom. ix. 5.  
Gal. iii. 16.

Rom. i. 3.  
2 Tim. ii. 8.  
Gal. iv. 4.  
Col. ii. 11.  
Gal. i. 19.

Rom. xv. 3.  
2 Cor. x. 1.

*The Epistle  
to the He-  
brews.*

<sup>1</sup> If the text of Luke xxii. 19, 20 be correct, the coincidence is all but verbal; the confusion however which exists in these verses renders

it more than probable that an interpolation has been made from 1 Cor. xi. 23 ff.

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side the walls of Jerusalem (xiii. 12), and His exaltation to the right hand of God (viii. 1 ; ix. 24 ff.)<sup>1</sup>.

St JOHN.

The references which St John makes in his Epistles to the circumstances of the life of Christ are exactly accordant with the character of his Gospel. He dwells on the pre-existence of the Son of God (1 John iv. 9), and at the same time affirms with the most complete distinctness His real Incarnation (iv. 2) and bodily presence (i. 1, αἱ χεῖρες ἡμῶν ἐψηλάφησαν)<sup>2</sup> and death (i. 7 ; ii. 2). In the same way, without noticing the Resurrection expressly, he speaks of the mediatorial work of Christ in the presence of the Father (ii. 1), and His future *coming in the flesh* (2 John 7, ἐρχόμενον). The beginning and close of the Lord's ministry, His baptism and death, are shewn to be mysteriously united, inwardly in the completion of a divine testimony, and outwardly in one of the last incidents of the Passion (1 John v. 6). In St John the spiritual significance is extended over the literal, but a foundation of historic detail lies at the foundation of the higher lesson.

*The substance of the Gospels recognised generally in the Epistles.*

The connexion of the Evangelic narrative with the Apostolic Epistles is not however confined to mere allusions. The spirit and tone of the letters presuppose some such record as that which is contained in the histories. The substance of the Gospels is an adequate explanation of the form of the first Christian teaching, and it is impossible to conceive of any other. Though it be true that scarcely any clear references to the recorded discourses of the Lord are contained in the Epistles (for the reference of 1 Cor. vii. 10 to Matt. v. 32 and of 1 Cor. ix. 14 to Luke x. 4, 7, cf. 1 Tim. v. 18,

<sup>1</sup> Cf. Stanley, *on Corinthians*, pp. 586 ff. ed. 2.

<sup>2</sup> It is instructive to observe that

the word ψηλάφῃν is not used in the narrative of St John (xx. 19 ff.), but in that of St Luke (xxiv. 39).

is at best uncertain), it is no less true that the life and words of Christ are everywhere assumed as the basis of all doctrine. He is Himself *wisdom* (1 Cor. i. 30), the centre of *truth* (Eph. iv. 21), *the true* (1 John v. 20); His commandments are absolute (1 Cor. xiv. 37); His words are the decisive rule of sound doctrine (1 Tim. vi. 3); His example the one perfect model (1 Pet. ii. 21; Phil. ii. 5; 1 John ii. 6). It is everywhere assumed that the Christian is familiar with the portraiture of his Master, and each of the traits which are preserved in these passing notices is seen in its full expression in the Gospels. The New Testament as a whole is a key to the sub-apostolic history: the Gospels, not perhaps in their written but in their oral form, are the key to the Epistles<sup>1</sup>.

Thus far then it has been shewn that the characteristic work of the Apostles was preaching and not writing; that they were inclined to this form of teaching by character and training no less than by their special commission; that the first 'Gospel' was consequently an oral message and not a written record; that the books of the Old Testament were the sufficient Apostolic Scriptures. It has been further shewn that this oral Gospel of the Apostles was historic; that the Apostles were expressly declared to be witnesses of the whole ministry of Christ; that their preaching rested on the details of His life; that their letters presuppose an acquaintance with the facts of

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Summary.

2 Tim. iii. 15.

<sup>1</sup> It is remarkable that there is (as far as I know) no direct allusion to the Miracles of our Lord in the Epistles; but it is possible (Stanley, *l.c.*) that the word *δαίμονια* in 1 Cor. x. 20, 21, which occurs elsewhere in St Paul only in 1 Tim. iv. 1, may be chosen with a distinct reference

to the antagonism so often brought out in the Lord's life in His *casting out devils*. It is a similar fact, that in the writings of the Apostolic Fathers there are (I believe) no specific allusions to the miracles of the Apostles. The omission in both cases arises from the nature of the writings.

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the Gospel, and preserve such an outline of its contents as is filled up in our Gospels. It remains still to inquire whether there is any direct evidence for connecting our present Gospels with the oral cycle of Evangelic facts which is thus seen to have existed; and whether the theory of a common oral origin is consistent with the peculiarities of form which they exhibit.

II. *The written Gospels.*1. *Distinctly connected with the Apostolic preaching.*

On the first point early testimony is explicit and uniform. Each of the first three Gospels is distinctly connected by adequate evidence with the previous preaching of Apostles, as being intended to supply a permanent record of that which was before only traditional. The written Gospels are acknowledged in history to be the last stage of the Apostolic preaching, the preparation for passing into a new age.

(a) *St MARK: on the evidence of Papias and*

The earliest account of the origin of a 'Gospel' is that which Papias has given on the authority of the Elder John<sup>1</sup>. Papias was himself a 'direct hearer' of this John, and John was a 'disciple of the Lord' (if the text of Papias be correct), or at any rate contemporary with the later period of the Apostolic age. 'This' also the Elder used to say. Mark having become 'Peter's interpreter wrote accurately all that he remembered (*or* that he [Peter] mentioned: ἐμνημόνευσεν)<sup>2</sup>;

<sup>1</sup> Euseb. *H. E.* III. 39. Routh, *Rel. Sacr.* I. pp. 13 ff.

<sup>2</sup> This word is ambiguous like ἀπομνημόνευσε below, and may mean either *remembered* or *mentioned*. It is used in both senses in the chapter of Eusebius in which the quotation occurs. The first sense is that in which it is commonly taken here, but it may be argued that the second rendering gives a meaning more consistent with the other forms in which the tradition is preserved. A

passage of Eusebius (*Dem. Ev.* III. 5) however seems to favour the rendering *related from memory* in the second case: Πέτρος οὐδὲ καθήκεν ἐπὶ τὴν εὐαγγελίου γραφὴν δι' εὐλαβείας ὑπεροχῆν τοῦτου Μάρκος γνώριμος καὶ φοιτητὴς γεγονώς ἀπομνημονεύσαι λέγεται τὰς τοῦ Πέτρου περὶ τῶν πράξεων τοῦ Ἰησοῦ διαλέξεις... πάντα γὰρ τὰ παρὰ Μάρκῳ τοῦ Πέτρου διαλέξεων εἶναι λέγεται ἀπομνημονεύματα. Compare also Clem. Alex. ap. Euseb. *H. E.* VI. 14... τὸν Μάρκον

‘though he did not [record] in order that which was  
 ‘either said or done by Christ (οὐ μέντοι τάξει τὰ ὑπὸ  
 ‘τοῦ Χριστοῦ ἢ λεχθέντα ἢ πραχθέντα). For he neither  
 ‘heard the Lord nor followed (παρηκολούθησεν) Him ;  
 ‘but subsequently, as I said, [attached himself to] Peter,  
 ‘who used to frame his teaching to meet the wants  
 ‘[of his hearers], but not as making a connected nar-  
 ‘rative of the Lord’s discourses (ὥσπερ σύνταξιν τῶν  
 ‘Κυριακῶν ποιούμενος λόγων· al. λογίων). So Mark com-  
 ‘mitted no error, as he wrote down some particulars  
 ‘(ἕνα γράψας) just as he recalled them to mind (or as  
 ‘he [Peter] narrated them : ἀπεμνημόνευσεν). For he  
 ‘took heed to one thing, to omit none of the facts that  
 ‘he heard, and to make no false statement in [his ac-  
 ‘count of] them.’

This most important testimony notices the three points on which stress has been already laid, the historic character of the oral Gospel, the special purpose with which it was framed, and the fragmentariness of its contents ; and it was on such an oral basis that our present Gospel of St Mark is said to have been founded, according to the evidence of one who must have known the Apostles<sup>1</sup>.

Later writers, partly as it seems from an independent tradition, and partly from the account given by Papias, repeat the same general statement of the relation of St Mark to St Peter with various differences of detail. Irenæus defines more exactly the time of the publication of the Gospel, though the reading is uncertain. ‘After the decease (ἐξοδον, cf. 2 Pet. i. 15) of these ‘(Peter and Paul), Mark, the disciple and interpreter

later  
writers.

...μνημονεύον τῶν λεχθέντων ἀναγρά-  
 φαι τὰ εἰρημένα...

<sup>1</sup> On this testimony of Papias, see  
*Hist. of Canon*, p. 74.

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'of Peter, himself also has handed down to us in writing the things which were preached by Peter<sup>1</sup>.' Clement of Alexandria records as 'a tradition of the 'elders of former time' (παράδοσιν τῶν ἀνέκαθεν πρεσβυτέρων) an account which though very similar to that of Papias appears to be distinct from it. '[It is said] 'that when Peter had publicly preached (κηρύξαντος) 'the word in Rome, and declared the Gospel by Inspiration (πνεύματι τὸ εὐαγγ. ἐξειπόντος), those who were 'present being many urged Mark, as one who had followed him from a distant time and remembered what 'he said, to record (ἀναγράψαι) what he stated (τὰ εἰρημένα); and that he having made his Gospel gave 'it to those who made the request of him; and that 'Peter, when he was aware of this, took pains neither to 'hinder him nor to encourage him in the work' (προτρεπτικῶς μήτε κωλύσαι μήτε προτρέψασθαι)<sup>2</sup>. Origen says still more expressly that 'Mark made his Gospel 'as Peter guided him (ὑφηγήσατο)<sup>3</sup>. Tertullian in like manner remarks that 'the Gospel of Mark is maintained 'to be Peter's, whose interpreter he was...for it is allowable (*capit*) that that which scholars publish should be 'regarded as their master's work<sup>4</sup>.'

<sup>1</sup> Iren. *c. Hær.* III. 1. 1. Cf. Euseb. *H. E.* v. 8. The reading μετὰ τὴν τοῦτου (sc. τοῦ κατὰ Μαθαῖον εὐαγγελίου) ἔκδοσιν (Cramer, *Cat. in Marc.* p. 264) is worthy of notice, as the date is not consistent with the other accounts. Elsewhere Irenæus calls Mark *interpres et sectator* (i.e. ἀκόλουθος) Petri (III. 10. 6).

<sup>2</sup> Clem. Alex. *Fragm. Hypotyp.* p. 1016 P. Euseb. *H. E.* vi. 14. So also *Adumbr. in Pet. Ep.* 1. p. 1007: Marcus Petri sectator palam prædicante Petro evangelium Romæ coram quibusdam Cæsareanis equitibus et multa Christi testimonia

proferente, penitus ut possent quæ dicebantur memoriæ commendari, scripsit ex his quæ Petro dicta sunt Evangelium quod secundum Marcum vocitatur. The false references which Eusebius (*H. E.* II. 15) and Jerome (*de Virr. Illustr.* 8) make to this passage, as though St Peter did confirm the Gospel by special revelation, are evidently later embellishments of the tradition.

<sup>3</sup> *Comm. in Matt.* 1. Euseb. *H. E.* vi. 25.

<sup>4</sup> *Contr. Marc.* IV. 5. To these writers Justin M. may be added, who speaks of 'the Memoirs (ἀπο-

The tradition was repeated in after times, but generally in the later form which Eusebius gave to it, according to which St Peter expressly 'sanctioned the 'writing [of Mark] for the use of the Church' in accordance with a divine revelation; a statement which is at direct variance with the authority which Eusebius quotes and is also internally improbable<sup>1</sup>.

The history of the present Gospel of St Matthew is beset with peculiar difficulties, and the earliest writers are silent as to the circumstances which attended its composition. While using the Greek text as unquestionably authentic they recognise unanimously the existence of a Hebrew archetype, of which they seem to regard the Canonical book as an authoritative translation or representative, but still without offering any explanation of the manner in which this substitution was made<sup>2</sup>. Papias, probably on the testimony of the Elder John, though this is not clear, states simply that 'Matthew composed the oracles in the Hebrew language; and each reader interpreted them as he could'<sup>3</sup>. This evidence then carries us back to a time when no Greek Gospel bearing the name of St Matthew was generally current, though a Hebrew Gospel, for λόγια

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(β) St MAT-  
THEW.

μνημονεύματα) of Peter' with an obvious reference to St Mark: *Dial.* c. 106. *Hist. of N. T. Canon*, p. 104.

<sup>1</sup> The later writers are quoted by Credner, *Einkl.* p. 113 ff.

In another place Eusebius (*H. E.* II. 16) represents St Mark as 'himself preaching in Egypt the Gospel 'which he composed.'

<sup>2</sup> Tradition varied as to the relative historical position of the Gospels. Clement of Alexandria recorded as an old tradition (παράδοσις τῶν ἀνέκασθεν πρεσβυτέρων) that the Gospels with the genealogies were written

first (Euseb. *H. E.* VI. 14). Origen, on the other hand, also on the authority of tradition (ὡς ἐν παραδόσει μαθῶν) placed St Matthew's first (γράμμασιν Ἑβραϊκοῖς συντεταγμένον), Mark's second, and St Luke's third (Euseb. *H. E.* VI. 25).

<sup>3</sup> Papias ap. Euseb. *H. E.* III. 39. Ματθαῖος μὲν οὖν Ἑβραϊδὶ διαλέκτῳ τὰ λόγια συνεγράψατο, ἡρμῆνευσεν δ' αὐτὰ ὡς ἡδύνατο ἕκαστος. The form of the sentence is remarkable, and the aorist marks a change before Papias' (or John's) time. Cf. *Hist. of N. T. Canon*, p. 65.

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*Oracles* can mean no less, of which he was the author was known and used. In the next generation the *Greek Gospel* was used more commonly by Justin than any other, though he is silent as to the authorship<sup>1</sup>; and in the time of Clement of Alexandria<sup>2</sup>, Tertullian<sup>3</sup>, and Irenæus<sup>4</sup>, the present Gospel was recognised by the Church as the authentic work of St Matthew. But the reception of the Greek text did not interfere with the earlier belief. The existence of a Hebrew original is confirmed by the statement of Irenæus<sup>5</sup>, and also of Origen<sup>6</sup> made on the authority of 'tradition' (ὡς ἐν παραδόσει μαθόν), and by the general consent of later opinion, as well as by the story of Pantænus, who is said to have found in India the Hebrew writing of Matthew, which was left there by the Apostle Bartholomew<sup>7</sup>. But none of these writers allude to the origin of the Gospel. This is first described by Eusebius in a passage which bears strong internal marks of probability, though it is impossible to point out the authorities on which it rests. 'Matthew,' he says, 'having formerly preached to Hebrews, when he was about to go to others also, having committed to writing in his native tongue the Gospel which bears his name (τὸ κατ' αὐτὸν εὐαγγ.) supplied by his writing the want of his presence (τὸ λείπον τῇ αὐτοῦ παρουσίᾳ, i.e. the loss they felt as he was no longer with them) to those from whom he set out<sup>8</sup>.' This may be a mere conjecture by

<sup>1</sup> He alludes to the Gospels by the general name of the *Memoirs of the Apostles*. Cf. *Hist. of N. T. Canon*, pp. 340 ff.

<sup>2</sup> Clem. Alex. *Hypotyp. l. c.* Cf. Euseb. *H. E.* vi. 14.

<sup>3</sup> Tert. *c. Marc.* iv. 2 ... fidem ex apostolis Joannes et Matthæus insinuant.

<sup>4</sup> Iren. *c. Hæc.* iii. 11. 8 ... ὁ Λόγος

... ἔδωκεν ἡμῖν τετράμορφον τὸ εὐαγγέλιον ἐν δὲ πνεύματι συνεχόμενον.

<sup>5</sup> Iren. *c. Hæc.* iii. 1. 1. Euseb. *H. E.* v. 8.

<sup>6</sup> Orig. *Comm. in Matt.* i. Cf. Euseb. *H. E.* vi. 25.

<sup>7</sup> Euseb. *H. E.* v. 10. Cf. Hieron. *de Virr.* iii. 36. Comp. Epiph. *Hæc.* xxx. 3.

<sup>8</sup> Euseb. *H. E.* iii. 24.

which Eusebius explains the earlier tradition, but in the absence of all opposing evidence it must be allowed to have some weight.

The early account of the origin of the Gospel of St Luke is strictly parallel to that of the origin of St Mark's Gospel, but less detailed. 'Luke the follower of 'Paul,' says Irenæus<sup>1</sup>, 'set down in a book the Gospel 'which he (Paul) used to preach' (τὸ ὑπ' ἐκείνου κηρυσσόμενον εὐαγγ.). Tertullian speaks of St Paul as 'the *illuminator* of Luke,' and says that 'the summary (digestum) of Luke was generally assigned to Paul<sup>2</sup>.' The allusions which St Paul makes to 'his Gospel' (Rom. ii. 16; xvi. 25; 2 Tim. ii. 8; cf. 2 Cor. viii. 18) and to St Luke soon gave rise to the supposition that he himself used the Gospel of St Luke. Even Origen speaks of 'the Gospel of Luke as that praised by Paul<sup>3</sup>;' and the tradition assumed a more definite shape in the writings of Jerome<sup>4</sup> and the Pseudo-Athanasius. It is remarkable however that Eusebius refers to the conjecture (φασί) without trace of approval<sup>5</sup>, though the corresponding tradition which confers the direct authority of St Peter on the Gospel of St Mark rests on his assertion.

But apart from tradition, the preface with which St Luke opens his Gospel throws a striking light upon its composition. The words have been made the subject of the most varied controversy, though the true sense seems to lie upon their surface. Both in the description which he gives of other 'Gospels,' and in the peculiar

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(γ) St LUKE.

*The evidence  
of St Luke's  
Preface.  
Luke i. 1—4*

<sup>1</sup> Iren. *c. Hær.* III. i. 1. Euseb. *H. E.* v. 8. Elsewhere Irenæus calls Luke inseparabilis a Paulo et cooperarius ejus in Evangelio (*c. Hær.* III. 14. 1)...qui semper cum Paulo prædicavit...et cum eo evan-

gelizavit et creditus est referre nobis Evangelium (*ib.* 14. 2).

<sup>2</sup> Tert. *adv. Marc.* IV. 2; IV. 5.

<sup>3</sup> Orig. ap. Euseb. *H. E.* vi. 25.

<sup>4</sup> Hieron. *de Virr.* III. 7.

<sup>5</sup> Euseb. *H. E.* III. 4.

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character which he claims for his own, St Luke appears to confirm the views already given of the prevalence and nature of the unwritten Gospel of the first age. The common basis of the Evangelic narratives is said to be the oral *tradition of those who from the beginning* (cf. Acts i. 21, 22) *were eye-witnesses and ministers of the word*. The two elements in the Apostolic character which have been already pointed out, personal knowledge (ἀυτόπται) and practical experience (ὑπηρέται), are recognised by St Luke as present in those who originally *handed down* (παρέδωσαν) the history which many attempted to draw up and arrange afresh (ἀνατάξασθαι) in a connected shape (ἀνατ. διήγησιν... καθὼς π.). The work of these unknown first Evangelists was new only in form and not in substance. The tradition which they incorporated in a narrative was not peculiar to themselves, but was common to all (καθ. παρ. ἡμῶν)<sup>1</sup>; for the common belief was independent of these written records. St Luke speaks of the 'attempts' as of something which had no influence at the present<sup>2</sup>. The *facts had been fully established* (πεπληροφορημένων not πληροφορηθέντων, Rom. iv. 21) apart from the evidence of such documents. Theophilus was already *instructed in the words*<sup>3</sup> of the exact truth of which St Luke wished to assure him; and his instruction was derived not from books, but from that oral teaching (κατηχήθη) which is described by the same term from the first foundation of the Church (Acts xviii. 25; 1 Cor. xiv. 19; Gal. vi. 6). So far then the statements of St Luke corroborate in

<sup>1</sup> Bp Marsh justly insists on the importance of the phrase in his *Origin of the first three Gospels*, p. 364.

<sup>2</sup> Ἐπεχείρησαν attempted, not have attempted. Possibly some feeling of this difference influenced Origen's

judgment, when he saw in the word *attempt* itself a reproof of unauthorized temerity (*Hom. in Luc. i*).

<sup>3</sup> The words (οἱ λόγοι) being the constituent elements of the word (ὁ λόγος). Cf. 1 Tim. iv. 6.

the fullest manner the view which has been taken of the origin of written Gospels. The narrative was the embodiment of the oral accounts: the *facts* (πράγματα) were co-ordinate with *the word*: the work of the Evangelist was arrangement rather than fresh composition: the subjects with which he dealt were at once matters of firm conviction and ordinary instruction. The grounds on which St Luke rests his own narrative involve the same principles. It is evident at first that he represents his Gospel as a faithful embodiment of the 'Evan-  
'gelic tradition.' He finds no fault with the basis on which the earlier writers rested. His own determination is placed on an equal footing with theirs (ἔδοξε καὶ μοί); but he claims for himself a knowledge of the Apostolic preaching continuous from the first, complete, exact; and for his writing a due order (Luke i. 3, παρακολουθηκότι ἄνωθεν πᾶσιν ἀκριβῶς καθεξῆς σοι γράψαι). Each word in the sentence contributes an important element to the completeness of the whole idea. St Luke appears to speak of a gradual unfolding of the whole Gospel in the course of the Apostolic work which he had watched from the first step throughout in every detail. The same term (παρακολουθεῖν) describes the personal attendance on a teacher and the careful following of teaching<sup>1</sup>. The long companionship seems to be the criterion of the complete knowledge. And this view of the notion implied in 'following' illustrates the meaning of the next words. St Luke's 'continuous familiarity' with the subject gave him a knowledge of the whole cycle of the 'tradition,' and not only of particular periods or particular parts of it. His knowledge started from the first and extended

<sup>1</sup> See Papias *l. c.* ap. Euseb. *H. E.* III. 39, compared with 1 Tim. iv. 6; 2 Tim. iii. 10.

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to every point; and the peculiar advantages of the Evangelist are enforced by the notice of his special care (ἀκριβῶς) and plan. But the notion of order (καθεξῆς) does not necessarily involve that of time, but rather that of moral or logical sequence (cf. Acts xi. 4). The two may coincide, and in the exhibition of a perfect life they will in the main, but chronological order is not paramount in the Gospels, and the language of St Luke does not imply that he designed to follow it. Like the teaching on which it was first based, the record is subservient to special requirements. It is complete in regard to its object but not absolutely, a message of good tidings and not a biography, united in its several parts by a spiritual law and not by a table of dates<sup>1</sup>.

2. *The internal character of the Gospels.*

Hitherto all the evidence which can be gathered from the circumstances of the early Church and the traditions of the origin of the Gospels has tended to establish the existence of an original oral Gospel, definite in general outline and even in language, which was committed to writing in the lapse of time in various special shapes, according to the typical forms which it assumed in the preaching of different Apostles. It is probable that this oral Gospel existed from the first both in Aramaic and in Greek, as would naturally be the case in a country where two languages were generally current. The teaching of St Matthew 'among his 'own countrymen' is expressly said to have been in 'Hebrew,' and it is not less certain that Greek must have been the common medium of intercourse with the Hellenists. The step from these oral narratives to written records in Hebrew and Greek is simple and

<sup>1</sup> Comp. εὐαγγελιστάς, p. 172.

natural; but nothing has been said yet of the internal evidence to be derived from the Gospels themselves; and still it is on this that the decision of the question of their origin mainly depends. General indications and beliefs, probabilities and seeming coincidences, must be abandoned if they are clearly opposed to the internal character of the books—to the peculiarities of their mutual relations, to the extent and limit of their similarity and difference, to the general unity by which they are held together, and to the special characteristics by which they are distinguished. It may be asked whether there is any intimate external connexion between the Gospels? Whether the resemblances which exist point to the existence of a common source or to mutual dependence? Whether in the latter alternative it is possible to determine the order of precedence, or in the former the nature—oral or written—of the original records? Various answers have been given to these questions, but the first at least may be regarded as definitely settled<sup>1</sup>. No one at present would maintain with some of the older scholars of the Reformation that the coincidences between the Gospels are due simply to the direct and independent action of the

i. *The nature of the problem which they present.*

<sup>1</sup> For the study of the parallelisms of the Gospels abundant helps are provided. Tischendorf's *Synopsis Evangelica* is handy and critical. Greswell's *Harmonia Evangelica* (Ed. 4ta, Oxon. 1845) is perfect in respect of typography, but the text is bad and altogether unprovided with critical apparatus, so that it cannot be safely used alone. Stroud's *New Greek Harmony* (Lond. 1853) is second only to Greswell in the convenience of its typographical arrangement, and it has a fair *apparatus criticus*. Anger's *Synopsis*

*Evangeliorum Matt. Marc. Luc...* (Lipsiæ, 1851 Ed. 1) contains a most complete and elaborate summary of all the early Evangelic fragments and quotations in addition to the Canonical text and critical apparatus, but the arrangement is not so distinct as that in Greswell and Stroud. For practical purposes Anger combined with Stroud or Greswell will furnish all the student can require. [The *Synopticon* of Mr Rushbrooke (Cambridge, 1880) gives the textual facts as completely as they can be given. 1881.]

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same Spirit upon the several writers. The explanation of the phenomena which they present is sought by universal consent in the presence of a common element, though opinions are still divided as to its nature. The original source of the resemblance may lie in the influence of an original tradition or of a popular narrative, or in the earliest written Gospel itself; but the existence of some such source is admitted on all sides. The merits of the different hypotheses must be decided by their fitness to satisfy the various conditions of the question; and before attempting to decide their claims, it will be necessary to gain a distinct notion of the nature and extent of the concordances of which an explanation is required.

(a) *The concordances between them three-fold.*

The concordances of the Synoptic Gospels may be classed under three heads—general agreement in the plan and arrangement of the materials; constant identity of narrative in form and substance; and verbal coincidences. With these concordances are combined differences in detail and expression, large interpolations of peculiar matter, distinct revisions, so to speak, of the same record; so that the points of meeting between the different writers are scarcely more numerous than the points of divergence, and the theory which explains the existence of the former must not leave the existence of the latter unnoticed or unaccounted for.

(a) *In general plan.*

The general plan of the first three Gospels exhibits a remarkable correspondence. The history of the Infancy contained in St Matthew and St Luke finds no parallel in St Mark, but afterwards the main course of the three narratives is throughout coincident. The preparation for the Ministry, the mission of John the Baptist, the Baptism, the Temptation, the return to Galilee, the preaching in Galilee, the journey to Jeru-

saalem, the entrance into Jerusalem and the preaching there, the Passion, the Resurrection—such is the common outline which they all present, and the same relative order of the subordinate incidents is always preserved by St Mark and St Luke, and also by St Matthew with the exception of some of the earlier sections. The most remarkable differences lie in the presence of a long series of events connected with the Galilæan ministry which is peculiar to St Matthew and St Mark<sup>1</sup>, and of a second still longer connected with the journey to Jerusalem which is peculiar to St Luke<sup>2</sup>.

Nor is the obvious similarity between the Synoptic Gospels confined to their broad outlines. The incidents with which their outlines are filled up are often identical and always similar. The absolute extent of this coincidence of substance admits of a simple representation by numbers; and though the relations which are given are only approximately true, they convey a clearer notion of the nature of the phenomenon than any general description. The proportion may be exhibited in several modes, and each method places the truth in a new light.

If the total contents of the several Gospels be represented by 100, the following table is obtained<sup>3</sup>:

	Peculiarities.				Coincidences.			
St Mark . . .	7	.	.	.	93	.	.	.
St Matthew . . .	42	.	.	.	58	.	.	.
St Luke . . .	59	.	.	.	41	.	.	.
[St John . . .	92	.	.	.	8]	.	.	.

From this it appears that the several Gospels bear

<sup>1</sup> Matt. xiv. 22—xvi. 12=Mark vi. 45—viii. 26.

<sup>2</sup> Luke ix. 51—xviii. 14.

<sup>3</sup> Stroud, *Harmony of the Gospels*, p. 117.

(b) *In incident.*

almost exactly an inverse relation to one another, St Mark and St John occupying the extreme positions, the proportion of original passages in one balancing the coincident passages in the other. If again the extent of all the coincidences be represented by 100, their proportionate distribution will be<sup>1</sup> :

St Matthew, St Mark, St Luke	. . . . .	53
St Matthew, St Luke	. . . . .	21
St Matthew, St Mark	. . . . .	20
St Mark, St Luke	. . . . .	6

Or if we follow another principle of comparison and take the whole number of distinct *sections* in the Synoptic Evangelists as 150 approximately, the peculiarities and coincidences of these three Gospels may be thus exhibited :

Peculiarities.		Coincidences.
St Luke .....37	...}	...}
St Matthew...14	...}	65...} <sup>12</sup> ...}
St Mark.....2	...}	...} <sup>15</sup> ...}
<hr/>		<hr/>
53		97

The relations thus obtained harmonize on the whole with the former, but it appears that in regard to their mutual connexions the Gospels of St Matthew and St Mark have a much greater similarity of subject, and those of St Matthew and St Luke a somewhat greater similarity in the mere extent of coincidence, than conversely. Other interesting combinations might be obtained from an examination of the range of greatest coincidence and most distinctive peculiarities ; but looking only at the general result it may be said that of the contents of the Synoptic Gospels about two-fifths are

<sup>1</sup> Compare Norton's *Genuineness of the Gospels*, 1. 373 ff.

common to the three, and that the parts peculiar to one or other of them are little more than one-third of the whole. In St Mark there are not more than twenty-four verses to which no parallel exists in St Matthew or St Luke, though St Mark exhibits everywhere traits of vivid detail which are peculiar to his narrative.

It is not however enough to consider general coincidences of substance and subject. Such a view conveys a false and exaggerated impression of the likeness between the Gospels. In spite of their general resemblance they are severally distinct in style and effect. The identity of range is combined with difference of treatment: peculiarities of language with unity of scope. The *verbal* coincidences between the different Gospels, while in themselves sufficiently remarkable, are yet considerably less than might appear from the popular statement of the facts. The passages common to St Matthew with some other of the Synoptic Gospels form a little more than four-sevenths of the whole, but the corresponding verbal coincidences are less than one-sixth. In the other Gospels the proportion of verbal coincidences is still less. Those in St Luke form about one-tenth, and in St Mark about one-sixth of the whole Gospels, while the general coincidences form respectively about two-fifths, and thirteen-fourteenths<sup>1</sup>. Thus the approximate relation of the verbal to the general coincidences of the Gospels may be represented tabularly:

St Matthew.	St Luke.	St Mark.
7 : 24	1 : 4	7 : 39

Nor is this all: in the distribution of the verbal coincidences a very simple law is observable. They

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(c) *In language.*

*The distribution of verbal coincidences peculiar.*

<sup>1</sup> For these proportions I am indebted to Mr Norton, *l. c.*

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occur most commonly in the recital of the words of our Lord or of others, and are comparatively rare in the simple narrative. Thus of the verbal coincidences in St Mark about four-fifths, of those in St Matthew about seven-eighths, and of those in St Luke about nineteen-twentieths, occur in the records of the words of others.

If again these verbal coincidences are further analysed, several interesting results are obtained. In the passages common to all three Evangelists about one-sixth consists of verbal coincidences, and of these one-fifth occur in the narrative, and four-fifths in the recitative parts. In the same sections the additions common to St Matthew and St Mark contain five-sixths of their verbal coincidences in the recitative portions; and those common to St Mark and St Luke<sup>1</sup>, and St Matthew and St Luke, with two unimportant exceptions, present no verbal coincidence except in such portions<sup>2</sup>. In the sections common to two Evangelists a similar law prevails. The verbal coincidences between St Matthew and St Luke are very numerous in the recital of our Lord's words, but the coincidences in the narrative cannot be rated at more than one-hundredth part of the others. One instance alone of verbal coincidence occurs in the numerous sections common only to St Mark and St Luke, and in this the coincidences in the recitative to those in the narrative part are as five to one. In the sections common to St Matthew and St Mark

<sup>1</sup> The most remarkable similarities of fact and differences of language occur in Mark v. 2 ff. = Luke viii. 27 ff.

<sup>2</sup> One important observation was made by Marsh (Michaelis, *Introd. to the New Testament*, v. 317), that

when St Matthew and St Luke verbally agree in the common sections St Mark always agrees with them also. There is not a single instance of a verbal agreement in these sections between St Matthew and St Luke only.

alone a different proportion obtains. In these the verbal coincidences in the narrative part are somewhat more than one-third of the whole number; but it is remarkable that in one important section (Mark vi. 17—29; Matt. xiv. 3—12) the only trace of a verbal coincidence occurs in the words ascribed to John the Baptist.

In order to give these proportions no more than their due force, account must be taken of the proportion which the narrative and recitative parts of the Gospels bear to one another. Roughly then it may be said that the narrative in St Matthew forms about one-fourth of the Gospel, in St Mark about one-half, in St Luke about one-third. If these proportions are combined with the aggregate of coincidences in the several Gospels, and the contents of each Gospel represented by 100, the following table is obtained:

(α) Narrative.		(β) Recitative.		(γ) Coincidences in (α).	(δ) Coincidences in (β).
St Matthew . . .	25	. . .	75	2.08	14.56
St Mark . . . .	50	. . .	50	3.33	13.33
St Luke . . . .	34	. . .	66	.50	9.50

Or in other words verbal coincidences are more frequent in the recitative than in the narrative portions of St Matthew in the proportion (nearly) of 12 : 5, of St Mark of 4 : 1, and of St Luke of 9 : 1.

The general harmony and distinctness of the results which have been obtained by these various analyses shews that they must be taken into account in considering the general problem of the coincidences of the Synoptists. There is a marked difference between the composition of the recitative and narrative parts of the Gospels. In the former there is a prevailing unity, in the latter an individual style. The transition from the

*The explanation of the coincidences must also explain their distribution.*

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one to the other is often clear and decided, and the most remarkable coincidences are in several instances prefaced by the most characteristic differences. It is evident then that the problem involves two distinct conditions, and a satisfactory solution must account not only for the general similarity which the Gospels exhibit in their construction and contents, but also for the peculiar distribution of their verbal coincidences. Any theory which leaves one or other of these points unexplained must be considered inadequate and untrue.

(β) *The differences in the Gospels correspond with their coincidences.*

The difference in language between the narrative and recitative parts of the Gospels points the way to those characteristic peculiarities by which they are respectively marked, which are, as has been already said, scarcely less striking than their general likeness. The three records are distinct as well as similar in plan and incident and style. Each presents the form of a complete whole whose several parts are subordinated to the production of one great effect. Each contains additions to the common matter which are not distinguishable externally from the other parts; and the Gospel of St Mark which contains the fewest substantive additions presents the greatest number of fresh details in the account of incidents not peculiar to it. Each is marked by specialities of language, which, notwithstanding the limits within which they are confined, penetrate throughout its contents. In many cases, as in the genealogies and in the narratives of the Passion and the Resurrection, these differences amount to serious difficulties from our ignorance of all the circumstances on which the accounts depend; and even where it is not so, they are distinct and numerous, and offer as clear a proof of the actual independence of the Gos-

pels, as the concordances offer of their original connexion<sup>1</sup>.

Such, in brief summary, are the peculiarities which the Synoptic Gospels present, and which the true account of their origin must explain. This explanation has been sought in the application of two distinct principles. One class of solutions rests upon the assumption that the later Evangelists made use of the writings of their predecessors; another supposes that the similarity is to be traced to the use of common sources, either written or oral. To these distinct methods of solution a third class may be added, which consists of various combinations of modified forms of the two others.

The first class of solutions contains every possible combination of the Gospels. Each in turn has been supposed to furnish the basis of the others; each to occupy the mean position; each to represent the final narrative<sup>2</sup>. This variety of opinion is in itself an objection to the hypothesis, for it is a case where it might seem reasonable to expect a clear and unquestionable proof of dependence. But it is further evident that the assumption of a mutual dependence, while it may explain the general coincidences between the Gospels, offers no explanation of the peculiar distribution of the coincidences, or of the differences between the several narratives. It appears to be inconsistent with the re-

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ii. *The solutions proposed.*

(a) *Mutual dependence.*

<sup>1</sup> The peculiarities of plan, incident, and language, which characterize the different Gospels will come under notice subsequently; at present it is enough to state the results which will be then established. The most minute and valuable contribution to the criticism of the verbal characteristics of the Evangelists is that of Gersdorf, *Beiträge zur Sprach-Characteristik der Schrift-*

*steller des N. T.* Leipzig, 1816, which at the same time offers the most striking confirmation of the text of the oldest family of Manuscripts, but it treats the subject grammatically rather than linguistically.

<sup>2</sup> Compare Marsh's *Dissertation*, &c. pp. 172 ff. The exceptions which he notices have been removed. Cf. Reuss, *Die Gesch. d. N. T.* § 180.

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sults of a careful analysis of the language and of the contents of the Gospels. Every attempt to shew on this hypothesis why a later Evangelist has omitted details which are noted by an earlier one, why he adopted his language up to a certain point and then suddenly abandoned it, why he retained in some sentences nothing more than a remarkable word, and in others the fulness of an entire answer, has always failed. Nor is this an inconsiderable objection. If the coincidences of the Gospels are due to mutual use, the divergences cannot but be designed. Such a design however as would satisfy this hypothesis is not discoverable in the Gospels. The true purpose which may be traced in the writing of each Evangelist is naturally explicable on very different principles from those which are involved in the minute criticism and elaborate reconstruction of former works. The superficial incongruities and apparent contradictions which are found in the different Gospels are inconsistent with the close connexion which the hypothesis requires; and the general notion is as foreign to the spirit of the Apostolic age as it is to the current of ecclesiastical tradition. In its simple form the 'supplemental' or 'dependent' theory is at once inadequate for the solution of the difficulties of the mutual relation of the Synoptic Gospels and inconsistent with many of its own details; and as a natural consequence of the deeper study of the Gospels it is now generally abandoned except it be taken in combination with the other principle of solution.

(β) *Common sources.*

This second principle consists in the recognition of one or more common sources from which our present Gospels are supposed to have been derived<sup>1</sup>. But the

<sup>1</sup> This principle is stated by Epiphanius in general terms in *Her.*

principle admits of very varied application. The common sources may have been written or oral, and thus two distinct theories arise which have in turn been subjected to various modifications.

The simplest form in which the hypothesis was first distinctly brought forward consisted in the recognition of certain original Greek documents, which were supposed to have furnished the foundation of the Synoptic Gospels and then to have passed out of use<sup>1</sup>. A closer examination of the Synoptic Gospels shewed the inadequacy of this supposition to explain the phenomena which they present, and the historical difficulties which it involved were even greater than those of the 'supplemental' hypothesis. The changing limits of coincidence and variation combined with a general identity of plan remained still unexplained; and the loss of a Greek Protevangelium necessarily appeared inconceivable. In a short time a new theory was proposed. An Aramaic document was substituted for the Greek one, and it was argued that the various Greek translations of this original text might be expected to combine resemblances and differences like those which exist in the Gospels<sup>2</sup>. This opinion was not exposed to some of the most obvious objections which were urged against a Greek original, and it carried the explanation of the partial coincidences of the Evangelists one step farther;

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(a) *Written.*

LI. 6: οὐχὶ ἐκάστῳ ἐμέρισε τὸ θεὸς ἵνα οἱ τέσσαρες εὐαγγελιστῶνται... τὰ μὲν συμφώνως καὶ ἰσως κηρύξωσιν; ἵνα δειχθῶσιν ὅτι ἐξ αὐτῆς τῆς πηγῆς ὥρμηται, τὰ δὲ ἐκάστῳ παραληφθέντα (l. παραλειφθέντα) ἄλλος διηγῆσεται (l. -ηται) ὃς ἔλαβε παρὰ τοῦ πνεύματος μέρος τῆς ἀναλογίας. But he does not further explain what he understands by 'the one source,' though his words evidently suit better

an oral than a written source.

<sup>1</sup> J. D. Michaelis (*Introd.* Ed. 4). The idea was first cursorily expressed by Le Clerc (1716). Cf. Marsh, pp. 184 ff. Schleiermacher afterwards revived the opinion in his *Essay on St Luke*, 1817.

<sup>2</sup> Lessing (1778); Semler (1783); Niemeyer (1790), &c. Cf. Marsh, pp. 186 ff.

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but it was in detail scarcely more tenable. Though the loss of an Aramaic text is in itself not unlikely, yet the absence of all mention of the existence of such a document is a serious objection to its reality<sup>1</sup>: and the translation of a common original would not explain the peculiar distribution of the verbal coincidences of the Gospels which has been pointed out. In addition to this the existence of any single written source would leave the phenomena of the differences of the Gospels still unaccounted for. To explain these fresh and more complex hypotheses were devised<sup>2</sup>. It was at last argued that the original Aramaic Gospel which formed the basis of the common parts of the three Gospels, was used by the three Evangelists after it had been variously increased by new additions. It was further supposed that St Mark and St Luke used a Greek translation of the original Aramaic Gospel free from interpolation; and that the Greek translator of the Hebrew St Matthew made use in the first instance of St Mark where he had matter in common with St Matthew, and in other places where St Mark failed him of St Luke<sup>3</sup>. This hypothesis is certainly capable of being so adapted as to explain all the coincidences and differences of the Gospels, as in fact it is little more than the complement of an analysis of them; but the extreme artificiality by which it is characterized renders it wholly improbable as a true solution of the problem. Such a combination of

<sup>1</sup> Some endeavoured to obviate this objection by identifying the Aramaic Gospel with the *Gospel according to the Hebrews* or with the Hebrew St Matthew. Cf. De Wette, *Einl.* § 84 A.

<sup>2</sup> Eichhorn's first hypothesis naturally intervenes, but it is needless to criticise this or his later and still more elaborate one. The first is

examined by Marsh (*l.c. infr.*), and the latter described by De Wette, *Einl.* § 84 D. The same remark will apply to the theory of Gratz. Cf. Meyer, *Comm. ii. d. N. T.* 1.1, p. 26.

<sup>3</sup> Marsh, *Essay on the Origin of the first three Gospels*, appended to his translation of Michaelis' *Introduction*, Ed. 2, Vol. III. Part 2, Lond. 1802.

research and mechanical skill in composition as it involves is wholly alien from the circumstances of the Apostolic age, and at variance with the prevailing power of a wide-spread tradition. In dealing with this elaborate scheme the instinct of criticism at once anticipated the result of closer inquiry. In spite of the acuteness and ingenuity by which it was supported it found little favour, and served to bring into discredit the belief in written sources common to the Gospels, by shewing that any combination less subtle and varied was unable to satisfy all the conditions of the case.

In the meantime a clearer light had been thrown upon the existence and character of the traditional Gospel<sup>1</sup>, and the recognition of its general influence was combined with former hypotheses. It was supposed that the Aramaic record of St Matthew and the Memoirs which St Mark framed from the preaching of St Peter were the written basis on which the present Gospels were formed by the help of the current tradition<sup>2</sup>. But the same arguments which established the independence of the written Gospels when their similarity was deduced from their mutual dependence equally establish it when they are referred to a current tradition as their original source. And on the other hand, while it is certain from the testimony of St Luke that various narratives of the whole or of parts of the Apostolic tradition were current, yet these unauthoritative or partial documents, as has been already shewn, are incapable of giving an explanation of the complicated phenomena of the Gospels, to whatever source they are

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(b) *Written  
and oral.*

<sup>1</sup> Especially by Gieseler, *Historisch-Kritischer Versuch*, u. s. w. Leipzig, 1818.

<sup>2</sup> This view is supported by Cred-

ner (*Einl.* §§ 86 ff.), and with somewhat different details by Reuss (*Gesch. d. N. T.* § 185 ff.).

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*The Gospels  
are organic  
wholes.*

themselves referred. At the same time they may have exercised a considerable influence upon the mass of Christians, preserving among them the general form and substance of the tradition; and while they satisfied the want of the Church at large, they may have contributed to confine our knowledge of the Lord's life within the present narrow limits by discouraging the search for further information. But the existence and use of these isolated narratives, like the corresponding records of the Jewish tradition, were signs and not causes of the presence of an oral history, and, as long as the Apostles survived, the pure tradition must have been still preserved among them independent of such helps. To seek for such fragments in our existing Gospels is simply to open the way to mere conjecture. In default of all external evidence it is impossible to separate the present Gospels on internal grounds into any distinct constituent parts. Each is a separate organic whole, simple and uniform, even where it has the closest resemblance to the parallel record.

A fresh attempt however has been made lately<sup>1</sup> to dissect the Gospels into their original components, which claims notice from its boldness, and serves at the same time as an example of the arbitrary results of subjective criticism. An original Greek Gospel, containing the records of the Baptism, the Temptation in its simplest form, and the Passion, is taken as the substructure; and it is further conjectured that this was used by St Paul, and perhaps composed by the Evangelist St Philip. This document was followed by the Hebrew 'collection of Oracles' (λόγια) of St Matthew, which included the greater part of the Lord's discourses with introductory narratives. Then followed the history of St Mark,

<sup>1</sup> By Ewald, *Jahrbücher*, 1848, 1849.

which, though an independent work, was yet written by one who was acquainted with the two former records. These three elements together, with new additions and passages from 'a book of higher history,' were wrought up into the present Gospel of St Matthew. Afterwards three anonymous Evangelists are supposed to have revised the narrative, which received its last form at the hands of St Luke. Such a hypothesis can scarcely claim much attention as an explanation of the actual origin of the Gospels, though it may throw some light on the growth of the tradition of which they are the records. It is as a whole inconsistent with the unity of plan and the unity of language by which the Gospels are marked. If they were really the mere mosaic which would result from such a combination, it would be impossible that they should be so distinctly individualised by the peculiarities of form and construction which penetrate through every part of them. Above all, and this remark applies to all the explanations which depend on the use of common documents, such a hypothesis is inconsistent with the language of St Luke's Preface, which points clearly to an oral tradition as the source of his own Gospel, and by implication of the corresponding parts in the other Gospels; and this last alternative of a common oral source of the Synoptic Gospels is perhaps alone able to satisfy simply and completely the different conditions of the problem which the Gospels present.

It has been shewn already that the hypothesis of an oral Gospel is most consistent with the general habit of the Jews<sup>1</sup> and the peculiar position of the Apostles:

(c) *Oral.*

<sup>1</sup> At a later period Eusebius says of Hegesippus ἄλλα ὥς ἂν ἐξ Ἰουδαϊκῆς ἀγράφου παραδόσεως μνημονεύει,

characterizing at once the man and the nation (*H. E.* IV. 22).

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*In relation  
to the form  
and sub-  
stance of the  
Gospels.*

that it is supported by the earliest direct testimony and in some degree implied in the Apostolic writings. The result of the examination of the internal character of the Gospels is not less favourable to its adoption than the weight of external evidence<sup>1</sup>. The general form of the Gospels points to an oral source. A minute biography or a series of annals, which are the simplest and most natural forms of writing, are the least natural forms of tradition and the farthest removed from the Evangelic narratives, which consist of striking scenes and discourses, such as must have lived long in the memories of those who witnessed them. Nor are the Gospels fashioned only on an oral type; they are fashioned also upon that type which is preserved in the other Apostolic writings. The oral Gospel, as far as it can be traced in the Acts and the Epistles, centred in the crowning facts of the Passion and the Resurrection, while the earlier ministry of the Lord was regarded chiefly in relation to its final issue. In a narrative composed on such a plan it is evident that the record of the last stage of Christ's work would be conspicuous for detail and fulness, and that the events chosen to represent the salient features of its earlier course would be combined together without special reference to date or even to sequence. Viewed in the light of its end the whole period was one in essence, undivided by years or festivals, and the record would be marked not so much by divisions of time as by groups of events<sup>2</sup>. In all these respects the Synoptic

<sup>1</sup> The hypothesis was first proposed in detail by Gieseler in the work already quoted. In later times it has been supported by Guericke, *Einl.* § 19; Thiersch, *Versuch zur Herstellung*, u. s. w. 119 ff.; and

Norton, *Genuineness of the Gospels*, i. note D. Dr Davidson (*Introd.* i. 404 ff.) allows considerable weight to tradition, while he admits the use of written documents.

<sup>2</sup> Such groups of events occur in

Gospels exactly represent the probable form of the first oral Gospel. They seem to have been shaped by the pressure of recurring needs, and not by the deliberate forethought of their authors. In their common features they seem to be that which the earliest history declares they are, the summary of the Apostolic preaching, the historic groundwork of the Church.

The transition from the earliest oral Gospel to the specific forms which it afterwards assumed is capable of being easily realised. The great steps in the process are still marked in the Gospels themselves. The Gospel of St Mark, conspicuous for its vivid simplicity, seems to be the most direct representation of the first Evangelic tradition, of the common foundation on which the others were reared. In essence, if not in composition, it is the oldest; and the absence of the history of the Infancy brings its contents within the limits laid down by St Peter for the extent of the Apostolic testimony. The great outline thus drawn admitted of the introduction of large groups of facts or discourses combined to illustrate or enforce some special lesson. In this way the common tradition gained its special characters, but still remained a tradition gaining fixity and distinctness till it was at last embodied in writing. For the Gospels of St Matthew and St Luke represent the two great types of recension to which it may be supposed that the simple narrative was subjected. St Luke presents the Hellenic, and St Matthew (Greek) the latter Hebraic form of the tradition, and in its present shape the latter seems to give the last authentic

*In relation  
to their spe-  
cific charac-  
ters.*

Acts i. 21, 22.

the constant connexion of the healing of the Paralytic and the call of Matthew; of the plucking the ears of corn and the healing of the

withered hand; of the alarm of Herod, the feeding of the 5000, and the confession of Peter.

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*In relation  
to their lan-  
guage.*

record of the primitive Gospel<sup>1</sup>. Yet in both these a common tradition furnished the centre and basis on which the after works were built up. The original principles of combination regulated the later additions, and a clear resemblance of shape remained in the fuller narrative.

In this way the successive remoulding of the oral Gospel according to the peculiar requirements of different classes of hearers furnishes a natural explanation of the general similarity in form and substance between the several Gospels, combined with peculiarities and differences in arrangement and contents. The assumption of a common oral source is equally capable of explaining the phenomena of the language of the Gospels. The words of the Lord and the questions proposed to Him would necessarily first be fixed, while the narrative by which they were introduced remained more free. Single phrases would be impressed with peculiar force; and the recurrence of strange words in the same connexion in the different Evangelists, even when the construction of the sentence is changed, seems scarcely to admit of a simple explanation except on the admission of a traditional record<sup>2</sup>. And while

<sup>1</sup> The order thus given, St Mark, St Luke, St Matthew (Greek), represents the probable order of precedence of the *forms* of the narrative which they give. It may or may not coincide with the order of writing; for it is of course possible that an earlier form of the Apostolic tradition may have been committed to writing at a later period. This is an important fact which seems to have been wholly overlooked by critics.

<sup>2</sup> *E.g.* ἀπαρθῆ, Matt. ix. 15 ||||, ὀπίσω μου ἐλθεῖν, Matt. xvi. 24 ||||.

γείσωνται θανάτου, Matt. xvi. 28 ||||, δυσκόλως, Matt. xix. 23 ||||. Matt. iv. 5 = Luke iv. 9, περὺγιον. Matt. vii. 5 = Luke vi. 42, διαβλέψεις. Matt. xi. 11 = Luke vii. 28, ἐν γεννητοῖς γυναικῶν. Matt. xxi. 44 = Luke xx. 18, συνθλασθήσεται...λικμήσει. Mark vi. 41 = Luke ix. 16, κατέκλασε. Mark xiv. 15 = Luke xxii. 12, ἀνάγειον. Matt. xxiv. 22 = Mark xiii. 20, κολοβοῦν. Matt. xxvi. 55 = Mark xiv. 48, συλλαβεῖν. Compare also Matt. iii. 3 ||||, τὰς τρίβους αὐτοῦ and Matt. iv. 10 = Luke iv. 8, προσκυνήσεις where the Evangelists

the free development of common materials gave full scope for variations in detail, as well as for interpolations of fresh matter, it includes the preservation of language hallowed by long use in its well-known shape. Nor is it an unimportant fact that in this respect also St Mark occupies the mean position between the other Evangelists, as would naturally be the case if he represents most closely the original from which they started.

But while it is allowed that the prevalence of an oral tradition, varied by the influence of circumstances, might furnish an adequate explanation of the coincidences and differences of the Gospels, the very plasticity of tradition is turned into an argument against the hypothesis. It has been argued that tradition is the parent of fable, and that to admit a traditional source for the Gospels is to sacrifice their historic value. The objection appears to rest upon two misconceptions. It disregards, so to speak, the traditional education of the age, and arbitrarily extends the period during which the tradition was paramount. It has been shewn already that the Jews preserved with strict accuracy the interpretations of the Law and the sayings of the great teachers; and even if it had not been so, it would have been sufficient to point to the difference between an age of hearing and an age of reading to remove the suspicion raised against the tradition of the first age from the uncertainty of tradition now. But more than this, the Evangelic tradition existed simply as such only during the lifetime of those who were the authors of it. No period was left for any mythic embellishment. As long as the first witnesses survived,

*Need Tradition be always the parent of Myths?*

*The question answered.*

agree in differing from the LXX. Bp. Marsh in his *Comment.* pp. 211 ff. These coincidences are all noted by

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so long the tradition was confined within the bounds of their testimony; when they passed away it was already fixed in writing.

Other objections may perhaps be urged against the hypothesis of a definite oral Gospel<sup>1</sup>, chiefly from a misunderstanding of the spirit and work of the Apostolic times; but, without affecting to say that it removes every difficulty in the mutual relations of the written Gospels, it explains so much with perfect simplicity and naturalness that it would be unreasonable not to acquiesce readily in the existence of some doubts. Parts of the tradition may have been committed to writing from time to time; many, as St Luke says, may have attempted to arrange the whole in a continuous narrative, but still it remained essentially a tradition in the first age, and as such found its authoritative expression in our Gospels. The characteristic forms and various shades of feeling under which the common materials were moulded remain subjects for future inquiry.

<sup>1</sup> Hug. *Einl.* 95 ff.; Weisse, *Die Evangelienfrage*, 141 ff. Compare also Baur, *Die Kanon. Evangelien*,

pp. 32, f. who gives a good outline and criticism of the different schemes of the origin of the Gospels.

## CHAPTER IV.

### *The Characteristics of the Gospels.*

Willst du ins Unendliche schreiten,  
Geh nur im Endlichen nach allen Seiten.

GOETHE.

THE Bible, like the Church, gains fresh force and strength in times of trial. As long as it is unassailed, it is also in a great measure unstudied. It is received as a whole with unquestioning reverence, but the characteristics of its component elements are undistinguished. A vague sense of the general unity of the books of which it is composed takes the place of a clear view of their organic union. Their independence and variety, their vital connexion with periods widely separated in time and thought, their individual traits and original objects, are neglected in that traditional view which sees in all one uniform and changeless revelation, neither special in its destination nor progressive in its course.

These remarks, which apply with more or less force to all the books of Scripture, are specially applicable to the Gospels. The assaults which have been made in late times upon their historic truth have brought out with the most striking clearness their separate characteristics, and it has even been argued that they were composed designedly to further particular views.

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*Times of  
calm belief  
unfavourable to the  
study of the  
Bible.*

*The characteristics of  
the Gospels  
brought out  
by modern  
controversy.*

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*The general character of their difference.*

This exaggeration of the truth, though wholly inconsistent with their perfect simplicity, is yet a valuable protest against that theory which represents them to be casual collections of Evangelic fragments, and opens the way to a true appreciation of their claims. Taken together they bear the same relation to the whole Apostolic tradition that they bear severally to one another<sup>1</sup>. The common record and the separate records have each a representative value. The three Synoptic Gospels are not mere repetitions of one narrative, but distinct views of a complex whole. They are the same, and yet they are fresh. The great landmarks of the history are unchanged: the same salient points reappear in all, but they are found in new combinations and with new details, as the features of a landscape or the outlines of a figure when viewed from various points.

1. *This individualized character is implied in the idea of an inspired history.*

Outwardly the Gospels are the reflex of individual impressions. We never find even in the case of the Prophets that the personal character of the divine messenger is neutralised; and much more may we expect to find a distinct personality, so to speak, in the writing of the Evangelists, whose Inspiration was no ecstatic impulse, but the consecration of a whole life, the conversion of an entire being into a divine agency. For the Gospels, like the Gospel, are most divine because they are most human. As the clear expression of that which individual men seized and treasured up

<sup>1</sup> A curious trace of the recognition of the representative character of the written Gospels is found in the inscriptions of the Gospels in *Cod.* 69 (*Cod. Leicestr.*) ἐκ τοῦ κατὰ [M.] εὐαγγελίου. In the case of St John the inscription is εὐαγγέλιον ἐκ τοῦ κατὰ Ἰωάννην. A similar inscription is found in some other Manuscripts. Matthæi (*ad Luc.* i. 1)

supposes that it is a mere blunder.

It may be observed that the force of the preposition in the phrase τὸ κατὰ [M.] εὐαγγέλιον points primarily to the authority and source (*e.g.* κατὰ Θεουκυδίδην) 'the Gospel [of 'Christ] according to [the arrangement and teaching of] M.', though it may in a secondary sense include authorship.

as the image of their Saviour's life, they convey to other men the same living picture in the freshness of its local colouring. And this colouring is of the essence of the picture. The only conception which we can form of the Inspiration of a historic record lies in the divine fitness of the outward dress in which the facts are at once embodied and veiled. No record of any fact can be complete. The relations of the most trivial occurrence transcend all power of observation; and the truthfulness of special details is no pledge of the truthfulness of the general impression. The connexion and relation and subordination of the various parts, the description and suppression of particular incidents, the choice of language and style, combine to make a history true or false in its higher significance, and belong to that 'poetic' power which is the highest and rarest gift of the historian. This power the Evangelists possessed in the fact that they were penetrated with the truths of which they spoke. The Spirit which was in them searched the deep things of God, and led them to realise the mysteries of the faith, not indeed in their infinite essence, but as finite conceptions. And would not such writers above all others compose in an unconscious order? Would not the great facts of the Gospel assume in grouping and detail the subjective impress of their minds, as they selected and arranged them with all truthfulness and divine enlightenment? Popular history is universally the truest reflex of popular opinion; and where distortion and embellishment are excluded by the multiplicity of the record, the human interest of the narrative is one of the most powerful means for the propagation of the divine message. The Gospel emphatically speaks to men by men, and recognises their intellectual differences, which it converts in different ways to God's glory. In

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*The differences between the Gospels not only natural but even necessary owing to*

like manner the Evangelists wrote the story of man's salvation, each as the type of one mighty section of mankind, as they personally felt the need of a Saviour, and acknowledged His power. The truth on which this statement rests lies at the very foundation of the Christian faith, for as the Son of God was made man for our redemption, so the Spirit of God spoke through men for our instruction.

The contrast between the Gospel of St John and the Synoptic Gospels both in substance and in individual character is obvious at first sight; but the characteristic differences of the Synoptic Gospels, which are formed on the same foundation and with common materials, are less observed. Yet these differences are not less important than the former, and belong equally to the complete portraiture of the Saviour, which comprised the fulness of an outward presence as well as the depth of a secret life. In this respect the records correspond to the subjects. The first record is manifold; the second is one: the first is based on the experience of a society, the second on the intuition of a loved disciple. Even in date they arise out of distinct periods. The spiritual Gospel belonged to a late stage in the growth of the Church when Christianity was seen clearly to rise above the ruins of an 'old world:' the 'fleshly' Gospels were contemporaneous in essence with the origin of the Church itself, and were shaped by the providential course of its early history. But this natural and social growth, so to speak, invested the Synoptic Gospels with a permanent and special power which must continue to work its effects as long as human character remains the same. Each narrative in which the common facts were moulded was in this way the spontaneous expression of a distinct form of thought,

springing out of peculiar circumstances, governed by special laws of combination, destined at first to meet the wants of a marked class, and adapted to satisfy in after times the requirements of those who embody from time to time in changing shapes the feelings by which it was first inspired. In whatever view we regard the origin of the Gospels, this multiformity appears to be as necessary as it was natural. On the one side the different aspects of the subject and the various elements combined in the early Church, on the other the recurrent phases of the human mind which are found in every age, seem to call for some distinct recognition, and to suggest the belief that each Gospel may fulfil a representative function in the exhibition of the Divine Life. Nor can such a belief be dismissed at once as resting on mere fanciful analogies, though it is as difficult to express in their full force the arguments by which it is supported as it is to resolve a general impression into the various elements by which it is produced. The proper proof of the fact that each Gospel has its distinctive worth springs from personal investigation; such at least was the conviction in which the great students of former times applied themselves to the examination of the Gospels; and the fuller materials and surer criticism which are now the inheritance of the scholar promise proportionately larger results to that labour which is most truthful because it is also most patient and most reverent.

The subject of the Gospel—the history of the new creation—the manifestation of perfect humanity—‘the prophetic image of the glorified life’<sup>1</sup>—transcends, according to the analogy of the earlier Messianic types,

i. *The nature of the subject, both Divine and Human.*

<sup>1</sup> [Εὐαγγέλιον]—τοῦ ἐξ ἀναστάσεως βίου προδιατύπωσις is the preg-

nant definition of Basil (*De Sp. S.* xv. ap. Suic. *Thes.* s. v. εὐαγγ.).

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the scope of one narrator. The first creation was the creation of a harmonious world, the second was the reunion of the elements which sin had divided. Step by step in the progress of Jewish history successive features of the coming Saviour were embodied in the Law, the Kingdom, the Prophets, the Seers; and the record of the fulfilment of that to which these all pointed could scarcely have been less varied. The twofold nature and complete manhood of Christ seem to require representations at least as distinct as the prophetic teaching of the Law is from the visions of Daniel. In earlier times Patriarchs and Kings and Prophets foreshadowed in their lives fragments of the work of Messiah; and so when He came His work contained implicitly the fulness of that which they prefigured. The archetypal life which summed up the fragmentary teaching of the past embraced the various separate developments of the future. On the one side we see the many forms of the humanity of Christ; on the other the unchanging immanence of His Godhead. The bearings of each act, and the teaching of each discourse, are necessarily infinite, for He spoke and acted as the representative of men<sup>1</sup>. Variety in the record is necessary to the completeness of the portraiture: the manifoldness even of the outward life of the Lord exceeds the limits of one historic type<sup>2</sup>. The written memorial is necessarily partial, and to borrow the language of geometry superficial; while the living fact is entire and solid. To the simple believer the whole becomes intelligible by the

<sup>1</sup> Compare Neander's *Life of Christ*, § 71 (E. Tr.); *Church History*, II. pp. 1—5 (E. Tr.); Olshausen's *Comment. Einl.* § 2.

<sup>2</sup> The judgment of Chrysostom in this respect appears to fall short of

the full truth (*Hom. 1. in Matt. ap. Suicer, l. c.*) οὐκ ἤρκει εἰς εὐαγγελισ-  
τῆς πάντα εἰπεῖν; ἤρκει μὲν· ἀλλὰ...  
[ἐκ τεσσάρων] μεγίστη τῆς ἀληθείας  
ἀπόδειξις γίγνεται.

separate contemplation of the parts. And if Christ be our Pattern as well as our Redeemer: if we must realise the fulness of His manhood for the direction of our energies, as well as the truthfulness of His Godhead for the assurance of our faith: it must be done by comparing the distinct outlines of His life as taken from the different centres of human thought and feeling; for it is with the spiritual as with the natural vision, the truest picture is presented to the mind, not by the absolute coincidence of several images, but by the harmonious combination of their diversities.

The varied fulness of Christian truth is seen from the first in the constitution of the Church. The first circle of its human teachers represents in characteristic distinctness the different aspects under which it may be viewed, developing in harmonious completeness the outlines which the Prophets had previously drawn<sup>1</sup>. It seems indeed at first sight, when we picture the Apostolic age as a living scene, as if all unity of doctrine were lost in the diversities of the Apostles, as they appropriated and embodied each in a *finite* form the *infinite* principles of their common Master. By some the mysterious glories of the ancient creed were mingled with the purer light of Christianity; and they transferred to the new and spiritual faith the majesty of the Mosaic Law which they had observed with reverent or even ascetic devotion<sup>2</sup>. St James<sup>3</sup> sets before us

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Eph. iv. 13.

ii. *The various elements co-existent in the Apostolic teaching.*

St JAMES.

<sup>1</sup> Neander (*Gesch. d. Pflanz. d. Christl. Kirche*, 564—796) has followed out the various forms of early Christian teaching with equal judgment and sagacity. In times of inward discord no truth can be more precious than 'the manifoldness of 'Christianity in its oneness;' and nowhere is it more distinctly seen than in the Scriptures.

<sup>2</sup> Cf. Hegesippus, ap. Euseb. *H.E.* 11. 23.

<sup>3</sup> Cf. Gal. ii. 12; Acts xv. 13. Though St Peter was the *Apostle of the circumcision*, he does not personify the Jewish party, but rather, as the representative of the Catholic Church, mediates between them and St Paul. Cf. Neander, *Gesch. d. Pflanz.* 507.

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this form of Christianity. He contemplates it from the side of Judaism as the final end and aim of the earlier training. Standing, as we may believe, in a close natural relation to the Saviour, he puts aside all remembrance of that connexion and even of the personal presence of the Lord<sup>1</sup>, that he may dwell with the freedom and vigour of a Prophet on the principles which He had established. His view of Christianity, to use a popular word, is objective. In this aspect *faith* is an intellectual belief in a fact, while *works* are the only outward proof of spiritual vitality. The Gospel is contemplated as a Law, though it is a *royal Law* and a *Law of freedom*. The essence of external religion (*θρησκεία*), to which the ancient ritual had regard, is laid open in the practice of Christian virtue. Christianity is thus like a flower, which is fuller indeed and more perfect than the bud from which it opens, while it still rests upon the same support and is confined within the same circle.

James ii. 8;  
i. 25; ii. 12.

ST PAUL.

The antithesis to this view is found in that of one who was called to believe in a glorified Lord and not to follow a suffering Teacher. St Paul was separated from the other Apostles by the widest differences of habit and training, and the change which attended his acceptance of the Gospel was as violent as it was sudden. With him Christianity was not so much a prepared result as a new creation; and when the Church chose his Conversion for special commemoration, it can hardly have been without the instinctive feeling that this was to him what death was to the other saints,

<sup>1</sup> The name *Jesus Christ* only occurs twice: i. 1; ii. 1; and the epistle contains no allusion to the Passion and Resurrection of Christ,

though it presents some of the closest parallels to the language of the Gospels. Cf. p. 178, n. 2.

the entrance into a higher life. Old things had passed away (2 Cor. v. 17, τὰ ἀρχαῖα); and *faith* only—the willing surrender of the whole being to a supreme power—was felt to furnish the entrance into the heavenly kingdom<sup>1</sup>. In such a connexion *works*, which might proceed from the spirit of servile obedience, sunk into the rank of a mere symptom, instead of being the central fact. Yet these antithetical views of *faith* and *works*—the outer and the inner—are not contradictory, but supplementary. They can be no more set in opposition than the convexity and concavity of a curve. The common terms must be interpreted in accordance with the position of the writers before they are compared. And at last the teaching of the Apostles must be combined and not identified, for we lose the fulness of the truth if we attempt to make out their literal accordance. They wrought differently for the establishment of the Christian society, and they wrote differently to direct its future development.

But there was yet another side of Christianity which was exhibited in the Apostolic teaching<sup>2</sup>. It was not only a system of practical religion and a form of spiritual growth, but it was also a fresh element in the social world. St Peter exhibited this organising power of the new faith. According to the significant promise which was expressed in his name<sup>3</sup> he laid the founda-

ST PETER.

<sup>1</sup> Cf. Acts xiv. 27, θύραν πίστεως, which stands in close relation with the words of our Lord (John x. 7), and the remarkable phrase which occurs in the history of St James (Heges. ap. Euseb. l.c.) ἀπάγγελον ἡμῖν τίς ἡ θύρα τοῦ Ἰησοῦ τοῦ σταυρωθέντος;

<sup>2</sup> The teaching of St John, as has been remarked already, belonged to a later period. See Chap. v.

<sup>3</sup> Cf. Pearson *On the Creed*, p. 627 note (ed. Cambr.). Yet it is of importance to bear in mind the distinction between πέτρος and πέτρα (Matt. xvi. 18), between the *isolated mass* and the *living rock*. The one is the representation of and suggests the existence of the other (cf. Donaldson, *New Cratylus*, § 15). Cypr. de Unit. Eccles. 4: Hoc erant utique et cæteri Apostoli quod fuit

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Acts ii. 37—  
41; x. 44—48.

1 Pet. i. 3.

iii. *The  
forms of  
thought cur-  
rent in the  
Apostolic  
age.*JEW.  
Luke ii. 25,  
37.ROMAN.  
Phil. iv. 22.

tions of the Jewish and the heathen churches, while the task of fixing or completing their future structure was left to others. His activity was not directed by a review of the conditions of man's outward piety or the requirements of his spiritual instincts, but sprung from his *living hope* in a sovereign Lord.

Each of the great aspects of human life, outward and inward, in society and in the individual, are thus represented in the forms of Apostolic teaching. The external service of God by works of charity, the internal sanctification of man's powers by faith, and the perpetual maintenance of the rights and blessings of a Church, combine to complete the idea of Christianity as exhibited by the first circle of the Apostles; and we are naturally inclined to look for some analogous variety in the form of the inspired records of His life from Whom the Apostolic wisdom came.

If we extend our view beyond the limits of the Jewish people, these different tendencies which existed among the Apostles will be found exhibited on a much larger scale and in more distinct clearness. The universality of the Gospel was attested from the first by the fact that it was welcomed by representatives of every class; and without leaving the records of the New Testament we read that it found reception with the earnest Jew, who was *waiting for the consolation of Israel*, and served God in the Temple *with fastings and prayers night and day*:—with the retainer of *Cæsar's household* (Cf. Tac. *Ann.* xv. 44; XIII. 32), removed alike from

Petrus, pari consortio præditi et honoris et potestatis, sed exordium ab unitate proficiscitur [et primatus Petro datur, ut una Christi Ecclesia et cathedra una monstretur. Et pastores sunt omnes, et grex unus ostenditur, qui ab Apostolis unanimi

consensione pascatur] ut ecclesia Christi una monstretur. The interpolated clause shews what Cyprian would probably have written if he had acknowledged any such claims as the Bishop of Rome makes now.

the influence of tradition, feeling, or philosophy:—with the outcast publican, who *stood afar off* as unworthy to approach his God:—with the Areopagite, awakened to a sense of a future judgment; and finally with the cultivated disciple of the Alexandrine Schools, *fervent in spirit* and *mighty in the Scriptures*<sup>1</sup>. And these are not merely individuals, but true types of the various classes into which the Roman world was divided in its religious aspect. The characteristic feelings which they embodied express the cardinal tendencies of men, and mark the great divisions of the Apostolic work. The Apostles had to unfold and declare the significance of the *Past*. They had to point out the substance of Christianity as shadowed forth in the earlier dispensation. They had to make known the mighty Lawgiver of a new covenant, the divine King of a spiritual Israel, the Prophet of a universal Church. They had to connect Christianity with Judaism.

Yet more: they had to vindicate the claims of the *Present*. They had to set forth the activity and energy of the Lord's life, apart from the traditions of Moriah and Sinai; to exhibit the Gospel as a simple revelation from heaven; to follow the details of its announcement as they were apprehended in their living power by those who followed most closely on the steps of Christ. They had to connect Christianity with History.

From another point of view they had to proclaim the hopefulness of the *Future*. They had to shew that the Gospel fully satisfies the inmost wants of man's nature; that it not only removes 'the leprosy of castes and the 'blindness of pagan sensuality,' but gives help and strength to the hopeless sufferer who has no one to

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HELLENIST.  
Matt. ix. 9.  
[Lu. xviii.  
13.]  
Acts xvii. 34.  
ALEXAN-  
DRINE,  
Acts xviii.  
24, 25.  
*As looking  
to the*

Past,

Present,

Future, and

<sup>1</sup> The phrase *ἀνὴρ λόγιος* (Acts xviii. 24)—a learned man—carries us back to earlier notices of Egypt. Herod. II. 3.

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John v. 7.  
Luke xv. 20;  
xxiii. 43.

Eternal rela-  
tions of  
Christianity.

John i. 3; x.  
15; xii. 48.

*By this  
variety the  
Gospel is  
adapted to  
all ages and  
characters of  
mind.*

put him in the healing waters, while it confers pardon on the returning prodigal and happiness on the believing robber. They had to connect Christianity with Man.

Nor was this all: many there were whom their deep searching of the human heart had taught to feel the want of a present God. These longed to see their ardent aspirations realised in the life of the Saviour whom they had embraced, and to find their hopes confirmed and directed by His own words. For such a spiritual history was needed; and the Christian teachers had to exhibit our Lord in His eternal relations to the Father, alike manifested in the past, the present, and the future, as the Creator, the Redeemer, and the Judge. They had to connect Christianity with God.

This variety in the forms of the Apostolic preaching which was directed to meet the hope of the Jew and the energy of the Roman, to satisfy the cravings of our moral nature and the wants of our speculative reason, could not fail to influence the form in which the facts of the life of Christ were apprehended and grouped. These facts were the groundwork of all Christian teaching, and in virtue of their infinite bearings admitted of being variously combined. In this way the common Evangelic narrative was modified in the special labours of the different Apostles, and that which was designed to meet the requirements of one period was fitted to meet the requirements of all. For it is not enough to acknowledge the marvellous adaptation of the Gospel to the Apostolic age. It was equally destined for all times; and in this sense our present Gospels, the records of the Apostolic preaching, combine to form a holy τετρακτύς, 'a fountain of

‘eternal truth’ in a deeper sense than any mystic harmony of the ancient sage.

There are many whose thoughts still linger in the past, and who delight to trace with a vain regret ‘the glories which have passed away from the earth.’ To them St Matthew speaks, as he did to the Jew of old, while he teaches that all that was great and good in former days was contained in the spirit and not in the outward shape, and exhibits the working of providence in the course of national history. There are many again whose sympathies are entirely with the present, who delight in the activity and warmth of daily life, who are occupied with things around them, without looking far beyond their own age and circle. To them St Mark addresses a brief and pregnant narrative of the ministry of Christ, unconnected with any special recital of His birth and preparation for His work, and unconnected, at least in its present shape, with the mysterious history of the Ascension. Many also there must be in every age who dwell with peculiar affection on the Gospel of St Luke, who delight to recognise the universality of our faith, whose thoughts anticipate the time when all shall hear the message of Christianity, who know no difference of class and acknowledge no claims of self-righteousness, but admit the bonds of a common humanity, and feel the necessity of a common Saviour. And lastly are there not those, even in an era of restless excitement, who love to retire from the busy scenes of action to dwell on the eternal mysteries which St John opens for silent contemplation: men of divine eloquence and mighty in the understanding of the word, who water the churches which others have planted? No period of life, no variety of temperament, is left without its Gospel.

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Acts xviii. 24.

1 Cor. iii. 6.

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2. *The Evangelists in relation to these original types of Christian faith.*

i. *The Evangelists though not generally conspicuous in history or tradition*

The zealous and the pensive, the active and the thoughtful, may draw their peculiar support from the different Evangelists, and find in them their proper end and road.

These reflections however anticipate in some degree the answer to the question which arises more directly from the previous remarks. The varieties of opinion and feeling which distinguished the Apostolic age and the body of the Apostles themselves, which were indeed only special forms of unchanging instincts of man's nature, suggest with more or less probability the antecedent likelihood of a manifold—even of a fourfold—Gospel. How far then, it may be asked, are our present Gospels fitted to represent the influence of these typical differences? How far are these differences implied in the character and position of our Evangelists? How far have they been historically recognised either in the arbitrary conclusions of heretics or in the catholic teaching of the Church?

On applying these questions to the Gospels the first feeling probably will be one of disappointment. It must appear strange that only one bears the name of an Apostle who is distinctly individualised in the events of the narrative itself. Nor is the obscurity of the early history of the Gospels relieved by the clearness of later records. With the exception of St John, no one of the Evangelists rises into any prominence in the memorials of the first age, and tradition adds little to the few casual notices in which their names are found. But if we look deeper, this circumstance is itself a testimony to the simple truthfulness of the Ecclesiastical belief, when the names of the Gospels are contrasted with the more conspicuous titles of the falsely named Gospels of St James and Nicodemus, and the Preachings of

St Peter and St Paul; and on the other hand all that can be gathered from external sources as to the position occupied by the authors of the books points to their representative character. In the broadest features of time and position there can be no doubt that the Evangelists were widely separated from one another. Whatever may have been the exact dates of the several books, they were certainly composed at long intervals, longer still if measured by the course of events and not by the lapse of years. The first probably was composed in its original form while the disciples still *went daily to the Temple at the hours of prayer*; the last when Jerusalem was *trodden under by Gentiles and her house left to her desolate*. The fundamental difference which is involved in this change of national position was further increased by the personal characteristics of the Evangelists. The publican of the Galilean lake, the companion of St Paul, and the *son* and interpreter of St Peter, are severally distinguished from one another no less than from the prophet of the Apocalypse; and the differences which thus lie upon the surface gain additional clearness in proportion as they are traced in detail as far as the meagre memorials of the first age enable us to follow them.

Tradition is constant in affirming that St Matthew wrote his Gospel in Judea—‘while Peter and Paul were ‘founding the Church at Rome,’ as Irenæus adds<sup>1</sup>—for the use of Jewish converts and in their national language<sup>2</sup>. ‘Having formerly preached to the Hebrews,

<sup>1</sup> Iren. *c. Hær.* III. i. 1 (ap. Euseb. *H. E.* v. 8).

<sup>2</sup> The original language of the Gospel of St Matthew and the claims of the present Gospel to Apostolic authority have been made the subject of considerable discussion; yet

an impartial view of the evidence which bears upon the question seems to point to a clear result. All early writers agree in affirming that St Matthew wrote in *Hebrew* (Aramaic), and owing to them this belief gained universal currency till the

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*yet qualified as being widely separated in date and character.*

Acts iii. 1.

Luke xxi. 24.  
Matt. xxiii. 38.

1 Pet. v. 13.

ST MATTHEW.

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‘when he was about to go to others also, he com-

era of the Reformation (Erasmus). At the same time all equally agree in accepting the *Greek* Gospel as the Gospel of St Matthew, without noticing the existence of any doubt as to its authenticity. The earliest witness is Papias. ‘Matthew,’ he says, on the authority as it appears of the elder John, ‘composed the ‘oracles (*τὰ λόγια*) in the Hebrew dialect; but each interpreted them ‘as he could’ (cf. p. 187, n. 3). One point in this testimony which seems to have been overlooked is of importance. The tenses mark two periods of the circulation of the Hebrew Gospel: one during which the Hebrew alone was current, and another in which the original authority quoted by Papias lived, when individual translation was no longer needed (*ἡρμήνευσε* not *ἐρμήνευε*). In other words an authorized Greek representative of the Hebrew St Matthew must have existed in the generation after the Apostles. The next witness is Irenæus who says that ‘Matthew published a written ‘Gospel in the Hebrew dialect’ (ap. Euseb. *H. E.* v. 8), while he everywhere accepts the present text as the authentic work of the Apostle. The evidence of Origen is to the same effect (ap. Euseb. *H. E.* vi. 25), and it is unnecessary to extend the inquiry lower down, for all external evidence is absolutely uniform in attesting both the existence of a Hebrew archetype, and the authority of the present Gospel as the work of St Matthew. But on the other side it is argued from internal evidence that the present Gospel bears no marks of being a translation, that several details in it point to a late and not to an early date, and that there is no evidence to shew that any one who mentions the Hebrew original had seen it. The last objection is evidently unreasonable. Till it can be shewn

that the writers quoted are untrustworthy generally, it is purely arbitrary to reject their statement because it is not sufficiently explicit. The two other facts are perfectly consistent with a belief in the Hebrew original and in the Greek St Matthew. It has been shewn that the oral Gospel probably existed from the first, both in Aramaic and in Greek, and in this way a preparation for a Greek representative of the Hebrew Gospel was at once found. The parts of the Aramaic oral Gospel which were adopted by St Matthew already existed in the Greek counterpart. The change was not so much a version as a substitution; and frequent coincidence with common parts of St Mark and St Luke, which were derived from the same oral Greek Gospel, was a necessary consequence. Yet it may have happened that as long as the Hebrew and Greek Churches were in close connexion, perhaps till the destruction of Jerusalem, no authoritative Greek Gospel of St Matthew, *i.e.* such a revision of the Greek oral Gospel as would exactly answer to St Matthew’s revision of the Aramaic, was committed to writing. When however the separation between the two sections grew more marked, the Greek Gospel was written, not indeed as a translation, but as a representation of the original, as a Greek oral counterpart was already current; and at the same time those few additional notes were added which imply a later date than the substance of the book (Matt. xxviii. 15). By whose hand the Greek Gospel was drawn up is wholly unknown. The traditions which assign it to St John or St James are without any foundation in early writers. [Nothing which I have seen since this note was written leads me to modify the opinion expressed in it. 1866; 1871.]

'mitted to writing in his native tongue the Gospel as 'he taught it (τὸ κατ' αὐτὸν εὐαγγέλιον), and so supplied by his writing that which was lacking in his 'presence<sup>1</sup>.' This testimony, it is true, refers to the Aramaic archetype and not to our present Greek Gospel, but that Aramaic record furnished at once the substance and the characteristics of the Greek revision. The existing narrative is so complete and uniform in plan and style that it cannot have suffered any considerable change in the transition from one language to the other; and there is no sufficient reason to depart from the unhesitating habit of the earliest writers who notice the subject in practically identifying the revised version with the original text, though indeed it was not so much an independent version as an adaptation of the oral Greek Gospel to the 'preaching' of St Matthew<sup>2</sup>.

<sup>1</sup> Euseb. *H. E.* III. 24.

<sup>2</sup> The view which has been given of the relation of the present Gospel of St Matthew to the original Aramaic text and the oral Greek Gospel which was the common basis of the two other Synoptists receives a remarkable confirmation from the peculiarities of the Old Testament citations which it contains. These may be divided into two distinct classes: the first consisting of such passages as are quoted by the Evangelist himself as fulfilled in the events of the life of Christ; the second of such as are inwoven into the discourse of the different characters, and form an integral part of the narrative itself. Of these the first class belongs to the distinctive peculiarities of the Gospel; the second to its general foundation. The one may be supposed to have had no representative in the current Greek tradition; the other to have existed in a Greek form from the

first. Exactly in accordance with this supposition it is found that the first class is made up of original renderings of the Hebrew text, while the second is in the main in close accordance with the LXX even where it deviates from the Hebrew. This will appear from an examination of the passages in question:

(i) *Peculiar* quotations: i. 23 (καλέσουσιν); ii. 15, 18; iv. 15, 16; viii. 17; xii. 18 ff.; xiii. 35; xxi. 5; xxvii. 9, 10. Cf. ii. 6.

(ii) *Cyclic* quotations: iii. 3; iv. 4, 6, 7, 10 (προσκυνήσεις, so Alex.); xv. 4, 8, 9; xix. 5 (18 f.); xxi. 42; (xxii. 32); xxii. 39, 44 (ὑποκάτω); xxiii. 39; xxiv. 15; xxvii. 46.

In all the cases of Cyclic quotations parallels occur in the other Synoptic Gospels agreeing (as St Matthew) with the LXX. Sometimes however quotations in St Matthew coincide with Synoptic parallels, where both differ from the LXX: xxi. 13; xxvi. 31. In other

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Matt. ix. 9.

Mark ii. 14.

Luke v. 27.

The details of St Matthew's life which have been preserved are very scanty. There can however be little doubt that the Matthew of the first Gospel is the same as the Levi of the second and third, though the persons were distinguished even in very early times<sup>1</sup>. The change of name, which seems to have coincided with the crisis in the life of the Apostle, and probably bore some reference to it<sup>2</sup>, finds a complete parallel in the corresponding changes in the cases of St Peter and St Paul, even if it appear strange that no passing notice of the identification occurs in the catalogues of the Apostles. According to the present text of St Mark, Levi (Matthew) is called the *son of Alphæus*<sup>3</sup>; and in the absence of any further mark of distinction, it has been usual to identify this Alphæus with the father of James; in which case St Matthew would have been nearly related by birth to our Lord. His occupation was that of a collector of dues (ὁ τελώνης) on the sea of Galilee; and this alone shews that he cannot have observed the traditions of the Pharisaic school<sup>4</sup>. At a later time he is described as a rigorous ascetic, living 'on seeds and fruits and herbs without flesh'<sup>5</sup>, as if by

cases a coincidence with the LXX is found where the same quotation is not preserved in the context of the Synoptists, though there is evidence that it formed part of the oral narrative: xi. 10 (cf. Mark i. 2); xiii. 14. Cf. ix. 13=xii. 7 (καὶ οὐ); xxi. 16. Matt. xxii. 24, 37, are quotations of the substance rather than of the words, and differ equally from LXX and parallels.

Bleek (quoted by De Wette, *Einl.* § 976) called attention to this difference in the text of St Matthew's quotations, but did not rightly apprehend its bearing.

<sup>1</sup> Heracleon, ap. Clem. Alex.

*Strom.* iv. 9.

<sup>2</sup> Matthew, *i.e.* מַתְתִּי = Θεόδωπος.

<sup>3</sup> Mark ii. 14. In this place D and some cursive manuscripts read Ἰάκωβον τὸν τοῦ Ἀλφαίου. The position which St Matthew occupies in the catalogues of the Apostles throws no light upon this relationship (Matt. x. 3; Mark iii. 18; Luke vi. 15; Acts i. 13). In the first three passages he appears rather to be connected with St Thomas.

<sup>4</sup> Cf. Lange, *Leben Jesu*, i. 238.

<sup>5</sup> Clem. Alex. *Ped.* ii. 1. This trait again brings him into connexion with James the *Just*. Eu-

a natural reaction he had exchanged the licence of his former life for the sternest self-denial; but this austerity, which was rather that of an Essene than of a Pharisee, appears as part of his practice and not of his teaching; nor can it have been without influence on the progress of the Christian faith that the Hebrew Evangelist was one who, if it was only on the narrow stage of a Galilæan town, had yet ventured beyond the strict limits of national hope. St Paul, who was trained in the *most straitest sect of his religion*, when once convinced, hastened to the opposite pole of truth: St Matthew, passing to the new faith by a less violent transition, naturally retained a firmer hold on his earlier belief. His Apostolic commission tended to strengthen this feeling; for, according to a very early tradition, he remained at Jerusalem with the other Apostles for twelve years after the death of the Lord, busy among his own countrymen<sup>1</sup>. When this work was ended he preached the Gospel to *others*; but no trustworthy authority mentions the scene of his missionary labours, which in later times were popularly placed in *Ethiopia*<sup>2</sup>. The mention of his martyrdom is found only in legendary narratives, and is opposed to the best evidence, which represents him to have died a natural death<sup>3</sup>.

seb. *H. E.* II. 23. The same tradition throws some light upon a singular passage quoted from the 'Gospel of the Ebionites': ἦλθον καταλῦσαι τὰς θυσίας, καὶ εἰν μὴ παύσηθε τοῦ θύειν οὐ παύσεται ἀφ' ὑμῶν ἡ ὀργή (Epiph. *Hær.* xxx. 16).

<sup>1</sup> *Predic. Petri* ap. Clem. Alex. *Strom.* VI. 5. 53: μετὰ δώδεκα ἔτη ἐξέλθετε εἰς τὸν κόσμον μὴ τις εἴπῃ Οὐκ ἠκούσαμεν. This belief was already a tradition in the time of Apollonius (c. 180 A.D.): ἔτι δὲ ὡς

ἐκ παραδόσεως τὸν σωτῆρα φησὶ προσταχέναι τοῖς αὐτοῦ ἀποστόλοις ἐπὶ δώδεκα ἔτεσι μὴ χωρισθῆναι τῆς Ἱερουσαλὴμ (Euseb. *H. E.* v. 18). Cf. Routh, *Rel. Sacr.* I. p. 484.

<sup>2</sup> Eusebius says simply (III. 24) when he went ἐφ' ἑτέροισιν. The later tradition is given by Socrates, *H. E.* I. 19. Cf. Credner, *Einl.* § 35.

<sup>3</sup> Heracleon, ap. Clem. Alex. *Strom.* IV. 9. 73. The Apocryphal *Acts and Martyrdom of Matthew*, which relates in extravagant terms

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These notices, however slight, yet contribute in some measure to mark the fitness of St Matthew for fulfilling a special part in the representation of the Gospel. The time and place at which he wrote further impress upon his work its distinctive character. The Hebrew Christians, during a succession of fifteen bishops, outwardly observed the customs of their fathers, and for them he was inspired to exhibit in the teaching of Christ the antitypes of the Mosaic Law, to portray the earthly form and theocratic glory of the new dispensation, and to unfold the glorious consummation of the *kingdom of heaven*, faintly typified in the history of his countrymen.

St MARK.

The history of St Mark is somewhat more distinctly known than that of St Matthew; but a double name, as in the case of St Matthew, has given rise to the conjecture that two persons—John Mark<sup>1</sup> the companion of St Paul and Mark the Evangelist the *son of St Peter*—are to be distinguished<sup>2</sup>. The general voice of tradition is against this distinction<sup>3</sup>; and the close connexion in which St Peter stood to the former Mark

his miracles and death in the country of the Anthropophagi, contains no fragment of any genuine tradition, unless it be in the mention of his *Hebrew* prayer (*Act. Matt.* § 22, p. 182, ed. Tischdf.). The names *Μαρθαῖος* and *Μαρθίας* are constantly confounded: e.g. [Hippol.] *Philos.* vii. 20, where Miller has wrongly introduced *Μαρθαῖον* into the text.

<sup>1</sup> Acts xii. 12, 'Ἰωάννου τοῦ ἐπικαλουμένου Μάρκου' xii. 25, 'Ἰ. τὸν ἐπικληθέντα Μ.: xv. 37, 'Ἰ. τὸν καλούμενον Μ. Sometimes simply *John*: Acts xiii. 5, 13.

<sup>2</sup> The late list of the *Seventy Disciples* contained in the works of Hippolytus distinguishes *three*,—the Evangelist, the cousin of Barnabas, and John Mark (pp. 953 f. ed.

Migne).

The title *υἱὸς* (1 Pet. v. 13) certainly seems to mark a natural and not a spiritual relationship.

<sup>3</sup> It must however be admitted that the tradition first appears at a later time. It is not, so far as I know, mentioned by Eusebius or any earlier writer; but occurs first in the preface to the Commentary on St Mark which is generally attributed to Victor of Antioch (*Cramer, Cat.* 1. p. 263): *Μάρκος... ἐκαλεῖτο δὲ ὁ Ἰωάννης*; and in a note of Ammonius (cf. *Cramer, Cat.* 11. p. iv.) on Acts xii. 15, though with some doubt (*τάχα οὗτός ἐστι Μάρκος ὁ εὐαγγελιστής...πιθανὸς δὲ ὁ λόγος κ.τ.λ.*). Yet cf. Hieron. *Comm. in Philem.* 24.

offers a sufficient explanation of the origin of the latter designation as applied to him. When the Apostle was delivered from prison after the martyrdom of St James, he went to the *house of Mary the mother of John surnamed Mark, where many were gathered together*. By birth St Mark was a Jew and a cousin (ἀνεψιός) of Barnabas, himself a *Levite of Cyprus*, from which some concluded that St Mark was of priestly descent<sup>1</sup>. He appears at an early time in connexion with Paul and Barnabas before their special commission to the Gentiles; and when this was given, he accompanied them on their first missionary journey as *their minister* (ὑπηρέτης). But after visiting Cyprus, with which he may be supposed to have been previously acquainted, he left them and returned to Jerusalem, being unprepared, as it would seem, for the more arduous work of the mission<sup>2</sup>. It is perhaps a mark of the same hasty temperament that he was ready, not long afterwards, to take part in the second journey of St Paul; and when St Paul refused to allow this, in consequence of his former desertion, he went again with Barnabas to Cyprus. The next notice of St Mark, which occurs after an interval of some years, speaks of steady work and endurance. St Paul mentions him among those few *fellowworkers who had proved a comfort to him*; and in a contemporary Epistle he again names him with St Luke. At a still later period St Paul desires his help at Rome; and it was at Rome, according to the popular belief, that he specially attached himself

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Acts xii. 12.

Col. iv. 10,  
11.

Acts iv. 36.

Acts xii. 25.

Acts xiii. 5.

Acts xiii. 13;  
xv. 38.Acts xv. 36  
—39.Col. iv. 10,  
11.  
Philem. 24.

2 Tim. iv. 11.

<sup>1</sup> *Prol. in Marc.* (Vulg.). Bede, *Prol. in Marc.* ap. Credner, § 48.

<sup>2</sup> Chrysost. ap. Cram. *Cat. in loc.*: ἅτε ἐπὶ μακροτέραν λοιπὸν στελλομένων ὁδόν. It has been conjectured that the singular epithet *stump-fingered* (κολοβοδάκτυλος) applied to

St Mark in the *Philosophumena* (vii. 30) may refer to this as marking him as a *deserter* (*pollice truncus*, poltroon), the *physical* idea being substituted in the course of time for the *moral* one (Tregelles, *Journ. of Philology*, 1855, pp. 224 ff.).

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1 Pet. v. 13.

to St Peter; but this belief may have arisen from the opinion, which was common in early times, that St Peter spoke of Rome under the mystical name of Babylon, though it is more natural to suppose that St Mark accompanied him on some unrecorded Eastern journey. However this may be, his close connexion with St Peter as his *interpreter* (ἐρμηνευτής, i.e. secretary) is well established<sup>1</sup>; and it was in this relation that he composed his Gospel from the oral teaching of his master<sup>2</sup>. After the death of St Peter he is said to have visited Alexandria, where—such was the strange tradition of later times—he gained the admiration of Philo, and died by martyrdom according to the common legend<sup>3</sup>.

It is perhaps a mere fancy, but it seems natural to find in St Mark a characteristic fitness for his special work. One whose course appears to have been marked throughout by a restless and impetuous energy<sup>4</sup> was not unsuited for tracing the life of the Lord in the fresh vigour of its outward power. The friend alike of St Paul and St Peter, working in turn in each of the

<sup>1</sup> Papias (Johannes Presb.) ap. Euseb. *H. E.* III. 39 (Μάρκος ἐρμηνευτής Πέτρου γενόμενος), Irenæus, *c. Hæc.* III. 1. 1 (Μ. ὁ μαθητὴς καὶ ἐρμηνευτής Πέτρου), Tertullian, *adv. Marc.* IV. 5 (Marcus quod edidit Evangelium Petri affirmatur, cujus interpretes Marcus). The sense of ἐρμηνευτής is fixed by Jerome *ad Hedib.* 11: Divinorum sensuum majestatem digno non poterat [B. Paulus] Græci eloquii explicare sermone; habebat ergo Titum interpretem, sicut et B. Petrus Marcum, cujus evangelium Petro narrante et illo scribente compositum est.

<sup>2</sup> Cf. pp. 185 ff.

<sup>3</sup> Hieron. *de Virr. Illustr.* 8: mortuus est octavo Neronis anno. The detailed traditions of his martyrdom are worthless: [Hippol.] *l.c.*;

*Chronic. Alex.* ap. Credner, p. 100.

<sup>4</sup> This same trait appears even in an early incident of his life, if Townson (followed by Olshausen, Greswell, and Lange) is right in identifying him with the *young man* who followed Jesus at His betrayal with hasty zeal (περιβεβλημένος συνδόνα) and afterwards fled with equal precipitancy (Mark xiv. 51, 52).

Can there also be any basis for the singular tradition which represents him as one of the Seventy Disciples who was offended by the hard saying of the Lord at Capernaum (John vi. 60) and left Him till brought back by St Peter? (Epiph. *Hæc.* LI. 6). The same story occurs in [Hippolytus] *l.c.*, but there St Luke also is joined with him.

great centres of the Jewish world, at first timidly sensitive of danger, and afterwards a comforter of an imprisoned Apostle, *of the circumcision* and yet writing to Gentiles<sup>1</sup>, St Mark stands out as one whom the facts of the Gospel had moved by their simple force to look over and beyond varieties of doctrine in the vivid realisation of the actions of the *Son of God*. For him teaching was subordinate to action; and every trait which St Peter preserved in his narrative would find a faithful recorder in one equally suited to apprehend and to treasure it. The want of personal knowledge was made up for by the liveliness of attention with which the Evangelist recorded 'without omission 'or misrepresentation' the words of his master<sup>2</sup>. The requirements of a Roman audience (*ὅς ἰ.ε. Peter πρὸς τὰς χρείας ἐποιεῖτο τὰς διδασκαλίας*<sup>3</sup>) fixed the outlines of the narrative; and the keen memory of a devoted Apostle filled up the picture with details which might well remain in all their freshness on such a mind as his. For St Peter himself was of a kindred nature with St Mark. He too could recall scenes of inconsiderate zeal and failing faith; while in his later years he still dwelt on each look and word<sup>4</sup> of his heavenly

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*His connexion with St PETER.*

<sup>1</sup> This follows from the explanation of Jewish customs (ii. 18; vii. 1—4; xiv. 12; xv. 6), opinions (xii. 18), localities (xiii. 3), no less than from the general character of the Gospel.

The idea that the Gospel was originally written in *Latin* (subscriptions to the *Peshito* and *Harclean* (*Philoxenian*) Syriac, and some Manuscripts, cf. Tischdf. *N. T.* i. p. 325) was a mere conjecture from the belief that it was *preached* at Rome. The story of the autograph at Venice and Prague is well known. Credner, § 55.

<sup>2</sup> Papias, ap. Euseb. *H. E.* iii. 39.

<sup>3</sup> Papias, *l. c.*

<sup>4</sup> A remarkable instance of this occurs in his Epistle (1 Pet. v. 2), ποιμάνετε τὸ ἐν ὑμῖν ποίμνιον τοῦ Θεοῦ, which points significantly to John xxi. 16. The metaphor does not occur in the Pauline Epistles [cf. Eph. iv. 11; Heb. xiii. 20; Acts xx. 28—9]. In v. 3, τῶν κληρῶν should not be translated (as A. V.) *God's heritage*; but the sense is rather, *Be not lords over* (Psal. ix. 31 [x. 10] LXX) *those assigned to your authority, but ensamples to the flock*

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Lord, whom he had early loved with more than a disciple's affection<sup>1</sup>. Thus it was that the master and the disciple were bound together by the closest sympathy. The spirit of the Apostle animates the work of the Evangelist: the spirit of his completed life. For St Peter's work was already done when he had vanquished at Rome, as before in Palestine, the great Antichrist of the first age<sup>2</sup>; and it remained only that he should be united in martyrdom with St Paul, with whom he had been before united by the ministry of common disciples, through whom the Apostles of the Jew and Gentile yet speak to all ages.

<sup>1</sup> Pet. v. 13.  
Philem. 24.  
<sup>2</sup> Tim. iv. 11.

St LUKE.

The doubts which attach to the details of the history of St Matthew and St Mark recur also in the history of St Luke<sup>3</sup>. It has been argued from the language of St Paul that he was of Gentile descent<sup>4</sup>; and in later times he was commonly supposed to have been a

*committed to your love*. There is *one flock*, but many *lots*; and thus again we are recalled to John x. 16 in which we are told of one *flock* (ποίμνη) and many folds (αὐλῆ).

For the connexion of St Mark's Gospel with St Peter see Mark i. 36; xi. 21; xiii. 3; xiv. 37; xvi. 7.

<sup>1</sup> John xxi. 15 (ἀγαπῶ, φιλῶ).

<sup>2</sup> Simon Magus (Euseb. *H. E.* II. 14). The true historical relation of this *Sorcerer* to the Apostolic work is too often neglected, though indeed it has not yet been sufficiently explained. Cf. *History of N. T. Canon*, pp. 274 ff.

<sup>3</sup> The original form of the name *Lucanus* (Λουκᾶς) is preserved in some Latin Manuscripts (a i ff<sup>2</sup> for. Cf. Tischdf. *N. T.* I. pp. 326, 546). Similar contractions occur in the case of Epaphras and Silas.

The identification of Silas with St Luke, which was proposed by Evan-son (*Dissonance*, &c. pp. 106 ff.) and

has been lately revived, seems to be inconsistent with the narrative of Acts xvi., and to rest on no sound arguments. The same may be said of the identification of Luke with Lucius, cf. p. 237, n. 5. Such conjectures spring from simple impatience of acquiescing in the fragmentariness of Scripture.

<sup>4</sup> Col. iv. 14, 11. The phrase *οἱ ὄντες ἐκ περιτομῆς* might be used fitly in contrast with a Gentile proselyte; and it was the general opinion in Jerome's time that St Luke was a proselyte: Licet plerique tradant Lucam Evangelistam ut proselytum Hebræas litteras ignorasse (Hieron. *Quæst. in Gen.* c. XLVI.). The name seems to have been referred to the Evangelist by all the early commentators: [Ambr.]; Pelagius; Chrys. *in loc.*; Adamant. *Dial. c. Marc.* § 1, p. 260, ed. Lomm. Cf. *Can. Murat. init.*: Lucas iste medicus...

native of Antioch<sup>1</sup>, the centre of the Gentile Church, and the birth-place of the Christian name. But this belief, though natural in itself, rests on no conclusive evidence; and the further details which are given as to the mode and place of the Evangelist's conversion<sup>2</sup>, and as to his original social<sup>3</sup> and religious position, can be regarded only as conjectures. So much however at least can be set down with certainty, that he was the friend and companion of St Paul; and, from a comparison of Col. iv. 14 with Philem. 24 and 2 Tim. iv. 10, 11, there remains no reasonable doubt that the Evangelist is the same as the *beloved physician* who continued alone in faithful attendance on the Apostle during his last imprisonment<sup>4</sup>. Nor can the recent theories as to the composition of the Acts be considered to have set aside the natural interpretation of the change of person which marks St Luke as the companion of St Paul's second journey. From the narrative it appears that he joined St Paul at Troas on the eve of his entrance into Macedonia<sup>5</sup>; and when Paul

Acts xvi. 8,  
10.

<sup>1</sup> This is stated first by Eusebius (*H. E.* III. 4: τὸ μὲν γένος ὦν τῶν ἀπ' Ἀντιοχείας), and copied from him by Jerome (*de Virr. Illustr.* 7: Antiochensis, *Comm. in Matt.* Præf.: natione *Syrus* Antiochensis) and later writers (Theophylact, Euthymius). It is instructive to notice how the tradition grows more definite in time. Chrysostom on the other hand, while dwelling constantly on the associations of Antioch, takes no notice of such a connexion (Lardner, *Credibility*, v. 133).

<sup>2</sup> In addition to the tradition of St Luke's Gentile descent and conversion by St Paul (cf. p. 236, notes), we have another that he was one of the Seventy Disciples (cf. p. 234, n. 4). The first appears in the *Dialogue*

*against the Marcionites* appended to Origen's works, and seems from the context to have been suggested by doctrinal reasons (*Dial. c. Marc.* § 1, p. 259, ed. Lomm.). It is repeated by Epiphanius (*Hæc.* LI. 11, p. 433), with the addition that he preached in Gaul; but Eusebius was unacquainted with the legend. Euseb. *H. E.* I. 12. The identification of St Luke with one of the two disciples at Emmaus is equally unsupported.

<sup>3</sup> The legend that he was an artist, which became very popular in later times, is not found before Nicephorus Callistus († 1450). Lardner, *Credibility*, VI. 112.

<sup>4</sup> Cf. p. 236, n. 4.

<sup>5</sup> If the reading of D and Augustine (*de Serm. Dom.* II. 57 [XVII.]) in Acts xi. 28 (συνεστραμμένων δὲ

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Acts xvi. 16  
—40.  
  
Acts xx. 6.  
  
Philem. 24.  
Acts xxi. 1,  
17.  
Acts xxvii. 1.  
2 Tim. iv. 11.

*His connexion with  
St PAUL.*

2 Cor. viii. 18.

and Silas left Philippi after their imprisonment, he seems to have remained there, and not to have accompanied St Paul on his later journeys till after the uproar at Ephesus, when St Paul met him again at Philippi before his return to Palestine. From this time St Luke remained in constant attendance (*συνεργός*) on the Apostle during his journey to Jerusalem and on his voyage to Rome, where he appears to have remained till the latest period of St Paul's life. Of the later history of St Luke nothing is known<sup>1</sup>, but he is generally supposed to have written his Gospel and the Acts in Greece, though even on this point tradition is not uniform<sup>2</sup>.

The distinctive characteristic of St Luke's life lies in the one certain fact of his long companionship with St Paul. The earliest writers insist on this with uniform and emphatic clearness<sup>3</sup>. It became a custom to speak of St Luke as the *brother whose praise in the*

*ἡμῶν*) rests on any early tradition, St Luke would appear to have been connected with St Paul at a much earlier period. This reading may perhaps hang together with the identification of St Luke with *Lucius* of Cyrene (Acts xiii. 1), a notion which was current in Origen's time, unless it is assumed that the Lucius of Rom. xvi. 21 was a different person (Orig. *ad Rom.* xvi. § 39). This identification has found favour among many modern scholars (Lardner, *Credibility*, vi. 124 f.), though it has very little in its favour. On this supposition St Luke would be a kinsman (*συνγενής*) of St Paul; a fact which could hardly have failed to be preserved by tradition. Irenæus (*c. Hæc.* III. 14. 1) points out accurately the companionship of St Luke with St Paul, as it is shewn in the Acts.

<sup>1</sup> In the absence of all early evidence to the contrary, it may be sup-

posed that he died a natural death. Cf. Lardner, *Credibility*, vi. 129.

<sup>2</sup> In Achaïæ Bœotiaëque (al. Bithyniaëque) partibus: Hieron. *Comm. in Matt.* Præf. Compare the various subscriptions given by Tischendorf, *N. T.* i. p. 546. Some of the copies of the Peshito (Jones, p. 159) place its writing at Alexandria, an opinion which recurs in Ebed Jesu's *Catalogue*, Assem. Bibl. Orient. III. p. 3, probably from a confusion with St Mark.

The history of the Acts is generally taken to fix the date of the writing of the Gospel, which is supposed to fall shortly before the close of the period of *two years* (Acts xxviii. 30), *i.e.* before A.D. 63. All that can be certainly affirmed is that it preceded the Acts (Acts i. 1); for it seems rash to conclude that the Acts necessarily contains the history up to the point of its publication.

<sup>3</sup> Cf. pp. 189 f.

*Gospel is throughout all the churches*<sup>1</sup>; and as early as the time of Origen it was supposed that St Paul spoke in his Epistles of the *written* Gospel of St Luke, when he referred to that oral teaching which probably itself furnished its substance and character<sup>2</sup>. Such companionship at once bespeaks natural sympathy and increases it; and whether the allusion to the *beloved physician* points to any special service which St Luke had rendered to the Apostle or not, the epithet at once arrests attention in the connexion in which it occurs. Nor can it be without influence upon our estimate of St Luke's character that he wrote the Acts. The very design of such a history, when considered in relation to the Apostolic age, was remarkable; and the form in which it is cast, portraying the development of the Church 'from Jerusalem to Rome' through each stage of its growth, bears witness to a mind in which the future of Christianity was more distinctly imaged even than in the visions of St John. The book seems in its prophetic fulness to be a true 'philosophy of 'the history' of the Church. It closes only when the Gospel had encountered and conquered a typical cycle of dangers. The universal promulgation and gradual acceptance of the Christian faith is there already pre-figured in its critical moments; and the Evangelist who dwelt on such a picture must have been naturally fitted to trace the life of Christ in its wide comprehensiveness, as the Gospel of the nations, full of mercy and hope, assured to a whole world by the love of a suffering Saviour<sup>3</sup>.

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Col. iv. 14.

<sup>1</sup> E.g. Hieron. *Comm. in Matt. l.c.*: Lucas medicus, natione Syrus Antiochensis, cujus laus in Evangelio, qui et ipse discipulus apostoli Pauli...

On the possible use of some written records of the life of Christ by St Paul, compare Neander, *Gesch. d. Pflanz.* 131 f.

<sup>3</sup> The special inscription to Theophilus (Luke i. 3) may appear to be

<sup>2</sup> Euseb. *H.E.* vi. 25. Cf. p. 189.

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St JOHN.

John xviii.  
15.

Acts xix. 35.

Luke ix. 54.

St John survived to see the outward establishment of that Catholic Church which St Luke foreshadowed. In him two eras met, so that the mysterious promise of his Master was fulfilled<sup>1</sup>, as he *tarried till the Lord came* in power and judgment to sweep away the ensigns of the old theocracy and appear in the Christian Body. *The world* might well seem to be *passing away*, as the shifting scene in some great tragedy, or rather as the veil which is cast over the Eternal<sup>2</sup>, to one who had passed through the crisis of the first age. He who had anxiously followed Jesus into the judgment-hall lived to know that His name was preached from India to Spain; he who had frequented the Temple, even after he was filled with the might of Christ, survived its ruin, and died in a city consecrated to the service of a heathen deity; he who would have called fire on the heads of the Samaritans at last speaks in our ears only the words of love in a Christian assembly<sup>3</sup>. Indeed the differences between St John and the Synoptists—may we not even say between the Son of Thunder and the

an objection to this universality of character assigned to St Luke's Gospel, but really it seems to support it. Theophilus is evidently represented as a man of rank (κράτιστος) and intelligence: and the true scholar (if I may so speak) is essentially the man of the widest sympathies. It may be added that if, as many have thought from the time of Origen (*Hom. i. in Luc. s. f.* adapted by Ambrose, *Comm. in Luc. i. 3*), Theophilus is simply a symbolic title of the true disciple, then the inscription itself sets forth the character of the narrative.

<sup>1</sup> John xxi. 22, 'Εὰν αὐτὸν θέλω μένειν ἕως ἔρχομαι, τί πρὸς σέ; The stress lies on the idea of an extended interval (ἕως ἔρχομαι [1 Tim. iv. 13, Vulg. *dum venio*], *donec venio*, as

*Cod. Fuld.* in ver. 23, and Aug. once, *Tract. in Joh. cxxiv. 2*), and not an indefinite and single limit (ἕως ἂν ἔλθῃ. Vulg. *quoad usque veniat*, 1 Cor. iv. 5). The famous legend of St John's grave at Ephesus is well told by Augustine, *l. c.*

<sup>2</sup> 1 John ii. 17, ὁ κόσμος παράγεται compared with 1 Cor. vii. 31, παράγει τὸ σχῆμα τοῦ κόσμου τούτου. The double change appears to be significant. For the image of παράγεται compare 1 John ii. 8, and perhaps App. *Mithr.* 117, &c. θλαμβὸν παράγειν.

<sup>3</sup> Jerome (*Comm. in Ep. ad Galat. Lib. iii. vi. 10*, p. 528) gives the noble story, which cannot be too often quoted. It is remarkable that it is not found in any earlier writer.

Christian bishop?—are so striking that they must be reserved for further examination; yet who does not feel that the Apostle *who leaned upon the breast of Jesus*<sup>1</sup> was naturally most qualified to record the deepest mysteries of His doctrines? that he to whom the mother of the Lord was entrusted was most fitted to guard ‘the inheritance of the universe’? that he who had outlived the first earthly forms in which Christianity was clothed must have been able to see most clearly and set forth most fully its unchanging essence, ‘as he ‘soared like an eagle above the clouds of human infirmity, and contemplated with the keen and steady ‘gaze of the heart the light of eternal truth’?

Without exaggerating the importance of such details of the lives of the Evangelists as have been just collected, it may be said that, as far as they throw any light upon their character and position, they shew them to have represented different types of Christian doctrine

<sup>1</sup> Augustine has a long and eloquent passage on the active and contemplative lives which he finds symbolized in St Peter and St John, *Tract. in Joh. CXXIV. 5*, which he briefly sums up: *Perfecta me [sc. Christum] sequatur actio, informata meæ passionis exemplo; inchoata vero contemplatio maneat donec venio perficienda cum venero.*

<sup>2</sup> August. *de Cons. Evv. I. 9 [VI.]. Cf. Tract. in Joh. xxxvi. 5: Restat aquila: ipse est Joannes, sublimium prædicator, et lucis internæ atque æternæ fixis oculis contemplator.* By the side of these passages must be placed another not less true nor less needful to be remembered, *Tract. in Joh. I. 1: Audeo dicere fratres mei, forsitan nec ipse Joannes dixit ut est, sed et ipse ut potuit; quia de Deo homo dixit: et quidem inspiratus a Deo, sed tamen homo. Quia inspiratus, dixit aliquid; si non inspiratus esset, dixisset nihil: quia*

*vero homo inspiratus non totum quod est dixit: sed quod potuit homo dixit.* The whole context, in spite of the strangeness of the imagery, is well worthy of study.

Early tradition is uniform in representing the Gospel as written at Ephesus: Iren. *c. Hæc. III. 1. 1*; Hieron. *de Virr. Illustr. 9*. Cf. *Can. Murat. init.* Compare also the subscriptions of the Oriental versions, Tischdf. *N. T. I. p. 696*. The notion that it was written at Patmos seems to rest on the unsupported statement of Pseudo-Hippol. *De XII Apost. p. 952*.

The date at which it was written cannot be determined with accuracy. The earliest writers, I believe rightly, place it last of the Gospels in time: [*Can. Murat.*] Iren. *l. c.*; Clem. Alex. ap. Euseb. *H. E. VI. 14*; [Orig. ap. Euseb. *H. E. VI. 25*]; Jerome, *l. c.* Comp. *Introd. to Gospel of St John*.

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John xiii. 25;  
xxi. 20.

*The general  
result of the  
position  
of the  
Evangelists.*

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and to have written under circumstances favourable for the expression of their distinctive views. The places at which the Gospels were probably written—Judæa, Italy, Greece, Asia,—and the persons for whom they were immediately designed, harmonize with what may be regarded as the individual bias of the writers. So far as any likelihood exists that each Gospel will bear the marks of personal feeling and outward influence, this individuality is seen to be no accidental admixture of a human element by which the divine truth was marred, but on the contrary a trace of the working of God's Spirit, by which such persons were moved to write as would best represent to the Church the manifold forms of the life of Christ. We may detect in every picture of the Saviour the unchanging Deity; but at the same time the Absolute, so to speak, is clothed in each case with special attributes, which are determined by the sacred writers as they dwelt on the several sides of Christ's human nature. Each gives a true image, but not a complete one; and if in old times Messiah was variously represented as the second Lawgiver, the mighty King, and the great High Priest, we need feel no wonder that three Evangelists portrayed His presence in the fashion of a man; while the fourth revealed that crowning doctrine of the Christian faith which, if it existed in the depths of the ancient Scriptures, had been unobserved by the Jew<sup>1</sup>. The same Spirit worked in all—the Spirit of wisdom and knowledge, of practical and spiritual judgment—and enabled them to find the perfected tendency and plenary development of their own hopes and energies in the teaching and life of Him in whom all the powers of man were united with the fulness of the Godhead.

<sup>1</sup> Just. Mart. *Dial. c. Tryph.* c. 49, p. 268 A.

The reality of the distinctive characteristics of the Gospels will appear yet more clearly, if we consider their relation to the different sects which exhibited the exclusive development of the several elements which the Catholic Church recognised and united in her teaching<sup>1</sup>. It has been seen that variety of feeling existed even in the Apostolic body<sup>2</sup>; and when this was reproduced in the Christian society, it soon gave rise to those *divisions* which lie at the bottom of the great parties into which Christendom has been since severed. One said *I am of Paul*; and another *I am of Apollos*; and another *I am of Cephas*; and another *I am of Christ*<sup>3</sup>; when the first tidings of the Gospel had hardly died away on their ears<sup>4</sup>. The inward tendency had already become a conscious feeling, and was rapidly hastening towards a dogmatic decision. Men were no longer content to find that for which they were seeking in the life of Christ; they wished to isolate it. The logical exhibition of Christianity, its mystic depths, its outward and ritual aspect, its historic power, were thus separated and substituted for its complex essence; just as the Sadducee, the Essene, the Pharisee, and the Herodian, had already found in the Law a basis for

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i. *The distinctness of the Gospels attested by (a) The practice of separate sects.*

<sup>1</sup> The chief fragments of the *Apocryphal* Gospels noticed in the following paragraphs in connexion with various sects will be given in App. D.

<sup>2</sup> Pp. 219 ff.

<sup>3</sup> It is worthy of notice that the phrase is ἐγὼ δὲ Χριστοῦ, and not ἐγὼ δὲ Ἰησοῦ. The personal name, which is universal in the Gospels and common in the Acts and the Apocalypse, is naturally rare in the Epistles, unless the human nature of the Lord requires to be brought into clear prominence. Cf. 2 Cor. iv. 5, 10, 11; Hebr. ii. 9; xii. 24,

and often.

<sup>4</sup> 1 Cor. i. 12. Cf. Neander, *Gesch. d. Pflanz.* 324 ff. After all that has been written on the *Christ-party*, I still believe that the words of St Paul refer to those who preferred to cling to Christ alone, without accepting the Christian doctrine mediately through the Apostles. The present century has seen such a sect formed in America. It is impossible not to feel that the many essays on these 'parties' are conceived wholly in the spirit of our own time, without any realisation of the life of the first age.

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EBIONITES.  
(*St Mat-  
thew.*)

their discordant and exclusive systems<sup>1</sup>. Yet it would be an anachronism to suppose that the Corinthian Church exhibited at once definite and circumscribed parties. The spirit of party was not immediately embodied; but in the course of time the fundamental differences which it represented were boldly and clearly systematized. Some were not content to cherish the ancient Law with natural reverence and pride (*Nasarenes*), but insisted on the universal reception of the Mosaic ritual (*Ebionites*). They saw in Jesus nothing but the human Messiah, co-ordinate with Adam and Moses<sup>2</sup>, and in the Christian faith nothing but the perfection of Judaism<sup>3</sup>, whether they regarded this from the practical (*Ebionites* proper) or mystical point of sight (*Gnostic Ebionites*<sup>4</sup>). St Paul was emphatically 'their enemy,' and the universal Gospel which he preached 'a lawless and idle doctrine<sup>5</sup>.' By the common consent of early witnesses, the various sects which arose from the embodiment of these principles agreed in

<sup>1</sup> Cf. Neander, *Church History*, I. 52 ff.

<sup>2</sup> Conf. *Clem. Hom.* III. 21 (Adam); II. 38 (Moses). Cf. *Hom.* XVIII. 13; and III. 20: [ὁ ὑπὸ χειρῶν θεοῦ κυφορηθεὶς ἄνθρωπος] ὃς ἀπ' ἀρχῆς αἰῶνος ἅμα τοῖς ὀνόμασιν μορφᾶς ἀλλάσσει τὸν αἰῶνα τρέχει, μέχρις ὅτε ἰδῶν χρόνων τυχῶν, διὰ τοὺς καμάτους θεοῦ ἔλπει χρισθεὶς, εἰσαεὶ ἔξει τὴν ἀνάπανσιν. Conf. Uhlhorn, *Die Hom. u. Recogn. d. Clem. Rom.* 164 ff.

<sup>3</sup> Either as identifying Christianity with the real essence of Judaism (the *Homilies*); or as recognising in Judaism the preparation for Christianity (the *Recognitions*). Cf. Uhlhorn, *a. a. O.* 258 ff.

<sup>4</sup> On the twofold distinction in relation to the Person of Christ, see

Euseb. *H.E.* III. 27, VI. 17; Epiph. *Hier.* XXX. 16.

<sup>5</sup> *Ep. Petri (Hom. Clem.)* c. 2: τινὲς γὰρ τῶν ἀπὸ ἐθνῶν τὸ δι' ἐμοῦ νόμιμον ἀπεδοκίμασαν κήρυγμα, τοῦ ἐχθροῦ ἀνθρώπου ἄνομον τινα καὶ φλυαρώδη προσηκάμενον διδασκαλίαν, καὶ ταῦτα ἔτι μου περιόντος ἐπεχείρησάν τινες ποικίλαις τισὶν ἐρμηνείαις τοὺς ἐμοὺς λόγους μετασχηματίζειν εἰς τὴν τοῦ νόμου κατάλυσιν, ὥς καὶ ἐμοῦ αὐτοῦ οὕτω μὲν φρονούντος μὴ ἐκ παρρησίας δὲ κηρύσσοντος· ὅπερ ἀπέλη. The whole passage is most instructive, and the allusion to Gal. II. 12, ὑπέστελλεν καὶ ἀφώριζεν ἑαυτὸν κ.τ.λ., unmistakeable. Compare also *Hom.* XVII. 19, where St Paul is assailed under the person of Simon Magus with a verbal reference to Gal. II. 11 (εἰ κατεγνωσμένων με λέγεις).

taking the 'Gospel' of St Matthew as the basis of their Evangelic record. This appears to have existed among the Nazarenes in a comparatively pure Hebrew (Aramaic) form; and even in Jerome's time the copy which they used preserved a very clear resemblance to the Canonical Gospel, differing chiefly by interpolations, which were rendered at once easy and natural from the isolation of the Jewish Christians<sup>1</sup>. The two other parties included under the common title of *Ebionites* seem to have preserved peculiar Greek recensions of the same fundamental narrative. The Ebionites in a stricter sense had nothing in their Gospel to answer to the first two chapters of our present text, and Epiphanius describes the book generally as 'incomplete, adulterated, and mutilated<sup>2</sup>.' The fragments which he quotes point also to the further conclusion that it was derived from the Aramaic and not from the Greek text. But it was otherwise with the Gnostic Ebionite Gospel. The text of this<sup>3</sup> presents the most constant coincidence with the language of the Greek St Matthew, and it can hardly have been derived from any other source. The variations which it presents are generally such as admit of explanation from polemical motives, and where it is not so, allowance must still be made for freedom of quotation and for the influence of tradition<sup>4</sup>. One fact however is clearly prominent throughout these intelligible varieties of recension, that the

<sup>1</sup> Cf. Hieron. *ad Matt.* xii. 13; *de Virr. Illustr.* 3.

<sup>2</sup> Epiph. *Hær.* xxx. 13: οὐχ ὅλον πληρέστατον ἀλλὰ νενοθευμένον καὶ ἡκρωτηριασμένον. On the other hand the Nazarenes ἔχουσι τὸ κατὰ Ματθαῖον εὐαγγέλιον πληρέστατον Ἑβραϊστί (*Hær.* xxix. 9), though Epiphanius in the next sentence says that he does not know whether 'they

'removed the genealogy.' Yet cf. *ib.* 14.

<sup>3</sup> As gathered specially from the *Clementines*.

<sup>4</sup> Passages occur which shew clearly that the writer of the Homilies was acquainted with the contents of the three other Canonical Gospels. Cf. *Hist. of New Testament Canon*, p. 287.

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Gospel of St Matthew was felt to be distinctively the Jewish Gospel. The life of the second Lawgiver was the common foundation which Judaizing Christians of every shade of opinion used for the construction of their distinctive records.

[DOCTÆ.]  
(*St Mark.*)

The special history of the Gospel of St Mark is more obscure. Even at the beginning of the fifth century no distinct commentary upon it was yet written<sup>1</sup>. The *Preaching of Peter*, which enjoyed a wide popularity in the second and third centuries, has nothing but the name in common with St Mark<sup>2</sup>; and the accounts of the *Gospel according to Peter* are so meagre that no satisfactory conclusion can be drawn as to its origin and characteristics<sup>3</sup>. Yet there is one clear and decided statement that some sectarians paid a peculiar regard to the Gospel of St Mark. After noticing the exclusive reverence which the Ebionites and Marcionites paid respectively to the Gospels of St Matthew and St Luke, Irenæus adds that those who separated Jesus from Christ—the human instrument from the divine Spirit—maintaining that Jesus suffered, while Christ continued always impassible, preferred the Gospel according to St Mark<sup>4</sup>. It might seem that they dwelt

<sup>1</sup> Cramer, *Cat. in Marc.* Hypoth. p. 263 (*Victor Ant.*).

<sup>2</sup> See particularly the passages quoted by Clement of Alexandria, *Strom.* vi. 5. It is however worthy of notice that St Peter is represented as urging his hearers in the same terms to avoid the Pagan and Jewish forms of worship. Cf. Credner, *Beiträge*, i. 351 ff., Schwegler, *Nachapost.* Zeit. ii. 30 ff.

<sup>3</sup> Cf. Serapion, ap. Euseb. *H. E.* vi. 12. Routh, *Rel. Sacr.* i. pp. 452 ff. Serapion connects the Gospel with Marcianus (? Marcus) and the Docetæ.

<sup>4</sup> Iren. *c. Hær.* iii. ii. 7: Qui autem Jesum separant a Christo, et impassibilem perseverasse Christum, passum vero Jesum dicunt, id quod secundum Marcum est præferentes Evangelium, cum amore veritatis legentes illud corrigi possunt. Olshausen (*Echth. d. Evang.* 97) rejects this statement, but without sufficient ground. The description which Irenæus gives agrees with a form of Docetism which (supr. note 3) was actually connected with the Gospel according to Peter. Cf. [Hippol.] *adv. Hær.* viii. 10, p. 267.

more particularly on the works of Messiah's power, and not on the mystery of His Incarnation; and found their Gospel in the recital of miracles and mighty acts which bore the impress of God, rather than in words and discourses which might seem like those of men.

It has been seen that the Gospel of St Matthew underwent several recensions. The developments of the Judaizing tendency were various, for it was the spirit of a people and not of an individual. But the doctrine of St Paul, which bore the clear image of one mind, was made the basis of a single marked system. In the first half of the second century, Marcion, the son of a bishop of Sinope<sup>1</sup>, gave his name and talents to a sect which professed to hold the perfected doctrines of the Gentile Apostle. So far from finding any right of perpetuity in the Jewish Law, he ascribed its origin to the Demiurge, from whose evil rule men were set free by the Saviour. In Christianity, according to his view, all was sudden and unprepared<sup>2</sup>: a new and spiritual religion was revealed immediately from heaven to supplant the earthly kingdom which had been promised to the people of Israel by their God. As a necessary consequence of his principles, Marcion could not accept the Catholic Canon of the Scriptures, but formed a new one suited to the limits of his belief. His *Apostolicon* was confined to ten Epistles of St Paul, and his Gospel was a mutilated recension of St Luke<sup>3</sup>. For him the Pauline narrative was the truest picture of the life of

Chap. iv.

MARCION-  
ITES.  
(*St Luke.*)

<sup>1</sup> Epiph. *Hær.* XLII. I., [Tertull.] *de Præscr. Hær.* LI. The statement however has been doubted, for Tertullian takes no notice of it. The writer under the name of Tertullian attributes to Cerdo the Canon which is elsewhere assigned to Marcion.

<sup>2</sup> Tertull. *adv. Marc.* IV. 11: Subito Christus; subito et Johannes.

Sic sunt omnia apud Marcionem, quæ suum et plenum ordinem habent apud creatorem. Cf. III. 6.

<sup>3</sup> After long discussion even the Tübingen critics appear to have acquiesced in the belief that the Gospel of St Luke is the original document (Herzog, *Encyclop.* s. v.). Cf. *Hist. of N. T. Canon*, pp. 315 f.

Chap. IV.

VALENTI-  
NIANS.  
(*St John.*)

Christ, though even this required to be modified by a process which was easily practicable at a time when the Evangelic text was not yet fixed beyond the influence of tradition.

The peculiar characteristics of St John's Gospel could not fail to attract some of the early mystic schools. The deep significance of its language, the symbolic use of the words *light* and *darkness*, *life* and *death*, the *world*, the *word*, and the *truth*, furnished the Eastern speculator with a foundation for his favourite theories. If we may trust Irenæus<sup>1</sup>, the terminology of the Valentinians was chiefly derived from that of St John; and conversely in recent times many have supposed that the Gospel itself was due to Gnostic sources. The affinity which it has with part of the Gnostic scheme is at least undoubted; and Heracleon, the most famous scholar of Valentinus, wrote the first Commentary upon it<sup>2</sup>, following, according to Tertullian, his master's example in using 'the pen instead of 'the knife to bring the Scriptures into agreement with 'his tenets<sup>3</sup>.'

This severance of the Gospel-histories by different sects exhibits most distinctly the reality and nature of their difference. For if they have no special character, on what hypothesis can we explain their connexion with partial exhibitions of Christian truth? How were the separate books adopted by peculiar schools, which pursued to an excess the idea which we have supposed to predominate in them? Those who admitted only one Gospel, even if they mutilated and altered it, must have found in it some peculiar points of contact with

<sup>1</sup> Iren. *c. Hær.* 1. 8. 5: Πατέρα γὰρ εἶρηκεν [ὁ Ἰωάννης] καὶ Χάριν καὶ Μονογενῆ καὶ Ἀλήθειαν καὶ Λόγον καὶ Ζωὴν καὶ Ἀνθρώπον καὶ Ἐκκλησίαν.

<sup>2</sup> Cf. Orig. in *Joh.* x. § 21. *History of N. T. Canon*, pp. 306 ff.

<sup>3</sup> Tertull. *de Præscr. Hær.* 38.

their own position ; and rightly found them, for heresy is but the inordinate desire to define, distinguish, and isolate, those manifold elements which are combined in the perfect truth.

Sectaries divided the Gospels as being separately complete: the Church united them as constituents of a harmonious whole. The first distinct recognition of the *four* Gospels presents them also as *one*. 'The Creator Word who sits upon the Cherubim, when manifested to men, gave us the Gospel in a fourfold form, 'held together by one Spirit;' and in the same place Irenæus labours to prove by various analogies that the Gospels could not be more or fewer than four, the number of the faces of the Cherubim, which were 'images of the life and work of the Son of God'. The same mysterious emblem of Ezekiel was constantly applied to the Evangelists in later times throughout the Christian world, but generally as modified in the Apocalypse, where the idea of individual life prevails over that of a common being. Yet while the early fathers agreed in the general explanation of the vision, they differed widely in details<sup>2</sup>. In the West the interpretation of Jerome gained almost universal currency, and in later times has been confirmed by the usage of art<sup>3</sup>. According to this the *man* is assigned to St

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(b) *The judgment of the Church.*

*The Evangelic Symbols.*

<sup>1</sup> Iren. *c. Hier.* III. 11. 8: ὁ τῶν ἀπάντων τεχνίτης λόγος, ὁ καθήμενος ἐπὶ τῶν Χερουβὶμ καὶ συνέχων τὰ πάντα, φανερωθεὶς τοῖς ἀνθρώποις, ἔδωκεν ἡμῖν τετράμορφον τὸ εὐαγγέλιον, ἐν δὲ πνεύματι συνεχόμενον... καὶ γὰρ τὰ Χερουβὶμ τετραπρόσωπα καὶ τὰ πρόσωπα αὐτῶν εἰκόνες τῆς πραγματείας τοῦ υἱοῦ τοῦ Θεοῦ.

<sup>2</sup> Irenæus (*l.c.*) regarding, as Augustine remarks (*de Cons. Evv.* I. 9 [VI.]), only the commencement and not the scope of the books, as-

signs the *man* to St Matthew, the *eagle* to St Mark, the *lion* to St John, and the *ox* to St Luke. This opinion is repeated by Juvenius, *Ev. Hist.* Præf. The opinion of Jerome is followed by Ambrose (*in Luc.* Præf. §§ 7, 8; cf. *Comm. in Luc.* x. 117, 118); Sedulius, *Carm. Pasch.* I. 355 ff., and generally in later times. All writers agree in assigning the *ox* to St Luke.

<sup>3</sup> These emblems of the Evangelists are not however found be-

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Matthew, the *lion* to St Mark, the *ox* to St Luke, and the *eagle* to St John, as typifying respectively the human, active, sacrificial, and spiritual, sides of the Gospel. Augustine, who inverts the order of the first two symbols, and probably with justice, agrees with Jerome in drawing a line between the creatures of the earth and of the sky<sup>1</sup>; and a trace of this distinction is found at a still earlier period. Clement of Alexandria relates as a current tradition in his time that 'St John, when he found in the writings of the other 'Evangelists the bodily history of the Lord, composed a spiritual Gospel', and such language is not an inapt description of the relation of the Synoptists to St John.

*The treatise  
of St Augus-  
tine.*

But though the early Church apprehended with distinctness the characteristics of the Gospels, Augustine seems to have been the first who endeavoured to explain their minute differences by a reference to their general aim; and his work is better in conception than in execution. The age was hardly ripe for the task; and Augustine had not the critical tact for performing it. The mass of Christians welcomed too gladly the inspired histories on their Apostolic claims to submit their composition and arrangement to internal scrutiny. It was enough for them to believe that they were written by holy men of God, without attempting to determine their mutual relations. And even the scholars among them were better qualified to discuss the manifold bearings of an isolated passage than to

fore the Mosaics of the 15th century (Münter, *Sinnbilder d. Alten Christen*, I. pp. 44 ff.). The earliest symbols are four rolls round a representation of the feeding of the 4000 (Münter, I. 44, Pl. 13). Afterwards they appear as four streams issuing

from a rock on which Christ, or the Lamb, or the Cross, stands (cf. Cypr. *Ep.* 73. 10).

<sup>1</sup> Hieron. in *Ezek.* I. 7 ff. Aug. de *Cons. Evv.* I. c.

<sup>2</sup> Clem. Alex. ap. Euseb. *H. E.* VI. 14.

form a general idea of the historic features of a whole book. On the other hand we must remember that a rich inheritance of tradition was treasured up in the early Church; and the attempt of Augustine, combined with the general statements of former writers, sufficiently shews the method in which these would have sought for an explanation of the variations of the Evangelists. His treatise is the formal expression of their silently recognised belief.

The view which has been just sketched of the relation of the Canonical Gospels to the varieties of opinion existing in the Apostolic age, and to the great principles from which they spring, which are as permanent as human nature itself, suggests necessarily various reflections as to their relation to ourselves. Above all it will remove that dead conception of a verbal harmony between them which is fatal to their true understanding. Their real harmony is essentially moral and not mechanical. It is not to be found in an ingenious mosaic composed of their disjointed fragments, but in the contemplation of each narrative from its proper point of sight. The threefold portrait of Charles I. which Vandyke prepared for the sculptor is an emblem of the work of the first three Evangelists: the complete outward shape is fashioned, and then at last another kindles the figure with a spiritual life. Nor are the separate portraitures less pregnant with instruction than when they were originally drawn. If we study the records in their simple individuality, forgetting for the time the other traits which fill up the picture, we shall probably find more in this view of their distinctness than a mere speculation: it will shew us the life of Christ in relation to the master-spirit of our own constitution. The Gospel will be seen to be

*The results  
of this view  
of the  
Gospels.*

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particular as well as universal. We shall gain a conception of the multiform aspects of Christianity in the many-sided presence of its Founder. We shall see its manifoldness as well as its unity. We shall no longer regard it as a philosophic ideal of religion, but as a living revelation, developed and perfected among *men*. We shall recall the period when the several Gospels satisfied the various moral and spiritual wants which must remain the same to the end of time, and trace the divine sanction which they give to the different tendencies of human thought and action. We shall rise upwards from the perception of individuality to that of variety; from variety to catholicity. The various outward forms of Evangelic teaching, recognised by the Apostles and ratified by the Church, will teach us to look for some higher harmony in faith than simple unison. We shall acknowledge that it is now as in days of old, when the same unchanging scheme of redemption proceeding from one God, 'seeking the 'weal of men through divers ways by one Lord,' was seen under changeful varieties of external shape<sup>1</sup>. The lesson of experience and history, the lesson of reason and life, will be found written on the very titles of the Gospels, where we shall read with growing hope and love that 'God fulfils Himself in many ways.'

<sup>1</sup> Clem. Alex. *Strom.* vi. 13. 106: μία γὰρ τῷ ὄντι διαθήκη ἡ σωτήριος ἀπὸ μεταβολῆς κόσμου εἰς ἡμᾶς διήκουσα κατὰ διαφόρους γενεάς τε καὶ χρόνους διάφορος εἶναι τὴν

δόσιν ὑποληφθεῖσα. ἀκόλουθον γὰρ εἶναι μίαν ἀμετάθετον σωτηρίας δόσιν παρ' ἐνὸς Θεοῦ δι' ἐνὸς κυρίου πολυτρόπως ὠφελοῦσαν... Cf. Lib. vii. 17. 107.

## CHAPTER V.

### *The Gospel of St John.*

Two worlds are ours: 'tis only Sin  
Forbids us to descry  
The mystic heaven and earth within,  
Plain as the sea and sky.

KEBLE.

IT is impossible to pass from the Synoptic Gospels to that of St John without feeling that the transition involves the passage from one world of thought to another. No familiarity with the general teaching of the Gospels, no wide conception of the character of the Saviour, is sufficient to destroy the contrast which exists in form and spirit between the earlier and later narratives; and a full recognition of this contrast is the first requisite for the understanding of their essential harmony. The Synoptic Gospels contain the Gospel of the infant Church: that of St John the Gospel of its maturity. The first combine to give the wide experience of the many: the last embraces the deep mysteries treasured up by the one. All alike are consciously based on the same great facts, but yet it is possible, in a more limited sense, to describe the first as historical, and the last as ideal; though the history necessarily points to truths which lie beyond all human experience, and the *ideas* only connect that which was

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*The general  
contrast  
between  
St John  
and the  
Synoptists.*

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*Characteris-  
tics of St  
John.*

once for all realized on earth with the eternal of which it was the revelation. This broad distinction renders it necessary to notice several points in the Gospel of St John, both in itself and in its relation to the Synoptic Gospels, which seem to be of the greatest importance towards the right study of it. No writing perhaps, if we view it simply as a writing, combines greater simplicity with more profound depths. At first all seems clear in the child-like language which is so often the chosen vehicle of the treasures of Eastern meditation; and then again the utmost subtlety of Western thought is found to lie under abrupt and apparently fragmentary utterances. The combination was as natural in the case of St John, as it was needful to complete the cycle of the Gospels. The special character of the Gospel was at once the result and the cause of its special history; and when we have gained a general conception of the Gospel in itself, the relations of difference or agreement in which it stands to the other narratives will at once become intelligible.

i. *The Gospel  
in itself.*  
(a) *Its his-  
tory.*  
1. *The life of  
St John.*

The facts bearing on the life of St John which are recorded in the Gospels are soon told. He was the son, apparently the younger son<sup>1</sup>, of Zebedee and Salome<sup>2</sup>. His father was a Galilæan fisherman, sufficiently prosperous to have hired servants<sup>3</sup>, and at a later time his

<sup>1</sup> That he was the younger son appears to follow from the order in which the names *James and John the brother of James* are generally given in the Gospels: Matt. iv. 21, &c.; Mark i. 19, &c.; Luke v. 10, &c. The names occur in the other order, *Peter and John and James*, in Luke viii. 51; ix. 28, though the reading is doubtful; and so undoubtedly in Acts i. 13 (not *Rec.*). In Acts xii. 2, James is styled the *brother of John*.

<sup>2</sup> Mark xv. 40, xvi. 1, compared with Matt. xxvii. 56. From the comparison of the last passage with John xix. 25, it has been concluded that Salome was the sister of the *mother of the Lord*, but the interpretation of the passage is uncertain. Later traditions suppose various other relationships between the families of Joseph and Mary and Zebedee. Cf. Winer, *RWB.* s. v. *Salome*; Thilo, *Cod. Apocr.* 362 ff.

<sup>3</sup> Mark i. 20. Cf. John xix. 27,

mother was one of the women who followed the Lord and 'ministered to Him of their substance'.<sup>1</sup> Nothing is recorded which throws any light upon the character of Zebedee, except the simple fact that he interposed no obstacle to his sons' Apostleship; but Salome herself went with Christ even to His death, and the very greatness of her request<sup>2</sup> is the sign of a faith living and fervent, however unchastened. St John, influenced it may be by his mother's hopes, and sharing them, although *simple and unlettered*<sup>3</sup>, first attached himself to the Baptist, and was one of those to whom Jesus was revealed by him as the *Lamb of God*<sup>4</sup>. Henceforth he accompanied his new Master, and together with his brother and St Peter was admitted into a closer relationship with Him than the other Apostles<sup>5</sup>. In this nearer connexion St John was still nearest<sup>6</sup>, and as he followed Christ to judgment and death<sup>7</sup>, he received from the cross the charge to receive the mother of the Lord as her own son<sup>8</sup>. After the Ascension St John remained at Jerusalem with the other Apostles. He was with St Peter at the working of his first miracle; and afterwards he went with him to Samaria<sup>9</sup>. At the time of St Paul's first visit to Jerusalem he was absent from the city; but on a later occasion St Paul describes him as one of the *pillars of the Church*<sup>10</sup>. At what time and under what circumstances he left Jeru-

from which it would appear that John was raised above want.

<sup>1</sup> Mark xv. 40, 41, compared with Luke viii. 3.

<sup>2</sup> Matt. xx. 20 ff. Cf. Mark x. 35 ff. The same characteristic appears under a different form in the wish of her two sons recorded in Luke ix. 54; and in spite of other interpretations, it is best to refer the surname *Boanerges* (Mark iii. 17) which is applied to them to a

natural warmth of temperament.

<sup>3</sup> Acts iv. 13.

<sup>4</sup> John i. 35 ff.

<sup>5</sup> Luke viii. 51 (at the house of Jairus); ix. 28 (at the Transfiguration); Mark xiv. 33 (at Gethsemane).

<sup>6</sup> John xiii. 23; xxi. 7, 20 (μαθητῆς δὲν ἡγάπα ὁ Ἰησοῦς).

<sup>7</sup> John xviii. 15; xix. 26.

<sup>8</sup> John xix. 27.

<sup>9</sup> Acts i. 13; iii. 1 ff.; viii. 14.

<sup>10</sup> Gal. i. 18 ff.; ii. 9.

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salem is wholly unknown; but tradition is unanimous in placing the scene of his after-labours at Ephesus<sup>1</sup>. His residence there must have commenced after St Paul's departure, but this is all that can be affirmed with certainty. It is generally agreed that he was banished to Patmos during his stay at Ephesus, but the time of his exile is very variously given<sup>2</sup>. The legend of his sufferings at Rome, which was soon embellished and widely circulated, is quite untrustworthy<sup>3</sup>; and the details of his death at Ephesus are equally fabulous, though it is allowed on all hands that he lived to extreme old age<sup>4</sup>.

*Later  
legends.*

But while no sufficient materials remain for constructing a life of the Apostle, the most authentic traditions which are connected with his name contribute something to the distinctness of his portraiture<sup>5</sup>. The lessons of his Epistles and Gospel are embodied in legends which characterize him as the zealous champion of purity of faith and practice within the Christian body, and in one legend at least the symbolism of the Jewish dispensation is transferred to the service of Christianity, as in the visions of the Apocalypse. On the one hand St John proclaims with startling severity the claims of doctrinal truth<sup>6</sup>, and the duties of the teacher\*: on the

<sup>1</sup> Iren. *c. Her.* III. I. I.

<sup>2</sup> Iren. v. 30. 3 (Euseb. *H. E.* v. 8) (*Domitian*); Epiph. *Her.* LI. 33 (*Claudius*).

<sup>3</sup> Tertull. *de Præser. Her.* 36:... in oleum igneum demersus nihil passus est. Hieron. *ad Matt.* xx. 23.

<sup>4</sup> Iren. II. 22. 5: μέχρι τῶν Τραιανοῦ χρόνων. Hieron. *ad Galat.* vi. 10. For the traditions which describe him as still living in his tomb at Ephesus compare Credner, *Einl.* 220 f. The passage of Augustine

(*In Ev. Johann. Tract.* 124. 2) is perhaps the most interesting notice of the belief.

<sup>5</sup> These traditions have been collected and discussed by Stanley, *Sermons and Essays on the Apostolic Age*, pp. 275 ff.

<sup>6</sup> Iren. III. 3. 4 (on the authority of Polycarp: Euseb. *H. E.* IV. 14)... Ἰωάννης ὁ τοῦ κυρίου μαθητὴς ἐν τῇ Ἐφέσῳ πορευθεὶς λούσασθαι καὶ ἰδὼν ἔσω Κήρινθον ἐξήλατο τοῦ βαλανείου μὴ λουσάμενος ἀλλ' ἐπειπὼν· Φύγωμεν μὴ καὶ τὸ βαλανεῖον συμπίσῃ

other he stands out in the majesty of a sacred office, clothed in something of the dress of the old theocracy<sup>1</sup>. The two views involve no contradiction, but rather exhibit the wide range of that divine love which cherishes every element of truth with the most watchful care, because it is of infinite moment for the well-being of man. The associations of the past are not rudely cast aside when they can no longer betray. To a Christian among Christians the perils and supports of faith appear in new lights; and the one famous phrase *Little children, love one another* becomes a complete rule of life, when it is based upon the perception of Christian brotherhood and received as the charge of a father in Christ<sup>2</sup>. As compared with the other representative Apostles, St Peter, St James, and St Paul, the position of St John is clearly marked. He belongs rather to the history of the Church, if the distinction may be drawn, than to the history of the Apostles, and is the living link which unites the two great ages. He is the guardian of a faith already established, and not, like St Peter, the founder of an outward Church. His antagonist is Cerinthus, the founder of a false representation of Christianity, and not

*The typical  
character of  
St John.*

ἐνδον ὄντος Κηρίνου τοῦ τῆς ἀληθείας ἐχθροῦ. Cf. Epiph. *Hær.* xxx. 24, where a similar legend is told of St John and *Ebion*.

\* In the beautiful story of the young Robber—*μῦθος οὐ μῦθος*—which is too long to quote: Euseb. *H. E.* iii. 23 (on the authority of Clement of Alexandria).

<sup>1</sup> Polycrates, ap. Euseb. *H. E.* iii. 31 (v. 24): *ἔτι δὲ καὶ Ἰωάννης ὁ ἐπὶ τὸ στήθος τοῦ Κυρίου ἀναπεσών, ὃς ἐγενήθη ἱερεὺς τὸ πέταλον πεφορεκῶς καὶ μάρτυς καὶ διδάσκαλος, οὗτος ἐν Ἐφέσῳ κεκοιμήται.* For the use of τὸ πέταλον compare Ex. xxviii. 32; xxix. 6; Levit. viii. 9 (LXX). Cf.

Bingham, *Antiquities*, II. 9. 5.

<sup>2</sup> Hieron. *Comm. in Ep. ad Galat.* vi. 10: *Beatus Joannes Evangelista cum Ephesi moraretur usque ad ultimam senectutem et vix inter discipulorum manus ad ecclesiam deferretur, nec posset in plura vocem verba contexere, nihil aliud per singulas solebat proferre collectas, nisi hoc: Filioli diligite alterutrum. Tandem discipuli et patres qui aderant, tædio affecti quod eadem semper audirent, dixerunt: Magister quare semper hoc loqueris? Qui respondit dignam Joanne sententiam: Quia præceptum Domini est, et si solum fiat sufficit.*

## Chap. v.

Simon Magus, who appears in the position of an Antichrist. In his teaching *the faith* is contemplated in its fundamental facts, which include all there is of special application in the reasoning of St Paul and in the prophetic exhortations of St James. In the language of the last chapter of his Gospel, which itself is the meeting-point of Inspiration and tradition, he *abode till the Lord came*, and speaks in the presence of a Catholic Church, which rose out of the conflicts which had been guided to the noblest issue by the labours of those who preceded him.

2. *The authenticity of the Gospel.*

*The testimony of the last chapter.*

This last chapter of his Gospel is in every way a most remarkable testimony to the influence of St John's person and writings. Differences of language<sup>1</sup>, no less than the abruptness of its introduction and its substance, seem to mark it clearly as an addition to the original narrative; and the universal concurrence of all outward evidence no less certainly establishes its claim to a place in the Canonical book. It is a ratification of the Gospel, and yet from the lips of him who wrote it: it allows time for the circulation of a wide-spread error, and yet corrects the error by the authoritative explanation of its origin. The testimony, though upon the extreme verge of the Apostolic period, yet falls within it, and the Apostle, in the consciousness (as it seems) of approaching death, confirms again his earlier record, and corrects the mistaken notion which might have cast doubt upon the words of the Lord<sup>2</sup>.

<sup>1</sup> Yet these differences by no means amount to a proof of difference of authorship, but only of a difference of date. The last verse of the chapter (xxi. 25) may have followed xx. 31 before the supplementary chapter was added. A further consideration of the evi-

dence satisfies me that there is no substantial ground for doubting its genuineness.

<sup>2</sup> This seems to be the object of ch. xxi. 23. The danger and the correction of such an error as is noticed belong equally to the period of the extreme age of the Apostle.

The earliest account of the origin of the Gospel is already legendary<sup>1</sup>, but the mention which it contains of a subsequent revision may rest upon the facts which are seen to be indicated by the concluding chapter. So much however is attested by competent authority, that St John composed his Gospel at a later time than the other Evangelists<sup>2</sup>, and we can hardly be wrong in referring the book to the last quarter of the first century, and in its present form probably to the last decennium of the period. This late date of the writing is scarcely of less importance than its peculiarly personal character, if we would form a correct estimate of the evidence which establishes its early use and authority. It passed into circulation when the first oral Gospel was widely current in three authoritative forms, and it bore upon its surface no less than in its inmost depths a stamp of individuality by which it was distinguished from the type of recognised tradition. Yet these facts, which must at first have limited the use of the book, contribute to the clearness of the testimonies by which the use is evinced. There is in this case no such ambiguity as to the origin of a striking coincidence of language as in the early parallels with the Synoptic Gospels, since there is no trace

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*The late date of the Gospel.*

<sup>1</sup> Can. Murat. (*Hist. of N. T. Canon*, p. 214, and App. C): Cohortantibus condiscipulis et episcopis suis dixit (*sc.* Johannes): Conjunate mihi hodie triduum, et quid cuique fuerit revelatum alterutrum nobis enarremus. Eadem nocte revelatum Andreae ex Apostolis ut recognoscentibus cunctis Johannes suo nomine cuncta describeret. Jerome probably alludes to this tradition when he says: Ecclesiastica narrat historia, cum a patribus [Johannes] cogeretur ut scriberet, ita facturum se respondisse si indicto jejunio in commune omnes Deum precarentur;

quo expleto, revelatione saturatus, in illud proœmium cœlo veniens eructavit *In principio erat Verbum*... (Hieron. *Comm. in Matt.* Proœm. p. 5). Cf. Clem. Alex. ap. Euseb. *H. E.* vi. 14.

<sup>2</sup> Clem. Alex. ap. Euseb. *H. E.* vi. 14: ὁ Κλήμης...παράδωκεν τῶν ἀνέκαθεν πρεσβυτέρων τέθειται...τὸν μέντοι Ἰωάννην ἔσχατον συνιδόντα ὅτι τὰ σωματικὰ ἐν τοῖς εὐαγγελίοις δεδήλωται, προτραπέντα ὑπὸ τῶν γνωρίμων, πνεύματι θεοφορηθέντα, πνευματικὸν ποιῆσαι εὐαγγέλιον. *Iren. c. Her.* iii. 1. 1, ap. Euseb. *H. E.* v. 8; Origen ap. Euseb. *H. E.* vi. 25.

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*The testimony of the Apostolic Fathers.*

of any definite tradition similar to the record of St John. The record was itself a creative source and not a summary, the opening of a new field of thought, and not the gathered harvest. Clear parallelism of words or ideas with St John's Gospel in later writers attests the use of the book, and cannot be referred to the influence of a common original.

The earliest Christian writers exhibit more or less distinctly the marks of St John's teaching<sup>1</sup>. This is most clearly seen in Ignatius, who perhaps more than any other among the Apostolic Fathers resembled him in natural character. Without an acquaintance with St John's writings it is difficult to understand that he could have spoken in some cases as he does, but if he were acquainted with them the subtle resemblance which exists is at once intelligible<sup>2</sup>. Polycarp in like manner obviously refers to a passage in the first Epistle of St John<sup>3</sup>; and Papias, according to Eusebius, 'made use of 'testimonies' out of it<sup>4</sup>. The importance of this evidence is the greater, because it proceeds from a quarter in which we might naturally look for the most certain information. Polycarp was himself a disciple of the Apostle, and Papias conversed with those who had been. Nor is it an objection that the coincidences are with the Epistle rather than with the Gospel, for the two writings are so essentially united that their Apostolical authority must be decided by one inquiry.

In the next generation the traces of the use of the Gospel, and not only of the general influence of St John's

<sup>1</sup> Cf. *Hist. of N. T. Canon*, pp. 25, 35, 91, 203.

<sup>2</sup> Cf. Ign. *ad Smyrn.* iii. v. xii.; *ad Eph.* vii.; *ad Magn.* i.; *ad Rom.* vii.

<sup>3</sup> Polyc. *ad Philipp.* vii.: πᾶς γὰρ

ὃς ἂν μὴ ὁμολογῇ Ἰησοῦν Χριστὸν ἐν σαρκὶ ἐληλυθέναι ἀντίχριστός ἐστι (1 John iv. 3. Cf. Nott. critt. *in loc.*).

<sup>4</sup> Papias ap. Euseb. *H. E.* iii. 39.

*The testimony of the Fathers of the second century.*

writings, are indisputable. The Elders who are quoted by Irenæus interpret a saying of our Lord recorded by St John<sup>1</sup>, and the Asiatic source of the reference contributes something to its weight. Though the question has been keenly debated, with some exaggeration on both sides, there can be no reasonable doubt that Justin Martyr was acquainted with St John's Gospel, and referred to it as one of those written by Apostles as contrasted with those which were written by their followers<sup>2</sup>. Quotations from the book occur shortly afterwards in the writings of Apollinaris<sup>3</sup>, Tatian<sup>4</sup>, Athenagoras<sup>5</sup>, Polycrates<sup>6</sup>, and in the Epistle of the Church of Vienne<sup>7</sup>. The first direct quotation of the Gospel by name occurs in Theophilus<sup>8</sup>; and in the last quarter of the second century it was universally received as an authentic and unquestioned work of the Apostle. As such it is included in the Early Eastern Canon of the Peshito, and in the Western Canon of Muratori; and from this time all the great Fathers of every section of the Church argue on the basis of its universal reception and divine authority.

<sup>1</sup> Iren. v. 36. 2: *ὡς οἱ πρεσβύτεροι λέγουσι...καὶ διὰ τοῦτο εἰρηκέναι τὸν Κύριον* 'Εν τοῖς τοῦ πατρὸς μου μοναῖς εἶναι πολλὰς (John xiv. 2, *ἐν τῇ οἰκίᾳ τοῦ πατρὸς μου μοναὶ πολλὰ εἰσιν*). The use of the phrase of St Luke (ii. 49, *ἐν τοῖς τοῦ πατρὸς μου*) is worthy of notice.

<sup>2</sup> *Hist. of N. T. Canon*, pp. 151, 167.

<sup>3</sup> Claud. Apollin. ap. Routh, *Rel. Sacr.* i. 161: *ὁ τὴν ἀγίαν πλευρὰν ἐκκεντήθη, ὁ ἐκχέας ἐκ τῆς πλευρᾶς αὐτοῦ τὰ δύο πάλιν καθάρσια, ὕδωρ καὶ αἷμα, λόγον καὶ πνεῦμα* (John xix. 34).

<sup>4</sup> Tatian, *Orat. ad Græc.* 19: *πάντα ὑπ' αὐτοῦ καὶ χωρὶς αὐτοῦ γέγονεν οὐδὲ ἓν*. Cf. capp. 5, 13.

<sup>5</sup> Athenagoras, *Supplic. pro Christ.*

10: *ἀλλ' ἔστιν ὁ υἱὸς τοῦ Θεοῦ λόγος τοῦ πατρὸς ἐν ἰδέᾳ καὶ ἐν ἐργείᾳ· πρὸς αὐτοῦ γὰρ καὶ δι' αὐτοῦ πάντα ἐγένετο, ἐνὸς ὄντος τοῦ πατρὸς καὶ τοῦ υἱοῦ* (John i. 3; xvii. 21—23).

<sup>6</sup> Polycr. ap. Euseb. *H. E.* v. 24: *ἔτι δὲ καὶ Ἰωάννης ὁ ἐπὶ τὸ στήθος τοῦ Κυρίου ἀναπεσών...* (John xiii. 25).

<sup>7</sup> Routh, *Rel. Sacr.* i. 300: *τὸ ὑπὸ τοῦ Κυρίου ἡμῶν εἰρημένον ὅτι Ἐλεύσεται καιρὸς ἐν ᾧ πᾶς ὁ ἀποκτείνας ἑμᾶς δόξει λατρεῖαν προσφέρειν τῷ Θεῷ* (John xvi. 2).

<sup>8</sup> Theophilus, *ad Autol.* ii. 22: *ὅθεν διδάσκουσιν ἡμᾶς αἱ ἀγλαὶ γραφαὶ καὶ πάντες οἱ πνευματοφόροι ἔξ ὧν Ἰωάννης λέγει Ἐν ἀρχῇ ἦν ὁ λόγος...*

## Chap. v.

*The testimony of Heretical writers.*

The reception of the Gospel among heretical teachers was scarcely less general than its reception in the Catholic Church. Its individuality preserved it from the conflict which the Synoptic Gospels supported with other versions of the same fundamental narrative. There is an apparent allusion to it in the *Great announcement* which was attributed to Simon Magus<sup>1</sup>; and it is evidently referred to in the writings of the early Ophites<sup>2</sup> and Peratici<sup>3</sup>. It is still more worthy of notice that it is quoted in the Clementine Homilies, which are the production of another school<sup>4</sup>. Basilides 'who lived 'not long after the times of the Apostles' and Valentinus distinctly refer to it<sup>5</sup>; and Heracleon the scholar of Valentinus made it the subject of a Commentary<sup>6</sup>.

*This testimony continuous and convergent.*

The chain of evidence in support of the authenticity of the Gospel is indeed complete and continuous as far as it falls under our observation. Not one historical doubt is raised from any quarter, and the lines of evidence converge towards the point where the Gospel was written, and from which it was delivered to the Churches. On the other side one fact only can be brought for-

<sup>1</sup> [Hipp.] *adv. Hæc.* vi. 9: οἰκητήριον δὲ λέγει εἶναι [ὁ Σίμων] τὸν ἀνθρώπον τοῦτον τὸν ἐξ αἱμάτων γεγενημένον... (John i. 13).

<sup>2</sup> [Hipp.] *adv. Hæc.* v. 9: περὶ οὗ, φησὶν, εἰρηκεν ὁ Σωτὴρ εἰ ἤδεις τίς ἐστὶν ὁ αἰτῶν, σὺ ἂν ἤτησας παρ' αὐτοῦ καὶ ἔδωκεν ἂν σοι πλεῖν ζῶν ὕδωρ ἀλλόμενον (John iv. 10, 14); and many other passages.

<sup>3</sup> [Hipp.] *adv. Hæc.* v. 12: τοῦτό ἐστι, φησὶ, τὸ εἰρημένον. Οὐ γὰρ ἤλθεν ὁ υἱὸς τοῦ ἀνθρώπου εἰς τὸν κόσμον ἀπολέσαι τὸν κόσμον, ἀλλ' ἵνα σωθῇ ὁ κόσμος δι' αὐτοῦ (John iii. 17).

<sup>4</sup> *Clem. Hom.* xix. 22: ὅθεν καὶ ὁ διδάσκαλος ἡμῶν περὶ τοῦ ἐκ γενετῆς πηροῦ καὶ ἀναβλέψαντος παρ' αὐτοῦ ἐξετάζουσι τοῖς μαθηταῖς εἰ

οὗτος ἡμαρτεν ἢ οἱ γονεῖς αὐτοῦ ἵνα τυφλὸς γεννηθῇ ἀπεκρίνατο Οὐτε οὗτός τι ἡμαρτεν οὔτε οἱ γονεῖς αὐτοῦ, ἀλλ' ἵνα δι' αὐτοῦ φανερωθῇ ἡ δύναμις τοῦ Θεοῦ τῆς ἀγνοίας ἰωμένη τὰ ἁμαρτήματα (John ix. 1 ff.). Cf. Uhlhorn, *Die Homilien* u. s. w. 122 ff.

<sup>5</sup> [Hipp.] *adv. Hæc.*: τοῦτο, φησὶν [ὁ Βασιλείδης], ἐστὶ τὸ λεγόμενον ἐν τοῖς εὐαγγελίοις ἦν τὸ φῶς τὸ ἀληθινὸν ὃ φωτίζει πάντα ἄνθρωπον ἐρχόμενον εἰς τὸν κόσμον (John i. 9). The testimony of Basilides to St John's Gospel has been made the subject of a special essay by Hofstede de Groot, Leipsic, 1868.

<sup>6</sup> Origen in *Joann.* Tom. xiii. §§ 10 ff.

ward. It is said, on the authority of Epiphanius, that the Gospel, as well as the other writings of St John, was attributed to Cerinthus by a sect whom Epiphanius calls the *Alogi*<sup>1</sup>. Their name indicates the ground on which they proceeded. Their objections to the Apostolic origin of the book were, as far as can be ascertained, purely internal, and it is not difficult to trace the course which the objectors may have followed, till they reached their final result. Such internal objections can always be strengthened by pointing out the defects which, from the nature of the case, must necessarily exist in the outward proof of the origin of a book in an age and in a society almost without literary instinct. But the true historic view which regards the whole growth of Christianity within and without furnishes a convincing answer to such scepticism, which is essentially partial. The development of later speculation becomes then first explicable when it is traced out as the result of one definite impulse. The general tendency of all casual testimony is found to coincide with the conclusion which was assumed on all sides without hesitation when Christian literature first rose into importance. And a deeper study of the internal features of the Gospel will shew that what appear to be difficulties and divergences from other parts of Scripture belong to the fulness of its personal character, and contribute equally to the completeness of the teaching which it conveys, and to the perfection of that image of the Saviour which it presents when combined with the records of the other Evangelists.

The internal character of St John's Gospel offers in fact an almost boundless field for inquiry. It presents

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*The scepticism of the Alogi.*

(β) *The internal character of the Gospel.*

<sup>1</sup> Epiph. *Hær.* li. 3. Cf. *Hist. of N. T. Canon*, p. 279.

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the results of the most consummate art as springing from the most perfect simplicity. The general effect of its distinct individuality is heightened by a careful examination of the various details by which the whole impression is produced. In language, plan, and substance, the narrative differs from the Synoptic Gospels; and each of the points thus offered to investigation will require some notice.

1. *Its language.*

The language of St John presents peculiarities both in words and constructions which mutually illustrate one another. In both an extreme simplicity and an apparent sameness cover a depth of meaning which upon a nearer view is felt to be inexhaustible. The simplicity springs from the contemplation of Christianity in its most fundamental relations: the sameness from the distinct regard of the subject in each separate light, by which every step in the narrative is as it were isolated, instead of being merged in one complex whole<sup>1</sup>.

(a) *The vocabulary.*

The introduction to the Gospel furnishes the most complete illustration of its characteristic vocabulary. The *Word*, the *Life*, the *Light*, the *Darkness*, the *Truth*, the *World*<sup>2</sup>, *Glory*, *Grace*, are terms which at once place

<sup>1</sup> In examining the language of St John I have derived very considerable help from the valuable work of Luthardt, *Das Johanneische Evangelium*, Nürnberg, 1852. Throughout I have compared and corrected my own conclusions by his, with the greatest advantage.

<sup>2</sup> The use and meaning of these words, which were applied in very early times to strange and mystical schemes, is full of interest: see Iren. i. 8. § ff.: σαφώς οὖν δεδήλωκεν ὁ Ἰωάννης διὰ τῶν λόγων τούτων τά τε ἄλλα καὶ τὴν τετράδα τὴν δευτέραν, Λόγον καὶ Ζωὴν, Ἀνθρωπον καὶ Ἐκ-

κλησίαν· ἀλλὰ μὴν καὶ τὴν πρώτην ἐμήνυσε τετράδα..... Πατέρα εἰπὼν καὶ Χάριν καὶ τὸν Μονογενῆ καὶ Ἀληθινόν.

The term the Word, ὁ Λόγος, used absolutely as a title of the Son of God, is found only in the Preface to the Gospel (i. 1, 14), where it occurs four times. It occurs in the cognate phrase the *Word of God* in the Apocalypse (xix. 13); and in a passage in the Epistle to the Hebrews (iv. 12, 13) the simple and derived meanings of the term, the Revelation and the Person in whom the Revelation centres, are combined

the reader beyond the scene of a limited earthly conflict, and raise his thoughts to the unseen and the

with the notion of an account to be rendered. In the LXX. λόγος is the usual representative of לִבְרָא, and occurs in those passages in which later interpreters have found the traces of a fuller revelation of the divine nature: e.g. Ps. xxxiii. 6; cvii. 20; Isai. xxxviii. 4, &c. In the Latin Versions of the New Testament, as represented by Manuscripts of every class, λόγος is translated by *Verbum*, which falls very far short even of a partial rendering of the Greek. There is however evidence that in the second century *sermo* was also current, which is in some respects a preferable rendering (Tertull. *adv. Hermog.* 20 &c. and constantly); and Tertullian seems to prefer *ratio*, though he implies that it had not been adopted in any Version. See *adv. Prax.* 5: Ideoque jam in usu est nostrorum per simplicitatem interpretationis *sermonem* dicere in *primordio apud Deum fuisse*, cum magis *rationem* competat antiquiorem haberi, quia non sermonalis a principio sed rationalis Deus..... In *de Carne Chr.* 18 he reads *verbum caro factum* est.

The *Life* (ἡ ζωή) is a term of much wider application. It occurs not only in the preface of the Evangelist, but also in the discourses of our Lord, and in one phrase full of deep meaning—to enter into life (εἰσελθεῖν εἰς τὴν ζωὴν)—it is found in the Gospels of St Matthew and St Mark (Matt. xviii. 8, 9; xix. 17. Mark ix. 43, 45. Cf. Matt. vii. 14). In the Epistles of St Paul the word is only less important than in St John (cf. Rom. v. 10; viii. 10. Col. iii. 4. 2 Tim. i. 1): and it is found, though rarely, in the other Epistles (cf. Hebr. vii. 16. James i. 12. 1 Pet. iii. 7. 2 Pet. i. 3). In the writings of St John Christ is presented as the *Life* under various aspects. At one

time He proclaims Himself to be the *Resurrection and the Life* (ἐγὼ εἰμι ἡ ἀνάστασις καὶ ἡ ζωὴ) in the presence of material death (John xi. 25), and again as the *Way and the Truth and the Life* (ἐγὼ εἰμι ἡ ὁδὸς καὶ ἡ ἀλήθεια καὶ ἡ ζωὴ) in the presence of religious doubt (xiv. 6). In this latter sense St John says *The Life was the Light of men* (καὶ ἡ ζωὴ ἦν τὸ φῶς τῶν ἀνθρώπων i. 4), that *Light of Life* (τὸ φῶς τῆς ζωῆς), as it is elsewhere called (viii. 12), which he shall have who follows Christ. The *Life* (1 John i. 2; v. 20) lies beneath all physical and spiritual being and action, absolutely one, and universally pervading. At other times the single gift and source of life is contemplated in the separate parts or modes in which it is presented. *I am the bread of Life* (ἐγὼ εἰμι ὁ ἄρτος τ. ζωῆς vi. 35, 48): the words (ῥήματα) which I have spoken to you, they are spirit and they are life (vi. 63, cf. ver. 68): *I will give to him that thirsteth of the fountain of the water of life* (Apoc. xxi. 6; cf. xxii. 1, 17, vii. 17, John iv. 14): *to him that overcometh will I give to eat of the tree of life* (ἐκ τοῦ ξύλου τῆς ζωῆς Apoc. ii. 7: cf. xxii. 2, 14, 19): *His [the Father's] commandment is life eternal* (xii. 50): *this is life eternal, that they know thee* (ὅνα γινώσκωσιν) *the only true God, and Jesus Christ whom thou hast sent* (ἀπέστειλας xvii. 3): *these things have been written...that ye may have life in His (Christ's) name* (xx. 31). Elsewhere it is regarded as something present in the Father (v. 26), in the Son (v. 26, ζωὴν ἔχειν ἐν ἑαυτῷ), and in those united in fellowship with Christ (vi. 53, 54; v. 40; iii. 15, 16, 36), perhaps varying in degree (x. 10, ὅνα ζωὴν ἔχωσιν καὶ περισσὸν ἔχωσιν), present in one sense (v. 24) and yet future (xii. 25; cf. vi. 27; iv. 36), personal (1 John v. 12, 16), and yet

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eternal. The conflict of good and evil is presented in an image which conveys in final distinctness the idea of absolute antagonism. The Incarnation itself is regarded as the great climax of the revelations of Him in whom all things *were* and by whom all things *became*. Yet the Life and the Light and the Truth are no mere abstractions, but centre in a person. The one predominating idea, partial and yet true, passes into the other in the consideration of new relations. The Life, which in its fullest sense is the most noble expression of creative power, becomes the Light in regard to men; and the sum of that which the Light reveals is the

extending to the *world* (vi. 51). [Compare the use of *ῥωσποιέω*, v. 21, vi. 63, and in St Paul (7 times) and 1 Pet. iii. 18.]

The grand notion of *Life* as the divine basis of all being is limited in that of *Light*, which is one of the forms in which it is presented to *men* (i. 4). *God is light* (1 John i. 5), even as Christ is light (John i. 4-9; iii. 19; xii. 46), the *light of the world* (viii. 12), during His presence (xii. 35, 36; ix. 5) and after His bodily withdrawal (1 John ii. 8), in which the believer abides (*ib.* ii. 10) and walks (*ib.* i. 7). The opposite to this heavenly light (cf. John xi. 9, 10) is the *Darkness* (*σκοτία* metaphorically only in St John, *σκότος* only in iii. 19; 1 John i. 6), in which others walk (viii. 12; xii. 35; 1 John ii. 11) and abide (xii. 46) and are (1 John ii. 9), and which overwhelms them (xii. 35) and blinds them (1 John ii. 11), though it cannot overwhelm the Light (John i. 5). [Compare the use of *φαίνειν*, *φανεροῦν*, *φωτίζειν*.]

In another aspect the Revelation which brings life and light, and in one sense *is* life and light, is the *Truth*. In the use of this word St John, standing in marked contrast to the Synoptists, offers a close

parallel with St Paul. Christ Himself is the Truth (xiv. 6), even as the Revelation (*λόγος*) of God is truth (xvii. 17); and the Holy Spirit as the Guide of the future Church is essentially the *Spirit of Truth* (xiv. 17; xv. 26; xvi. 13; 1 John iv. 6), and the *Spirit is the Truth* (1 John v. 6). But while the Truth is expressed in language (viii. 40), it extends to action (iii. 21; 1 John i. 6, *ποιεῖν τὴν ἀλήθειαν*), and brings with it freedom (viii. 32), and holiness (xvii. 17, 19). [Compare the use of *ἀληθής*, *ἀληθινός*.]

The sphere to which this all-embracing Revelation is addressed is the *World* (*ὁ κόσμος*), a word which while it occurs in this application in St Matthew (v. 14; xiii. 38; xviii. 7; xxvi. 13) and St Mark (xvi. 15) and more frequently in St Paul, is yet so common in its ethical sense in St John as to be highly characteristic of his writings. Christ *takes away* (*bears*) *the sin of the world* (i. 29; 1 John ii. 2), *gives life to the world* (vi. 33; cf. ver. 51; 1 John iv. 9), came to *save the world* (xii. 47; iii. 17; 1 John iv. 14; cf. iv. 42), is the *light of the world* (viii. 12; ix. 5); and conversely the *world could not receive* Him (xiv. 17), but *hated* Him (xv. 18).

Truth. From stage to stage the whole is laid open which was contained implicitly in the first prophetic announcement. For nowhere is the spiritual depth of St John's Gospel more clearly imaged than in the one term which is most commonly and most rightly associated with it. When St John surveys in his own person, in a few sentences, the great facts of the Incarnation in their connexion with all the past and all the future, and as they reach beyond the very bounds of time, he speaks of the Lord under a title (λόγος) which is only faintly and partially imaged by the *Word*. The rendering, even on the one side which it approaches, limits and confines that which in the original is wide and discursive. As far as the term *Logos* expresses a Revelation, it is not an isolated utterance but a connected story, a whole and not a part, perfect in itself, and including the notions of design and completion. But the meaning of *Logos* is only half embraced by the most full recognition of the idea of a given revelation, conveyed by one who is at once the Messenger and the Message, speaking from the beginning in the hearts of men, of whom He was the Life and Light, and by the mouth of those who were His Prophets: it includes also that yet higher idea, which we cannot conceive except by the help of the language which declares it, according to which the Revelation is, in human language, as Thought, and the Revealer as Reason in relation to the Deity. In this sense the title lifts us beyond the clouds of earth and time, and shews that that which has been realised among men in the slow progress of the world's history was *towards God*, in the depths of the Divine Being, before creation. These vast truths, which are included in the one term by which St John describes the Lord, had been dimly

seen from one side or the other by many who had studied the records of the Old Testament. Now they brought forward the notion of a divine Reason, in which the typical 'ideas' of the world were supposed to reside: now of a divine Word, by which God held converse with created beings; but at this point the boldest paused<sup>1</sup>. No one had dared to form such a sentence as that which with almost awful simplicity declares the central fact of Redemption in connexion with time and eternity, with action and with being, *The Word was made flesh and dwelt among us*; and it may well seem that the light of a divine presence still ever burns in that heavenly message, thus written for us, as clearly as it burnt of old on the breastplate of priest, or among the company of the first disciples. If any one utterance can bear the clear stamp of God's signature, surely that does which announces the fulfilment of the hopes of a whole world with the boldness of simple affirmation, and in language which elevates the soul which embraces it<sup>2</sup>.

<sup>1</sup> Cf. pp. 151—156.

<sup>2</sup> In addition to the characteristic words of St John, which have been already noticed (p. 264, n. 2), there are many others which illustrate in a remarkable way the spirit of his Gospel. Among these may be mentioned:

ἀγαπᾶν, ἀγάπη (Gosp. Epp.)  
 ἁμαρτία (Gosp. 1 Ep.)  
 ἀμὴν ἀμήν (Gosp.)  
 γνωσκειν (Gosp. Epp. Apoc.)  
 ἔργον, τὰ ἔργα (Gosp.)  
 ἔρωτάν (Gosp. Epp.)  
 θάνατος (in 1 Ep. and Apoc.)  
 θεᾶσθαι, θεωρεῖν (Gosp. 1 Ep.)  
 τὰ ἴδια (Gosp.: also in Luke xviii. 28 [not Rec.] and Acts xxi. 6)  
 κρίσις, κρίναι (Gosp. Apoc.)  
 μαρτυρία, μαρτυρεῖν (Gosp. Epp. Apoc.)

οἶδα (Gosp. 1 Ep.)  
 ὄνομα (Gosp. Epp. Apoc.)  
 ὄχλος sing. (Gosp. Apoc.: in pl. only vii. 12, with *var. lect.*)  
 παροιμία (Gosp. also 2 Pet. ii. 22)  
 ὁ πατήρ (Gosp. Epp. Apoc.)  
 πιάσειν (Gosp. Apoc.)  
 πιστεῦω εἰς (Gosp. 1 Ep. πίστις is found only in 1 John v. 4 and 4 times in Apoc. not at all in Gosp.)  
 πρόβατα (Gosp.)  
 σάρξ (Gosp.)  
 σημεῖον (Gosp. Apoc.)  
 τέκνία (1 Ep.)

The number of words peculiar to St John is very large. In the Gospel I have counted *sixty-five*, and there are possibly more. In the main these spring out of the peculiar details of his narrative: e.g. ἀντλήν, ἀποσυνάγωγος, γλωσσόκο-

If we pass from the vocabulary of St John to the form of his sentences, what has been said of the former still holds good in new relations. The characteristics which mark the elements of his language mark also his style of composition. There is the same simplicity and depth in the formation of his recurrent constructions as in the choice of his familiar words; and these qualities bring with them in each separate sentence clearness and force. Like the key-words of his language, his constructions are almost without exception most obvious and plain<sup>1</sup>. The effect which they produce is not gained by any startling or subtle form of expression, but only by a calm and impressive emphasis. Clauses are rather appended than subordinated. Every thing is placed before the reader in a direct form, even in the record of the words of others, when the oblique narration is most natural: *Certain of the multitude therefore when they heard these words said Of a truth this is the Prophet. Others said This is the Christ. But some said What, doth the Christ come out of Galilee?*<sup>2</sup> If remarks are added either

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(b) *The composition.*  
*Simplicity.**Directness.*

μον, κλήμα, σκέλος, τίτλος, ὑδρία, ψωμίον. Some are characteristic: Δίδυμος, Ἑβραϊστί, ἀρνίον (xxi. 15: Apoc. often), σκηνοῦν. Many words occur with remarkable frequency in St John, as ἐγώ and oblique cases, ἔμος, ἴδε, ἵνα, μέντοι, οὖν, οὕτω, πώποτε, and their usage is full of meaning.

The absence of some words from the Gospel is equally worthy of notice, as for instance, ὁ αἰὼν (οὗτος, &c.), δύναμις, δυνάμεις, ἐπιτιμᾶν, εὐαγγέλιον (and derivatives), παραβολή, παραγγέλλειν, πίστις, σοφία, σοφός. In this connexion it may be noticed that St John speaks of *John the Baptist* simply as *John*; the title does not occur in the Gospel—a small trait which would not have been preserved by a later writer.

<sup>1</sup> A remarkable sign of this is found in the singular fact that St John *never* uses the optative (Credner, *Einkl.* § 96). In xiii. 24 the reading καὶ λέγει αὐτῷ Εἰπέ τις ἐστίν is certainly correct.

In like manner the particle ἄν is only found in the construction with the indicative (iv. 10, &c.), except in the connexion ὅς ἄν, ὅστις ἄν, ὅσος ἄν.

<sup>2</sup> John vii. 40, 41. Cf. i. 19—27; viii. 22; ix. 3 ff. 41; xxi. 20. In John iv. 51 the authorities are divided, and if ὁ παῖς αὐτοῦ be the right reading, it probably stands alone as an example of oblique construction (cf. Luthardt, p. 37). The common reading in xiii. 24, πῦθέσθαι τις ἄν εἴη, is incorrect. Cf. *supr.* n. 1.

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to bring out more strongly the features of the scene, or to connect the history with the immediate time, they are added for the most part in abrupt parentheses: *Jesus therefore, being wearied with his journey, sat thus on the well. It was about the sixth hour. There cometh a woman of Samaria to draw water*<sup>1</sup>.

Circumstantiality.

One result of this form of writing is circumstantiality. The different details which are included in an action are given with individual care. Word is added to word, when it might have been thought that the new feature was already included in the picture; and yet in such sentences as *Jesus cried out in the Temple teaching and saying*, and *they questioned him and said to him*, and the like, it will be found that there is something gained by the distinct expression of each moment in the narrative which might otherwise have been overlooked<sup>2</sup>.

Repetition.

Another mode in which this fundamental character of St John's style shews itself is repetition. The subject or chief word of the whole sentence is constantly repeated both in the narrative, and in the recital of our Lord's discourses. *In the beginning was the Word; and the Word was with God; and the Word was God. Jesus then when he saw her weeping, and the Jews that came with her weeping... If I bear witness of myself, my witness is not true. There is another that beareth witness of me; and I know that the witness which he witnesseth of me is true*<sup>3</sup>.

<sup>1</sup> John iv. 6. Cf. vi. 10; x. 22; xiii. 30; xviii. 40.

<sup>2</sup> John vii. 28; i. 25. Compare i. 15, 32; viii. 12; xii. 44, &c. A very simple and common example of this characteristic occurs in the constant use of ἀπεκρίθη καὶ εἶπεν for the usual ἀποκριθεὶς εἶπεν or ἀπεκρίθη λέγων of the other Evangelists. The two ideas are co-ordinated and

not subordinated. The form of expression occurs thirty-four times in St John, and elsewhere only in (Mark vii. 28;) Luke xiii. 15; xvii. 20.

It is a consequence of the same principle that we find such phrases as ἐγὼ... ἐξηλθὼν καὶ ἤκω οὐδὲ... ἐλήλυθα (viii. 42).

<sup>3</sup> John i. 1; xi. 33; v. 31, 32.

This tendency to emphatic repetition may be seen again in the way in which the persons involved in the dialogue are brought out into clear antagonism. Sentence after sentence opens with the clauses, *Jesus said, the Jews said*, so that the characters engaged in the great conflict are never absent from the mind of the reader<sup>1</sup>; and a similar emphasis is gained in other sentences by the introduction of a demonstrative pronoun, when an important clause has intervened between the subject and the verb: *He that seeketh His glory that sent him, the same (οὗτος) is true*<sup>2</sup>.

It is to be referred to the same instinctive desire to realise, so to speak, the full personality of the action, that St John frequently uses the participle and substantive verb for the more natural finite verb. The distinction between the two forms of expression is capable only of a rude representation in English, yet even so it is possible to appreciate the difference between the phrases *I bear witness*, and *I am he that beareth witness*, and to feel that the idea of the action predominates in the one, and that of the person in the other<sup>3</sup>. Elsewhere the force of the clause is heightened, in a way which the English idiom cannot express, by the position of the verb at the beginning of the sentence. The central idea

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Individuality of narrative.

Personality of action.

Compare i. 10; v. 46, 47; xv. 4 ff.; xvii. 25.

<sup>1</sup> E.g. viii. 49 ff.; x. 23 ff. It is however to be remarked that in these cases the *verb* is put first: iv. 7 ff. &c.

<sup>2</sup> John vii. 18. Compare οὗτος in i. 33; iii. 32; vi. 46; x. 25; xv. 5. And ἐκεῖνος in i. 18, 33; v. 11, 37, 38; (ix. 37); x. 1; xii. 48; xiv. 21, 26; xv. 26. The former pronoun occurs in the other Gospels in this kind of construction several times (Matt. xiii. 20 ff.; Mark vi.

16; Luke ix. 48): the latter, as far as I know, only twice: Mark vii. 15, 20, and in the former of these cases on very doubtful authority.

<sup>3</sup> John viii. 18; v. 39; xi. 1; xvii. 19, 23. If i. 9, ἦν τὸ φῶς... ἐρχόμενον, is an instance of this construction, the words must be explained not of one act but of a series—not of the Incarnation only but of a continuous manifestation. This construction occurs also in the other Gospels. Cf. Winer, *Gramm.* § 45. 5, pp. 437 ff. ed. Moulton.

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The combined effects of these characteristics.

of the whole is given first, and the remainder of the sentence is made dependent upon it<sup>1</sup>.

All these peculiarities converge to the same point. The simplicity, the directness, the particularity, the emphasis, of St John's style, give his writings a marvellous power, which is not perhaps felt at first. Yet his words seem to hang about the reader till he is forced to remember them. Each great truth sounds like the burden of a strain, ever falling upon the ear with a calm persistency which secures attention. And apart from forms of expression with which all are early familiarized, there is no book in the Bible which has furnished so many figures of the Person and work of Christ which have passed into the common use of Christians as the Gospel of St John. *I am the bread of life: I am the light of the world: I am the good shepherd: I am the vine:* are words which have guided the thoughts of believers from the first ages<sup>2</sup>.

The combination of sentences.

Simplicity.

The combination of the sentences in St John offers a complete analogy to the construction of them. What has been said of the words and the constituent members of his sentences applies equally to entire paragraphs. There is the same circumstantiality in the picture as a whole as in the details. Words, clauses, paragraphs, follow one another, in what may be taken for needless repetition, till the mind grows sensible of the varied

<sup>1</sup> E.g. iv. 28, 30, 52, 53; vi. 7—11; vii. 45 f. This is specially the case in the phrases λέγει αὐτῷ, ἀπεκρίθη αὐτῷ ὁ Ἰ. Cf. p. 271, n. 1.

<sup>2</sup> John vi. 48, ἐγώ εἰμι ὁ ἄρτος τῆς ζωῆς. vi. 51, ἐγώ εἰμι ὁ ἄρτος ὁ ζῶν. viii. 12, ἐγώ εἰμι τὸ φῶς τοῦ κόσμου. x. 7, ἐγώ εἰμι ἡ θύρα τῶν προβάτων. x. 9, ἐγώ εἰμι ἡ θύρα. x. 11, 14, ἐγώ εἰμι ὁ ποιμὴν ὁ καλός.

xi. 25, ἐγώ εἰμι ἡ ἀνάστασις καὶ ἡ ζωὴ. xiv. 6, ἐγώ εἰμι ἡ ὁδὸς καὶ ἡ ἀλήθεια καὶ ἡ ζωὴ. xv. 1, 5, ἐγώ εἰμι ἡ ἄμπελος.

The frequency of the use of the pronoun ἐγώ by St John as compared with the Synoptists points to the fulness of this personal revelation of our Lord. The simple phrase ἐγώ εἰμι occurs in all the Gospels.

light in which the object is placed and grasps the complete image. The final effect of the entire narrative is inartificial, and yet intense and powerful. The multiplication of simple elements issues in a result of acknowledged grandeur; and the mode in which the result is produced leads the mind to dwell upon it with patient study. Sentences are added one to another rather than connected. Only the simplest conjunctions<sup>1</sup> are used even when the dependence of the successive clauses is subtle and hidden. Equally often the narrative or discourse is continued without the help of any conjunctions, especially when the deepest feeling is roused, and the full heart embraces the whole scene without distinguishing the subordination or sequence of the details: *And He said Where have ye laid him? They say to Him Lord come and see. Jesus wept*<sup>2</sup>. Statement follows statement, and the reader is left to work out for himself the law by which they are bound together. It is as if St John felt that each truth involves all truth; and that *the truth* was to be described, as he had seen it, by the portraiture of its several aspects, and not as it were discovered or displayed by any process of argument. For him knowledge was sight<sup>3</sup>.

But while the particles in St John occupy generally a very subordinate place, two which express a designed object (*ἵνα*) and a natural result (*οὖν*), however much these ideas may be hidden from the ordinary sight, are

*Characteristic particles.*

<sup>1</sup> The most common are *καί* and *δέ*, though both occur much less frequently in St John than in the other Evangelists. The conjunction *τε*, which is rare in the Gospels, occurs only in ii. 15 (*τε...καί*); iv. 42; vi. 18. In the two latter cases there is a various reading *δέ* supported by important evidence.

<sup>2</sup> John xi. 34, 35. Cf. i. 3, 6, 8 ff.; ii. 17; iv. 7, 10 ff.; xv.

<sup>3</sup> 1 John i. 1. The frequency of the words *θεωρεῖν*, *θεᾶσθαι*, *ἐωρακέναι*, which has been already noticed, is an indication of this characteristic of St John. It is worthy of notice that in the Gospel and Epistles he uses only the perfect of *ὁρᾶν* (*ἐώρακα*), which occurs twenty-six times. There can be no doubt that *ἐθεώρουν* is the true reading in vi. 2.

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singularly frequent and important. The view which they open of the continuous working of a divine Providence and of the sequence of human actions is exactly that on which St John may be supposed to have specially dwelt, and which he brings out with the greatest distinctness. *The Jews said unto Him It is not lawful for us to put any man to death: that (ἵνα) the word of Jesus might be fulfilled, which He spake signifying by what manner of death He should die<sup>1</sup>. When therefore (οὖν) He heard that he was sick, He abode at that time two days in the place where He was<sup>2</sup>.*

Connexion  
by a key-  
word.

Another form of connexion is equally characteristic of St John and equally instructive. Successive sentences, no less than the parts of a single sentence, are combined by the recurrence of a common word. The repetition of the key-words of the former sentence in that which follows unites the new statement with that which preceded, and yet invests it at the same time

<sup>1</sup> John xviii. 32. The expression ἵνα πληρωθῇ is even more frequent in St John than in St Matthew (who uses also ὅπως πληρωθῇ & τότε ἐπληρώθη), and it is found not only in the narrative of the Evangelist (xii. 38; xviii. 9, 32; xix. 24, 36), but also in the discourses of our Lord (xiii. 18; xv. 25; xvii. 12). The elliptical phrase ἐλλ' ἵνα, which occurs also in Mark xiv. 49, is worthy of particular notice: i. 8; ix. 3; (xi. 52;) xiii. 18; xiv. 31; xv. 25. 1 John ii. 19. Other examples of the use of ἵνα are interesting. In many cases it is used where in classical Greek a combination of the article with the infinitive would be the natural construction: iv. 34, ἐμὸν βρῶμά ἐστιν ἵνα ποιήσω· vi. 29; (vi. 40;) xii. 23, ἐλήλυθεν ἡ ὥρα ἵνα δοξασθῇ· xiii. 1; xv. 8; xvi. 30; xvii. 3. 1 John i. 9; ii. 27; iv. 17. Cf. xiii. 2, 34; xv. 12, 13, 17. 1 John iii. 11, 23; v. 3. At other times it takes the place of a

simple infinitive: xvii. 24, θέλω ἵνα ... ᾤσιν· iv. 47; xvii. 15; xix. 31, 38; xi. 50; xvi. 7. 1 John iii. 1; v. 20. In both these cases the idea of purpose and design seems to have led to the change of expression, and this notion is very apparent in some simpler examples: xvi. 2, ἔρχεται ὥρα ἵνα πᾶς... δόξῃ. x. 17. Cf. iii. 17; xii. 47; v. 7. 1 John v. 16.

<sup>2</sup> John xi. 6. Examples of the various characteristic uses of οὖν in St John will be found in the following passages: ii. 22; iii. 25, 29; iv. 1, 6, 46; vi. 5; vii. 25; 28 ff.; viii. 12, 21 ff., 31, 38; x. 7; xi. 31 ff.; xii. 1, 3, 9, 17, 21; &c. The word is almost confined to narrative, and occurs very rarely in the discourses. The sequence which it marks is one of fact and not of thought. In the Epistles it occurs only 3 John 8. In 1 John ii. 24, iv. 19, it is wrongly inserted in some copies.

with an individual worth. Sometimes the subject is repeated: *I am the good shepherd. The good shepherd layeth down His life for the sheep*<sup>1</sup>. Sometimes what appears to be a subordinate word is transferred to the first place: *Greater love hath no man than this, that a man lay down his life for his friends. Ye are my friends...*<sup>2</sup>. Sometimes a clause is repeated which gives the theme of the passage: *I am the true vine...I am the vine: ye the branches...*<sup>3</sup>; and again, one which repeats its closing cadence<sup>4</sup>: *The world hated them, because they are not of the world, even as I am not of the world...They are not of the world, even as I am not of the world...sanctify them in the truth...that they also may be sanctified in truth*<sup>5</sup>.

This repetition is connected with another peculiarity of St John's style, which is observable both in the simple sentences and in the connected record—the spirit of parallelism—the informing power of Hebrew poetry—which runs through it. It would not be possible to find a more perfect example of parallelism than the blessing of the Lord: *Peace I leave with you: my peace I give unto you: not as the world giveth, give I unto you. Let not your heart be troubled, neither let it be fearful...*<sup>6</sup>.

Parallelism.

<sup>1</sup> John x. 11. In referring here and elsewhere to our Lord's discourses as recorded by St John for illustrations of St John's style, I may repeat (to avoid misconstruction) what I have said before of the relation of the Evangelist to the words which he records. Nothing can be further from my wish than to question the divine authority of the Evangelic records of the Lord's teaching. But few can suppose that the Evangelists have preserved generally either the exact or the entire words of the discourse recorded. St John in particular, from the indi-

vidual character of his Gospel, appears to present exactly so much of each discourse as his natural peculiarities of conception and language fitted him to preserve, fulfilling in this way his providential function in the instruction of the Church. The record is absolutely true, and yet not complete.

<sup>2</sup> John xv. 13, 14.

<sup>3</sup> John xv. 1, 5.

<sup>4</sup> John xvii. 14—19.

<sup>5</sup> This remarkable characteristic finds a place even in the history: xviii. 18, 25.

<sup>6</sup> John xiv. 27.

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But such instances are naturally very rare, as they are essentially poetical, though simpler forms both of direct<sup>1</sup> and antithetic<sup>2</sup> parallelism occur throughout the book. The parallelism however which is most characteristic of St John is a progressive or constructive parallelism<sup>3</sup>, or rather a symmetrical progression. The subject is stated and pursued to a definite result; it is then stated again with the addition of the new conclusion, and carried to another limit. In this way the truth is presented, as it were, in a series of concentric circles ever-widening: each one in succession includes all that have gone before, and is in part determined by them<sup>4</sup>.

2. *The plan  
of St John's  
Gospel.*

This characteristic parallelism in thought and language which is found in the narrative and discourses of St John leads the way to the truest appreciation of the entire Gospel. It is in fact the divine Hebrew Epic. Every part is impressed with the noblest features of Hebrew poetry, and the treatment of the subject satisfies the conditions of variety, progress, and completeness, which, when combined with the essential nature of the subject itself, make up the notion of a true Epic. The history is not only of national, but of universal interest. The development of faith and unbelief in the course of the Saviour's life up to the last agony of the Passion and the last charge of the risen Lord presents a moral picture of unapproachable grandeur. The separate incidents subserve to the

<sup>1</sup> *E.g.* viii. 23.

<sup>2</sup> *E.g.* vii. 6; viii. 14, 35, 38; xvi. 16, 28.

<sup>3</sup> One simple form in which this shews itself is the repetition of a clause either as the *burden* of the sentence: *e.g.* vi. 39, 40, 44, ἀναστήσω ἐν τῇ ἐσχάτῃ ἡμέρᾳ xviii. 18,

25, ἦν δὲ [Ιηέρος] ἐστὼς καὶ θερμαινόμενος—or as the *theme*: *e.g.* vi. 39, 40; x. 7, 9, ἐγὼ εἰμι ἡ θύρα x. 11, 14, ἐγὼ εἰμι ὁ ποιμὴν ὁ καλός. Cf. xvii. 14—16.

<sup>4</sup> The discourses in chapp. x. xvii. will furnish a sufficient illustration of this method of arrangement.

exhibition of the one central idea of the *Word made flesh dwelling among men*; and everything is contemplated in its truly poetic, that is, in its permanent and typical aspect. Outward magnitude alone is wanting; and if the narrative falls short in mere extent, this secondary accident cannot neutralize all the other details in which the Gospel fulfils the requirements of an Epic.

But the fact that the Gospel is in the highest sense a poem is not to be so interpreted as to bring into a prominent light the notion of art or composition: still less must it be so misconstrued as to suggest the idea of imaginative or creative power. The Gospel is a poem, because it is the simple utterance of a mind which received into itself most deeply and reproduced most simply absolute truth. It is an Epic, because it is the divine reflection of the Life of the Son of God, not taken in a special aspect, but as the Word manifested to men. This circumstance alone distinguishes it from the other Gospels, which are memoirs rather than poems, because they present the Life of Christ under limited relations, and not chiefly or uniformly in its relation to the Infinite. And if that be a true definition of poetry which describes it as the power of giving *Infinity* to things, that is no less truly poetry which preserves in a peculiar sense the idea of its *Infinity* in the record of the Divine Life.

This view of St John's Gospel will be of considerable help in understanding its plan; for while it is the most natural outpouring of a soul full of the life of Christ<sup>1</sup>, the idea which was foremost in the Apostle's mind regulates the order of his narrative. That idea of Christ—the Incarnate Word—satisfying the wants of

*Not by design, but in virtue of its subject.*

*The subject and object of the Gospel.*

<sup>1</sup> *E.g.* xx. 30. Cf. xxi. 25.

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humanity finds expression in facts; and the symmetry, which elsewhere is the effect of purpose, is here the result, as it were, of an inner law. The subject which is announced in the opening verses is realised step by step in the course of the narrative. The Word *came unto His own*, and they *received Him not*; but others *received Him*, and thereby became *children of God*. This is the theme, which requires for its complete treatment not simply a true record of events or teaching, but a view of the working of both on the hearts of men. The ethical element is co-ordinate with the historical; and the end which the Evangelist proposes to himself answers to this double current of his Gospel. He wrote that men *might believe* the fact *that Jesus is the Christ the Son of God, and believing—*by spiritual fellowship—*might have life in His name*<sup>1</sup>.

*Its great  
divisions.  
The Pro-  
logue.*

After the Introduction (i. 1—18), which includes within a narrow compass an outline of the personal being of the Word, of His Revelation to men, and of His Incarnation, the main body of the Gospel falls into two great divisions, the first (i. 19—xii.) containing the record of the Life of Christ, the second the record of His Passion (xiii.—xx.). The whole is then closed by an Epilogue, which carries forward the lessons of the Gospel to the history of the Church (xxi.). The division between the two great sections is marked by a twofold pause. The Evangelist sums up the faithlessness of the Jews, and connects their final rejection of Messiah with the declarations of Prophecy; and then records the words in which the Lord declared His

<sup>1</sup> John xx. 31, ταῦτα δὲ γέγραπται ἵνα πιστεύητε ὅτι Ἰησοῦς ἐστὶν ὁ Χριστὸς ὁ υἱὸς τοῦ Θεοῦ, καὶ ἵνα πιστεύοντες ζωὴν ἔχητε ἐν τῷ ὀνόματι αὐτοῦ—words which offer an instructive contrast to the popular

theories of a polemical object in the Gospel. The Gospel is indeed truly polemical so far as the Truth is the only complete answer to all error.

relation to the Father and the world, foreshadowing the judgment which should follow on the rejection of His message<sup>1</sup>.

The first section may be generally described as the manifestation of Christ to men. Throughout the whole of it, and nowhere afterwards, Christ is described as the Light. Under this image He is first presented by St John in the Introduction, and at the close of the 12th chapter the Lord Himself, when He surveys the course of His teaching, repeats it for the last time<sup>2</sup>. A second idea is scarcely less characteristic: Christ is not only the Light, but He came to give Life<sup>3</sup>. *He that followeth Me*, to use the remarkable words which He addressed to the Jews, *shall have the Light of Life*. The manifestation of Christ centres in these truths, and is exhibited under two distinct aspects. The first conveys the Announcement of the Gospel (i. 19—iv.); the second the Conflict (v.—xii.). At first during a wide range of labour in Judæa and Samaria and Galilee, among persons most widely separated by position and character, the revelation is made without exciting any direct antagonism. The elements of the future conflict are present, but visible only to the eye of Him who *knew what was in man*<sup>4</sup>. The Gospel is laid before the world, and the reception which it was destined to meet is shewn in detail in the portraiture of typical cases. The testimony of the Baptist and of signs (i. 19—ii. 25) is followed by personal revelation (iii. iv.). The group of the first disciples, Nathanael, Nicodemus, the Samaritan woman, the Galilæan nobleman, exhibit various

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(a) *The Manifestation of Christ to men.*

*The Announcement.*

<sup>1</sup> John xii. 36—43; 44—50.

<sup>2</sup> The image occurs in i. 4—9; iii. 19 ff.; viii. 12; ix. 5; xii. 35,

46.

<sup>3</sup> The phrases *εχειν ζωην*, &c. oc-

cur thirty times in this section and only six times in the remainder of the Gospel.

<sup>4</sup> John ii. 25, *ἐν τῷ ἀνθρώπῳ*.

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*The Conflict.*

forms of faith and unbelief, and behind these individual characters glimpses of the popular feeling are given, which serve as a preparation for the next stage of the history. In this the Conflict between Christ and the *Jews* grows more and more hopeless, till the *chief Priests and Pharisees* finally determine to put Him to death. The desire to *kill Him* is marked at the opening of the period, and traced out on several successive occasions, till the feeling of the people was ratified by the deliberate judgment of the Sanhedrin<sup>1</sup>. In the mean time the same course of events which aroused the animosity of the Jews tried the spirit of the disciples. There is a conflict within as well as without; and they who had welcomed the first proclamation of the Gospel advance or fall back in faith as Christ revealed more fully His Person and Work<sup>2</sup>. This revelation proceeds in a threefold order. In the first section Christ is presented as the support of action and life (v. vi.); in the second as in a more special sense the Light (vii.—x.); in the third as the giver of life in death (xi. xii.). Each of these ideas is illustrated by miraculous working; and the miracle both points the lesson, and serves as the centre and startingpoint of the discourses which are grouped about it. Now Christ gives strength to the impotent man, feeds the multitude in the wilderness, triumphs over the power of nature (v. vi.); now He gives sight to the man born blind (ix.); now He calls Lazarus from the grave (xi.). Each division is bound to that which precedes by the recollection of earlier conflicts<sup>3</sup>; and the whole finds its

<sup>1</sup> John v. 18, ἐξήτουν ἀποκτείνειν· vii. 1—25; viii. 37—40; xi. 53, ἐβούλεσαν τοῦ ἵνα ἀποκτείνωσιν αὐτόν. Cf. viii. 59; x. 31; xi. 8.

<sup>2</sup> The different working of the Lord's words upon His hearers is

constantly brought out by the Evangelist, vi. 60—69; vii. 12, 43; ix. 16; x. 19.

<sup>3</sup> John vii. 19 ff. compared with v. 16 ff.; xi. 8 compared with x. 39.

consummation in the twelfth chapter, which presents in the most striking contrasts the fruits of faith and unbelief in act (xii. 1—22) and sign (28—30) and word (44—50). Then at the close of Christ's open ministry Greeks come to claim admittance to Him of whom the Pharisees said in anger *Behold the world is gone after Him* (xii. 19—22), and who said Himself, speaking of His death, *If I be lifted up from (out of) the earth, I will draw all men unto myself* (xii. 32).

The second great division of the Gospel (xiii.—xx.) differs from the first both in the unity of scene and the briefness of the period over which it extends, and in the general character of its contents. The first describes the manifestation of Christ to men; the second presents the varied issues of that manifestation. In regard both of its substance and of its style it falls into two parts, of which the first (xiii.—xvii.) contains the record of the Saviour's love as seen in His unrestrained intercourse with His disciples in the immediate prospect of His death; while the second exhibits the narrative of the Passion, as the crowning point of faith on one side and unbelief on the other, of humiliation and victory, of rejection and confession. A Church is founded on the Cross: a ministry is commissioned in the chamber where the Apostles were gathered together *in fear of the Jews*<sup>1</sup>.

The one great subject of the Lord's last discourses is the *New Commandment*, the love of Christians springing out of His love and His Father's love for them<sup>2</sup>. The point of departure is a symbolic act, which places in the clearest light the ministry of love; then after the

<sup>1</sup> John xx. 19. Cf. xix. 34: 1 John v. 6, 8.

<sup>2</sup> The words *ἀγαπᾶν* and *ἀγάπη* occur *thirty* times in these five chap-

ters (xiii.—xvii.) and only *thirteen* times besides in the remainder of the Gospel.

(b) *The issues of Christ's manifestation to men.*

*The revelation of love.*

Chap. v.

*The Passion.**The Epi-  
logue.**3. The Sub-  
stance of St  
John's Gos-  
pel.*

dismissal of the traitor (xiii. 31) the Christian law is proclaimed with the warning against St Peter's hasty assurance (xiii. 34—38). First love is contemplated as it works in the absence of the Lord (xiv.), then as it springs from vital union with Him the only source of love (xv.), then as it is fulfilled in the strength of the promised Spirit (xvi.). And last of all the priestly prayer of Christ (xvii.) is itself at once the fullest outpouring of love, and the surest pledge of the support of love among Christians. After the record of the Passion and Resurrection, in which the glorified human nature of the risen Saviour is specially brought out, there follow as a last Appendix the Promise and the Charge for the future. A last Miracle conveys the lesson of encouragement to those who toil long: a last commission distinguishes the work which Christ's servants have still to do for Him<sup>1</sup>.

Even in this rapid outline it is impossible to overlook the unity of purpose and plan which runs through St John's Gospel. It is not, as the other Gospels, an individual view of a common subject, but the substance is itself peculiar. It is not only personal in its conception and working out, but it deals with the history of the Lord personally. It lays open to us the thoughts which lie beneath actions, and traces the gradual revelation of character. But while it is thus in some sense more complete than the other Gospels, in so far as it contains the complete spiritual portraiture of the Lord which is the key to all His outward life, yet in fact it is as incomplete as they are. It is a poem and not a life—the exhibition of the most divine truth of which the world has been witness, and not the narrative of events which externally considered were infinite. The

<sup>1</sup> See note A at the end of the Chapter.

Old Testament Prophecies<sup>1</sup>, the Miracles<sup>2</sup>, the Discourses which it notices, are in one aspect confined in range, and yet they open out a way for every thought, and point to the Incarnation as the solution of every doubt. The materials are rather pregnant with varied instruction than copious, exhaustive in their application rather than in their form; but the more the student pauses upon what seem abrupt transitions, fragmentary utterances, simple repetitions, the more he will advance to a certain perception of the absolute unity by which the whole Gospel is bound together, and of the infinite fulness of the Revelation which it contains in the record of the *Word made flesh*.

These reflections, which affect the contents of the Gospel as well as its style and form, lead to the second great point of our inquiry, the relation in which the Gospel of St John stands to the Synoptic narratives. The general features of difference between them have been already noticed<sup>3</sup>, but it remains to examine somewhat more in detail the special points of variation and coincidence which stamp them with the marks of a real independence and of an underlying unity.

The points of difference between St John and the Synoptists are commonly classed under two heads, differences as to the place and form of our Lord's teaching, and differences as to the view which is given of His person.

The Synoptists, it is said, describe the public ministry of Christ as extending only over one year, and closing with a visit to Jerusalem, which was at once the first and the last which He made. St John on the

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ii. *The relation of St John to the Synoptists.*

(a) *Points of Difference*

*considered as objections.*

<sup>1</sup> See note B.

<sup>2</sup> See note C.

<sup>3</sup> Pp. 240, 248, 251 f.

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other hand records a visit to Jerusalem at the very commencement of His work, and notices several visits afterwards, which were spread over a period (apparently) of three years. The Synoptists again combine to present a picture of Christ's teaching characterized by simplicity, terseness, and vigour, illustrated by frequent Parables and summed up in striking Proverbs, while St John attributes to Him long and deep discourses, in which the argument is almost hidden by what appear to be at first sight monotonous repetitions, and in which practical instruction is lost in the mazes of mystical speculation. In the former our Lord is described as a great moral reformer, laying open the fundamental principles of the Law which He came to fulfil, speaking as a man among men, though clothed with the dignity of a Prophet: in the latter from first to last He is invested with a divine glory, claiming for Himself a relation with the Father which roused to the utmost the anger of His enemies, and inspired His followers with hope even in the prospect of bereavement. And yet further it is urged that the differences are not confined to general differences of time and manner and character, but extend to important details of fact, since the Miracles which are represented by St John to be the turning-points of our Lord's course (as the raising of Lazarus) are unnoticed by the Synoptists.

*The objections assume the completeness of each narrative.*

One answer may be made in common to all these objections, and to the last of them no other is necessary. They proceed upon the assumption that the Gospels are complete biographies. They would be of great weight if on other grounds there were any reason to suppose that the Evangelists either told all the facts which they knew, or entertained the idea of writing histories. It has however been already shewn that such

a view of their purpose is wholly untenable<sup>1</sup>. The historical framework of their writings subserved to a doctrinal development. The form and extent of the narrative was determined by outward circumstances. The omission of one or other series of events or discourses is not equivalent to an exclusion of them, unless it can be shewn that the two supplementary records are inconsistent. All truthful inquiry into the mutual relations of the Gospels must be based upon the fullest recognition of their fragmentariness. The question is not Whether this fact is left unnoticed by one? nor even Why is it left unnoticed? but Is it actually set aside by some other record? Is it irreconcilable either in occurrence or in conception with what we learn from other sources? When the ground is thus limited, few who have studied the manifold aspects of the most commonplace life will be prepared to affirm that differences of tone and style, however marked, are necessarily inconsistent when they are attributed to the same character: few who have been familiarized with the wide divergences in detail of authentic narratives professedly complete will insist with excessive confidence on different ranges of subject in narratives composed for a special purpose to which completeness was always subordinate.

But besides this general answer there are other presumptions which are sufficient to justify in fact what has been urged only as a possibility. The first objection that the locality and mode of our Lord's teaching as recorded by St John are both different from those described by the Synoptists is as much an undesigned coincidence as a difficulty. It would be natural to suppose that the one would be, so to speak, a function of

1. *The differences as to locality and manner of teaching mutually explain each other;*

<sup>1</sup> Pp. 169 ff. 207.

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the other. The hearers and the doctrine are obviously connected by considerations of fitness. If it were the case that the method of instruction were the same while the persons were widely varied, or the persons the same while the teaching was changed, it might be fairly asked whether such differences would be likely to exist within the narrow limits over which the Lord's ministry was extended. But as it is, if it appear that there is a clear propriety in the twofold variation, answering alike to the immediate object and to the permanent office of the books, then the ground of objection becomes an indication of providential design. The want of all ages is found to be satisfied in the record of the Saviour's labours in different countries and among different men.

*and were  
involved in  
the history  
of the time.*

That there was such a division in the Jewish nation as is implied in the characteristics of the mass of our Lord's hearers in the Synoptists and St John is an unquestionable fact. On the one side the peasantry of Galilee—that 'warlike race,' as Josephus describes them—who had in earlier times withstood the chariots of Sisera, and were yet again to vindicate their independence against the arms of Rome<sup>1</sup>—still clung to the literal faith of their fathers in simplicity and zeal. They wished to raise Jesus to an earthly throne<sup>2</sup>, and led Him in their Paschal train to the Holy City<sup>3</sup>. Their religion lay in action and their faith in obedience. But far different was the state of those Jews who had

<sup>1</sup> Compare Dr Stanley's *Sermons on the Apostolic Age*, p. 84 note.

<sup>2</sup> John vi. 15. The addresses which followed in the Synagogue at Capernaum to 'the Jews' (vv. 41, 52) may be compared with that in the Synagogue at Nazareth (Luke iv. 16 ff.) at the beginning of Christ's ministry as to its tone and results.

<sup>3</sup> John xii. 12—19. While St John recognizes the peculiar character of this Galilæan multitude, he does not detail the teaching addressed to them, which we find in the other Evangelists. This clearly points to a difference of scope and not to a divergence of tradition.

been brought into contact with Greek intellect or Roman order. For them new regions of thought were opened which seemed to indicate that religion was only for the wise. They felt the full difficulty of founding any universal earthly sway, and either rejected the Messianic hopes as the result of fanaticism, or saw in the course of things around them the signs of some mighty spiritual change which should more than fulfil the metaphors of the ancient Prophets. To the former class, whether at Capernaum or at Jerusalem, we find the truths of Christianity addressed in their plainness and active power. Parables and maxims are multiplied to enliven their apprehension and direct their energy<sup>1</sup>. And on this teaching the Missionary Gospels were naturally based, the Gospels of the Church's infancy and growth, because the same conditions which shaped the form of instruction in the first instance called for its preservation afterwards. But to those who were reared under other influences, to the student of the law, the *teacher of Israel*, to the Samaritan perplexed with doubts about the traditions of her fathers, to the cavillers who reposed in blind confidence on the Law which was daily presented to them in the splendour of a noble ritual, to the disciples growing in faith and yet unable to bear all that a loving Teacher would disclose, other modes of instruction were adapted. Now an awakening dialogue, now a startling revelation, now an outpouring of righteous zeal or gentle tenderness, furnished the materials for that Gospel which penetrates to the depths of individual life. Yet the popular and the personal styles of thought and language are perfectly

<sup>1</sup> The Parables addressed to the Rulers and Pharisees in Matt. xxi. 28; xxii. 1 ff. were addressed to them in the presence and (as it seems) for the instruction of the multitude. Cf. Matt. xxi. 26, 46.

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harmonious. The histories which severally record them are not contradictory but complementary. They do not exclude but imply one another. They recognise generic differences which, as we know, existed among the Jews at the time; and it is no small proof of their authenticity that they satisfy the requirements of those great national parties in Judæa which could scarcely have been realised by a writer whose ideas were drawn from a time when the centre of Jewish life was destroyed.

*Moreover the Synoptists allow of an extended ministry,*

Yet it may be said that this general harmony between the two forms of teaching and the two classes of hearers is no answer to differences as to the time and place of Christ's ministry as given by the different Evangelists. *If* the time were extended, *if* the place were varied, then the change in style would be intelligible; but the narrative of the Synoptists recognises no such extension or movement. Here the incompleteness of the records precludes the possibility of a perfect answer, but it is enough that the Synoptists at least allow that the ministry of our Lord may have been as long and as diversified as St John relates; and, indeed, many old writers, in their anxiety to establish a harmony between the Gospels, found in the fourth only an appendix to the other three, designed to fix their chronology and supply details which they left unnoticed.

*which is antecedently probable, and*

The very nature of the first promulgation of the Gospel, if we apprehend it according to the common laws of history, demanded a lengthened period for its accomplishment<sup>1</sup>. Apart from any express data, it

<sup>1</sup> It is useful to call to mind constantly the extreme uncertainty which hangs over the exact length of our Lord's ministry. The only

certain limits within which it must lie are the *fifteenth year of the reign of Tiberius* (Luke iii. 1, A. D. 28) and the recall of Pilate, just before the

must seem incredible that the course of events which the Synoptists relate could have been compressed into a single year. Such narrow limits leave no adequate space for the development of faith in the disciples, for the transition from hope to hatred in the mass of the people, for the varied journeys on both sides of Jordan and to the *borders of Tyre and Sidon*, for the missions of the Apostles and the Seventy, without supposing a haste—almost a precipitancy—in the consummation of Christ's personal work which finds no parallel in the history of His preparation or in the labours of the Apostles. But in fact the Synoptists imply in rare passages the existence of a much more extended ministry than they have described. St Luke by a casual date marks the occurrence of a Passover in the middle of his narrative<sup>1</sup>; and the various allusions to Jerusalem which are scattered through the first three Gospels shew that the Lord must have been there before the time of the Passion<sup>2</sup>; while St John on the other hand expressly notices that an earlier visit was made purposely in such

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actually acknowledged by them.

death of that Emperor, A.D. 37, which leaves room enough for the tradition mentioned by Irenæus, on the authority of Asiatic tradition, that our Lord was at least 40 years old at the time of His death (Iren. c. *Hæc*. II. 22. 5). Even in the time of Irenæus there was no satisfactory information on the point; and the uncertainty of the Jewish calendar will not allow of any conclusion based on the day of the Paschal festival. Allowing that St John only mentions *three* Passovers (excluding v. 1), I know of no arguments which can prove that he notices every Passover in the course of our Lord's ministry; and in such a case it seems by far the wisest course to leave the question

undecided, as the Gospels leave it. On the other hand it must be remembered that a very strong case has been made out by Mr Browne (*Ordo Sæclorum*) for the limitation of the Lord's ministry to a single year. If there were *direct* evidence for the omission of τὸ πᾶσχα in John vi. 4 his arguments would appear to be convincing.

<sup>1</sup> Luke vi. 1, ἐν σαββάτῳ δευτεροπρώτῳ, yet it must be noticed that the word is omitted by important authorities; **NBL** al.

<sup>2</sup> Cf. Matt. iv. 25; xxiii. 37—39 (ποσάκις, ἀπαρτί); xxvii. 57. Luke x. 38 ff. (cf. John xi. 5). See also Matt. xix. 1 (cf. John x. 40); viii. 18.

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*And in the form of our Lord's teaching offer parallels to St John.*

a way as to avoid popular notice, *because the time* (καιρός) *was not yet fulfilled*<sup>1</sup>.

The objection which is drawn from the variations in the form of our Lord's teaching admits also of a similar answer. The diversity is not only a necessary result of the diversity of hearers, as an extended scene was required by the nature of the message, but is actually recognised as existing in our present records. There are mutual coincidences between St John and the Synoptists which break the abruptness of the transition from the one to the other. One fragment preserved by St Matthew and St Luke presents the closest resemblance in tone and manner to the discourses in St John<sup>2</sup>; and St John, while he avoids the exact type of the parable, has preserved the relation of addresses and acts which are only parables transformed<sup>3</sup>. In this respect it might seem that the differences of teaching lead us beyond the two great classes of hearers in Galilee and Jerusalem, and offer a characteristic trait which distinguishes the mass of Galilæan followers from the closer circle of the Apostles.

It is not necessary to examine at length the last objection, which rests on the twofold view of the Lord's Person given in the Gospels. So far as the differences on which this is based have any real existence, they have been already noticed. They belong to the essence

<sup>1</sup> John vii. 6, 10. St John himself in this passage implies that Galilee was the chief theatre of our Lord's teaching and works (ver. 3, 4), though he had recorded two previous visits to Jerusalem. In other places he leaves ample room for the Galilæan ministry: ii. 12; iv. 43, 54; v. 1; vi. 1; vii. 1.

<sup>2</sup> Matt. xi. 25—30. Luke x. 21—24.

<sup>3</sup> John x. 1—3 (παρουσία, ver.

6); xv. 1—6; xii. 24; xvi. 21. John xiii. 4—12. Compare John iii. 29 with Matt. ix. 15. It is worthy of notice that our Lord is represented as veiling the great mystery of His death under symbolic language both by St John and by the Synoptists: John iii. 14; Matt. xii. 40; John ii. 20; Luke xiii. 32. For a still earlier revelation of the same truth compare John i. 29 with Luke ii. 35.

Compare p. 295, n. 4.

of supplementary records of Christ's life. They are recognised in the Creeds as well as in the Bible. And all the circumstances connected with the fuller revelation of His glory were calculated to call it forth. The time, the persons, the occasion, were suited for the teaching of the greater mysteries which must have been taught if Christianity is true. And there is a proportion preserved between the communication of the doctrine and the record of it which harmonises with the general character of Scripture. The deeper truth was committed not to the multitude but to the few; and the writing in which it is preserved was not the common witness of the Church, but the testimony of a loved disciple.

The consideration of the differences between the Synoptists and St John has already led to the notice of some of their coincidences. These extend to facts, to teaching, and to character; and contribute in no slight degree to invest the fourth Gospel with those attributes of reality and life which are too commonly lost sight of in the discussion of its peculiar characteristics.

The manner in which St John alludes to some of the cardinal points of our Lord's life illustrates the usage of the Synoptists with regard to the lapse of time which takes place in their history. He assumes as known that which he nowhere specifies. His full meaning is first perceived when contemplated in the light of facts which are only recorded by others. Though he does not relate in the course of his narrative the details of the Incarnation, the Baptism, the Last Supper, or the Ascension, yet he gives peculiar and unequivocal intimations of each event. The first statement of the Incarnation is absolute: it stands as a vast truth apart

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(B) *Points of Coincidence*

1. *In Facts.*

*The Incarnation.*

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from all relation to individuals<sup>1</sup>. But at the beginning of our Lord's ministry, before He had *manifested forth His glory*, the *Mother of Jesus* looked to Him in perfect dependence on His power now that He had commenced His public ministry and gathered His disciples round Him<sup>2</sup>. The life of *subjection* which was then at length closed explains the nature of her request; and the critical character of the moment is brought out yet more distinctly in the answer *Woman what have I to do with thee?* which places in the clearest contrast the freedom of spiritual action and the claims of private duty. The history of the Infancy and the first Miracle at Cana mutually explain each other. An act which is related by one Evangelist carries out the thoughts which are noticed by another<sup>3</sup>. Perfect independence issues in perfect harmony. In another aspect of the same great fact St John dwells on the doctrine while the Synoptists detail the events. St Matthew and St Luke narrate at length the history of the Miraculous Conception, and St John dwells with especial fulness on the eternal Sonship of Christ which is its divine correlative. The two truths must stand or fall together; for a Corinthian mean can never express that union of God and man which is alone sufficient to assure our hearts of redemption.

The Baptism.

If we pass from the Incarnation to the Baptism we find in this also the same silence and the same implied knowledge of the circumstances of the occurrence. When John the Baptist first appears, his great work is

<sup>1</sup> John i. 14, ὁ λόγος σὰρξ ἐγένετο.

<sup>2</sup> John ii. 1 ff. St John alone of the Evangelists does not mention the name of the *Mother of the Lord*. It is a point full of instruction to compare the phrase (ver. 4) τί ἐμοί

καὶ σοὶ γύναι; with the corresponding words from the cross (xix. 26) Γύναι ἴδε ὁ υἱός σου, as St John stood by ready to take her unto his own home.

<sup>3</sup> Luke ii. 51.

done. The Christ is recognised. When Jesus comes, as it appears, from the scene of the Temptation<sup>1</sup>, he revealed Him to others and witnessed, saying, *I have seen the Holy Spirit descending as a dove from heaven and it abode upon Him*<sup>2</sup>.

The allusions to the Christian Sacraments are equally characteristic though they are of a different kind. Nothing is said of the institution of the Eucharist or of Holy Baptism, and yet the conversation with Nicodemus<sup>3</sup> and the discourse at Capernaum stand in the closest relation with them, and unfold and enforce the inner meaning of rites with which the Apostle must have been familiar as ordinances of Christ<sup>4</sup>.

The references to the Ascension are perhaps the most remarkable example of the manner in which St John includes the historical fact in the spiritual necessity of it. He gives at length the discourses in which the need and the consequences of the event are explained at full: after recording the Resurrection, he relates the remarkable address of our Lord to Mary, in which it is contemplated as an immediate occurrence; and yet he says nothing of the fulfilment of the promise<sup>5</sup>. It is enough that the fact was a part of the

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*The Eucharist: Holy Baptism.*

*The Ascension.*

<sup>1</sup> This seems to be the natural way of connecting the narratives of St John and the Synoptists, and to involve no difficulty.

<sup>2</sup> The apparent discrepancy between John i. 31 and Matt. iii. 14 disappears when we remember that the fulfilment of John's public mission was to be indicated by a definite sign (John i. 31—35), and thus his personal knowledge (Matt. iii. 14, 15) was independent of his power of prophetic recognition (John i. 31).

<sup>3</sup> John iii. 5. Cf. [Mark] xvi. 16; Acts ii. 38.

<sup>4</sup> It may also be added that while neither the Transfiguration nor the Agony are mentioned by St John the influence of both events is visible in his record.

<sup>5</sup> John xx. 17. With this may be compared the fact that while St John gives most fully the Discourse on the Mission of the Comforter, it is St Luke who records the descent of the Holy Spirit (Acts ii.), though he does not notice the antecedent promise. So again St John alone notices the special commission of the Apostles (xx. 21, 22; cf. Matt. xxviii. 19, 20), which is afterwards

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2. *In Teaching.*

divine order. As such for him it *was*, and his readers knew from other sources how it took place<sup>1</sup>.

The marked distinction between the teaching of our Lord as recorded by St John and by the Synoptists has been recognised most fully, but it has been shewn that there are points of connexion by which the two are in some degree united. This connexion admits of being presented somewhat more in detail in regard of the substance as well as of the manner of the teaching. There is indeed something of characteristic difference both in the conception and in the expression of the same truths, but such that the difference contributes to the completeness of the final idea. Thus in St Matthew the crowning doctrine of the Holy Trinity is expressed in the formula of Baptism: in St John it is contemplated in the personal relation of the Christian to the Father and the Son and the Comforter<sup>2</sup>. The mystery

seen to be realised in the history of the Church.

In illustration of the usage of St John it may be remarked that St Paul presupposes the mystery of the Incarnation without expressly stating it (Rom. i. 4; ix. 5; Gal. iv. 4, 5), and includes the Ascension in the Resurrection (1 Thess. i. 10). The Pauline teaching of the second Adam (1 Cor. xv. 45) may also be compared with John iii. 6.

<sup>1</sup> At the one meeting-point of all the Gospels before the history of the Passion (John vi. 1 ff. and parallel accounts) their harmony is perfect. The recurrence in all the narratives of *κόφινος*, which is only used in the account of this Miracle in the New Testament, is worthy of notice.

Among other facts which St John mentions incidentally as well-known are the calling of *the twelve* (*ἐκλέξασθαι*, John vi. 70: cf. Luke vi. 13): the difference between our Lord's

birthplace and place of abode (John vii. 42): His relation to Joseph (i. 46; vi. 42).

This clear presupposition of an accurate acquaintance with the facts of the life of Christ, which is shewn in these minute references and penetrates the whole Gospel, has two important bearings, which, although necessarily connected, yet refer to different lines of thought. In detail it tends to establish the minute truth of the events recorded by the Evangelists; and more generally, by shewing that the spiritual aspect of the Evangelic facts was revealed at a time when the simple narratives were already current, it refutes the theory of an imaginary history invented to supply a mental want. The truth lay in the facts; but the facts were accepted in themselves before their inner meaning was laid open.

<sup>2</sup> Matt. xxviii. 19; John xv. xvi. xvii.

of the Atonement lies at the bottom of many of our Lord's last words to His disciples, but it nowhere is stated with such simple distinctness as in the phrase recorded by St Matthew and St Mark, in which it is said that the *Son of man came...to give His life a ransom for many*<sup>1</sup>. In the Synoptists no less than in St John Christ claims for Himself the possession of *all power*<sup>2</sup>, the forgiveness of sins, the sole revelation of the Father<sup>3</sup>. In both there are traces of the same images, of the same thoughts, of the same language<sup>4</sup>.

<sup>1</sup> Matt. xx. 28; Mark x. 45 (λύτρον ἀντὶ πολλῶν). The word λύτρον is not found elsewhere in the New Testament. Ἀντὶλυτρον occurs in

1 Tim. ii. 6.

<sup>2</sup> Matt. xxviii. 18. Cf. xxii. 41—46.

<sup>3</sup> Matt. xi 27.

<sup>4</sup> The following examples will be sufficient to justify what is said:

(1) Coincidences in Imagery.

John iii. 3 (the new birth); Matt. xviii. 3 (become as little children). Compare also Matt. xiii. 52 (γράμμ. μαθητ.).

John iv. 35; Matt. ix. 37 (the great Harvest).

John x. 7; Matt. xviii. 12 (the Good Shepherd).

John xiii. 1 ff.; Luke xii. 37 (the Master serving). Cf. Luke xxii. 27.

John xiii. 16; Matt. x. 24, 25 (the Master and Servant).

John iii. 29; Matt. xxii. 2 (the Bridegroom).

John xv. 2; Matt. vii. 19 (Unfruitfulness).

(2) Coincidences in Thought.

John v. 14; Matt. xii. 43—45 (the worse thing).

John ix. 39; Matt. xiii. 13. Cf. John xii. 40 (the eyes blinded).

John xiii. 20; Matt. x. 40 (the Father received by the faithful).

John v. 30; Matt. xxvi. 39 (the Father's will done).

John iii. 17; Luke ix. 56 (the Mission to save).

John vii. 29; x. 15; Matt. xi. 27 (the Father known to Christ).

(3) Coincidences in Language.

John iv. 44; Matt. xiii. 57 (the Prophet without honour).

John xii. 25; Luke xvii. 33 (the soul loved and lost).

John v. 8; Mark ii. 9 (the words of healing).

To these may be added the parallel reports of the judgment of the people: (1) John iv. 19; Luke vii. 16: (2) John vi. 42; Matt. xiii. 55: (3) John vii. 15; Matt. xiii. 54. And while it is a Synoptist (Matt. xxvi. 61) who mentions the special charge against the Lord of speaking against the Temple, St John alone gives the words which led to the charge (John ii. 19; cf. Matt. xii. 6).

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And it is most important to observe that St John nowhere attributes to our Lord the key-words of his own terminology. In his Gospel, as in the others, Christ speaks of Himself as the *Son* or the *Son of man*, and never as the *Word*<sup>1</sup>.

3. *In the Characters depicted.*

One other point of coincidence between the Synoptists and St John still remains to be noticed, the coincidence of the characters which they describe. The scene varies, the manner varies, the substance in some sense varies, but the great figures who give life to the picture are the same. This kind of resemblance, which in fiction is one of the subtlest refinements of art, in such writings as the Gospels is a clear sign of absolute truth. Where it cannot spring from elaborate design, it must be the result of faithful portraiture.

*The character of the Lord.*

It has been often and most truly said that the character of our Lord as drawn by the Evangelists is in itself the one sufficient proof of their veracity. No character could have been further removed from the popular idea of the time, none more entirely beyond the

<sup>1</sup> John iii. 10—21 and 27—36 might at first sight seem exceptions to this remark. Yet on a careful reading of the passages it seems impossible not to feel that the Evangelist is in part commenting on and explaining the testimony which he records. The comments seem to begin respectively at verses 16 and 31. These additions will seem less singular if we remember that they set forth the spiritual essence of Christianity in relation to the legal righteousness and to the preparatory mission of the Baptist.

These explanatory comments receive a striking illustration from a single phrase introduced into John xvii. 3. The title *Ἰησοῦς Χριστός* in such a connexion is wholly without parallel in the Gospels; and we must, I think, regard τὸν μ. ἀλ. Θεὸν

and Ἰ. Χρ. as explanations of what precedes added by the Evangelist, which do not *modify* but only *define* the sense. Cf. 1 John v. 20. The title *Jesus Christ* is commonly given to our Lord in the Acts and Epistles, but occurs only in the introductions to the Gospels [except Matt. xvi. 21, which is a most instructive passage]: Matt. i. 1, 16, 18; Mark i. 1; John i. 17, or, in other words, in those sections which formed no part of the original tradition. This peculiarity is important as shewing the two stages in the history of the Gospels, though it will not bear out the conclusion which Dr Dobbin (Davidson, *Introd.* i. 421 ff.) drew from it, as to the priority of the Gospels in their *present form* to the Epistles. Cf. pp. 207 ff.

conception of men reared amidst dreams of national hope, and checked at every step by the signs of foreign power. A natural awe commonly hinders us from picturing to ourselves the Person of our Blessed Lord with any individual distinctness. In one sense it is true that He has no individuality, for the aspects of His human nature are practically infinite; but we do not even apprehend His character individually in the different lights in which it is presented. The mind shrinks from analysis, lest criticism should take the place of devotion; and yet there is a sense in which even we may *see Christ in the flesh*, and strengthen our faith by the contemplation of those traits of a divine humanity which furnish for all ages the perfect type of life. Touching only on one small border of this subject, we may notice some features in the character of our Lord which are traced both by the Synoptists and St John. The variety of the circumstances establishes the truthfulness of the impression, and helps to present the Saviour to us, not as a mere embodiment of an idea, as some have taught, but moving in a world of action, and influenced by the complex feelings to which we are subject. At the beginning and the close of His work, St John, as we have already seen<sup>1</sup>, shews how He drew a line between natural and spiritual claims: so do the Synoptists; they relate that *He stretched forth His Hand to His disciples and said Behold my mother and my brethren*, when for a moment His earthly kindred sought to interrupt His work of mercy<sup>2</sup>. By the well at Sychar He sat down *wearied*, and then forgot His request and His fatigue in conversing with the Samaritan, so that *His disciples prayed Him saying Master eat: but He said*

<sup>1</sup> p. 292, n. 2.

<sup>2</sup> Matt. xii. 46 ff.; Mark iii. 32 ff.; Luke viii. 19 ff.

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unto them I have meat to eat that ye know not of<sup>1</sup>. And similarly St Mark records that after He had retired into the wilderness with His disciples, for *they had no leisure so much as to eat*; when He saw much people, He was moved with compassion toward them, and began to teach them many things<sup>2</sup>. In each case the same bodily want is recognised, and in each case it yields to the pressure of a higher desire. The Jews when they saw His acts of authority said to Him *What sign shewest Thou to us, seeing that Thou doest these things?* Jesus answered and said to them *Destroy this temple and in three days I will raise it up. An evil and adulterous generation*, He said in another place, *seeketh after a sign*; and there shall be no sign given to it, but the sign of Jonas the Prophet<sup>3</sup>. In both cases the manner, the thought, the lesson, are the same. We feel that both are utterances of the same Person, and yet such that no mere power of imitation could have passed from one to the other. John, when in prison, sent to ask Christ *Art Thou He that should come, or do we look for another?* Jesus answered...*Go and shew John those things which ye do hear and see...If I had not come and spoken unto them, they had not had sin...If I had not done among them the works which none other man did, they had not had sin...*<sup>4</sup>. The testimony of word and deed, that is enough to reassure the last Prophet who would have hastened, it may be, the glory of Christ's kingdom, and to condemn those who had *seen and hated both Him and His Father*. A short sentence from the lips of one who *knew what was in man* lays open the whole inner life and brings to its final issue the struggle which divides it, whether of faithful re-

<sup>1</sup> John iv. 6, 7, 31 ff.<sup>2</sup> Mark vi. 31 ff. Cf. Mark iii. 20.<sup>3</sup> John ii. 19; Matt. xii. 39.<sup>4</sup> Matt. xi. 4; John xv. 22, 24.

penitance, as when He said *Go call thy husband*, or of sad abandonment, as when He gave the command to him whom He loved, *Go sell whatever thou hast, and give to the poor*<sup>1</sup>. Nicodemus, when he seemed to claim for himself the gift of wise discernment, was met by the answer *Except a man be born again he cannot see the kingdom of God*. When the disciples disputed *Who is the greatest?* Jesus set a little child in the midst of them and said *Except ye be converted and become as little children, ye shall not enter into the kingdom of heaven*<sup>2</sup>. The multitude crowded round Him in wild anger, and *He hid Himself, and going through the midst of them so passed by*, if perhaps their sin might be yet averted<sup>3</sup>. The same simple words *Follow me* mark the discipleship of Philip in St John which elsewhere determine the call of Matthew<sup>4</sup>. The over-zealous request of St Peter was anticipated by a question which reproved his zeal, and in the same way the salutation of Nathanael seems to have replied to the doubts with which his mind was filled<sup>5</sup>. In St John, as in the Synoptists, the dealing of our Lord with those who came to Him is everywhere marked by the same absolute insight, so that His words were the touchstone by which their thoughts were revealed. Love is blended with judgment, and the voice of encouragement with the call to faith, in a way which finds no parallel in history. The image is divine, and bears witness to a divine prototype.

The vastness of the character of the Lord is best seen by contrast with any of the other characters in

*The character of St Peter.*

<sup>1</sup> John iv. 16; Mark x. 21.

<sup>2</sup> John iii. 3 (*οὐδὲναμιν*, ver. 2); Matt. xviii. 1 ff.

<sup>3</sup> John viii. 59 (the idea remains the same if the last clause is omit-

ted); Luke iv. 30.

<sup>4</sup> John i. 44 (cf. xxi. 19); Matt. ix. 9 (cf. viii. 22). Compare also *δεῦτε ὀπίσω μου* in Matt. iv. 19.

<sup>5</sup> Matt. xvii. 25; John i. 47, 48.

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the Gospels. These, however noble, are yet limited, and capable of being realised in a definite form. Every one has a distinct conception of St Peter and St John. They have an individuality which in this sense our Lord could not have; and St Peter above all is the one in whom this is most marked. Quick in action even to rashness, and bold in word even to presumption, he is yet the founder of the outward Church. In St John, and in the Synoptists, the essential outlines of his character answer to the symbolic name which all the Evangelists notice as given to him by Christ<sup>1</sup>; and several corresponding traits may be placed together so as to shew the real unity which lies beneath the different narratives. In the first two Gospels it is related that when our Lord began to speak of His coming sufferings at Jerusalem, *Peter took Him and began to rebuke Him, saying Be it far from Thee Lord: this shall not be to Thee*. In St John, when at the Last Supper Christ served His disciples and girded Himself to wash their feet, *Peter saith to Him Thou shalt never wash my feet*<sup>2</sup>. He cannot for a moment endure the thought of the humiliation of his Lord, whether among His enemies or His own followers; and if he adds afterwards with the over-haste of a natural reaction: *Lord*

<sup>1</sup> John i. 43, Σὺ εἶ Σίμων ὁ υἱὸς Ἰωάννου· σὺ κληθήσῃ Κηφᾶς, ὃ ἐρμηνεύεται Πέτρος. This prophetic naming (κληθήσῃ) may have been repeated at the commission of the Twelve, though there is nothing in the language used in describing that event which necessarily leads to that conclusion (Matt. x. 2, Σίμων ὁ λεγόμενος Πέτρος. Mark iii. 16, καὶ ἐπέθηκεν ὄνομα τῷ Σίμωνι Πέτρον. Luke vi. 14, Σ. δὲ καὶ ὠνόμασε Πέτρον). St Mark uses the same phrase of the title of the sons of Zebedee: καὶ ἐπέ-

θηκεν αὐτοῖς ὀνόματα Βοανηργές, a title which evidently points to some special fact, which can hardly have been connected with their appointment to the Apostolate. The contrast between John i. 43, σὺ εἶ Σίμων, and the phrase preserved by St Matthew in the record of the confession is very striking: Matt. xvi. 18, σὺ εἶ Πέτρος. The prophecy was then fulfilled.

<sup>2</sup> Matt. xvi. 21 ff.; Mark viii. 31 ff.; John xiii. 8.

not my feet only, but also my hands and my head; it is as when at the Transfiguration he would have *built three tabernacles* for Christ and Moses and Elias, *not knowing what he said*, but eager to realise to the full a blessing of which he only half perceived the import, and unable to wait in calm assurance on the will of his Master<sup>1</sup>. This impatient energy, which seems to be ever striving after the issues of things, made him give expression in many cases to the thoughts which others cherished, perhaps vaguely<sup>2</sup>. Thus it was in his noble confession of Christ's divine majesty, in which St John has preserved one trait of singular interest. According to the details which he has recorded, the confession itself was connected with action: *Lord, to whom shall we go away? Thou hast words (ῥήματα) of eternal life*<sup>3</sup>, and in virtue of this practical power he received the special charge: *Do thou when thou art converted strengthen thy brethren*<sup>4</sup>. Elsewhere he would know of the future of himself or others: *Behold we forsook all and followed Thee, what shall we have therefore*<sup>5</sup>?...*Lord, and what shall this man do*<sup>6</sup>? He cannot rest in uncertainty where knowledge might prove the guide to deeds. If the Lord spoke of *blind leaders*, he said *Declare to us the Parable*: if of watchful service, *Lord, speakest Thou this Parable unto (πρός) us, or even unto all?* if of a traitor among the Apostles, he beckoned to the disciple who leaned on Jesus' bosom, *Tell*

<sup>1</sup> John xiii. 9; Matt. xvii. 4; Mark ix. 5, 6; Luke ix. 33.

<sup>2</sup> This is seen in several little traits: Mark xi. 21, ἀναμνησθεὶς ὁ Πέτρος λέγει. Matt. xxi. 20, ἰδόντες οἱ μαθηταὶ ἐθαύμασαν. Luke viii. 45, εἶπεν ὁ Π. καὶ οἱ σὺν αὐτῷ. Mark v. 31, ἔλεγον αὐτῷ οἱ μαθηταὶ αὐτοῦ.

<sup>3</sup> John vi. 68, 69. The words are

the true complement of Luke v. 8. Cf. Matt. xvi. 17; Mark viii. 29; Luke ix. 20.

<sup>4</sup> Luke xxii. 31 f. σὺ ποτε ἐπιστρέψας.

<sup>5</sup> Matt. xix. 27. Cf. Mark x. 28: Luke xviii. 28.

<sup>6</sup> John xxi. 21, Κύριε, οὗτος δὲ τί;

*who it is of whom He speaks*: if of a coming separation, *Lord, why cannot I follow Thee now*<sup>1</sup>? Frequently the characteristics of St Peter are seen in action. Now he would pay the Temple-tribute for Christ, as jealous for His ritual *righteousness*: now he follows Him *with a sword* to Gethsemane<sup>2</sup>. We feel at once that the walking on the waters and the failing faith are a true figure of his following Christ to the place of judgment and then denying Him<sup>3</sup>. At the outset his zeal and

<sup>1</sup> Matt. xv. 15; Luke xii. 41; John xiii. 24 (cf. p. 269, n. 1); John xiii. 37. Compare the question in Matt. xviii. 21: *Lord how oft shall my brother sin against me and I forgive him?*

<sup>2</sup> Matt. xviii. 24; John xviii. 10.

<sup>3</sup> Matt. xiv. 28; xxvi. 35, and parallels. Much discussion has been raised as to the narratives of the denial of St Peter, and the differences which occur in them are generally insisted upon as offering the clearest proof of the impossibility of maintaining the *verbal* accuracy of the Evangelists. A comparison of the texts in question rather creates surprise that difficulty should have been felt by any who picture the scene as it may be supposed to have happened.

All the Evangelists fix the place as the same, *the Court of the High Priest* (ἡ αὐλή τοῦ ἀρχιερέως, Matt. xxvi. 58; Mark xiv. 54; Luke xxii. 54, 55; John xviii. 16, 17). The narrative of St John, which distinguishes a hearing before Annas from the hearing before Caiaphas, yet clearly implies that all the denials were made in the same spot (xviii. 18, 25). From this fact connected with Luke xxii. 61, &c. it seems probable that the *House of the High Priest* included the official apartments of Annas and Caiaphas (cf. Strauss, § 127).

But it is said, the persons who provoke Peter to the denial are dif-

ferently given. This requires careful notice. (1) All the Evangelists agree that the first question was put by a *damsel* (Matt. xxvi. 69, μία παιδίσκη. Mark xiv. 66, μία τῶν παιδισκῶν τοῦ ἀρχιερέως. Luke xxii. 56, παιδίσκη τις. John xviii. 17, ἡ παιδίσκη ἡ θυρωρός). St John adds that she was the *Portress*, St Luke that the question was put as St Peter *sat by the fire*: so far all is perfectly harmonious, for I do not notice the variations in the words of the question, which are Greek renderings of the Aramaic, and perfectly agree in sense. (2) In the narrative of the second denial the persons who assail St Peter are variously given. St. Matthew (71) says *another woman* (ἄλλη); St Mark (69) *the same damsel* (ἡ παιδίσκη); St Luke (58) *another man* (ἕτερος); St John (25) simply *they said* (εἶπον). The phrase of St John brings the whole scene before us as the others describe it in detail. A crowd is gathered round the fire (John xviii. 18): the portress tells her suspicions to the bystanders (Mark xiv. 69): the accusation is repeated by various persons, and St Peter left the group (Matt. xxvi. 71), ἐξελθὼντα εἰς τὸν πυλῶνα), repeating his hasty denial (Mark xiv. 70, ἡρνήϊτο. No one uses the imperfect in the former case). (3) This most natural conception of the event is further brought out on the third denial. St Luke (59) says, *another said Of a*

courage are unbounded; then follows the swift and complete reaction. St John first looks into the empty sepulchre, but St Peter first enters it<sup>1</sup>. St John first recognises the risen Lord on the sea of Tiberias, but St Peter first casts himself into the water to be with Him<sup>2</sup>. Perfect truthfulness alone can account for the minute harmony of all the features in such a character, portrayed in books most widely separated in origin and date.

More difficulty has been felt in combining into one picture the various traits which have been recorded of the person of St John. He is but rarely mentioned in the Synoptists, and a mighty revolution was interposed between these earlier notices and the testimonies of his own writings. Besides this the character itself is one which almost eludes description. The intense concentration and power of an inner life flash out at some rare moments, but commonly the life flows on with deep and still course. St John was indeed a *Son of Thunder*<sup>3</sup>, but the thunder is itself the unfrequent witness of the might of elements long gathering. There is a difference between the style of St John and that which we should assign to the Galilæan Apostle, but the style is only the reflection of his completed character. There is the difference between a former and latter faith, such as we

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*The character of St John.*

*truth this fellow also was with Him, for he is a Galilean.* St John (26), *One of the servants of the High Priest, being his kinsman whose ear Peter cut off, saith Did not I see thee in the Garden with Him?* Here St Matthew and St Mark notice the number of the assailants: *they that stood by said* (Matt. xxvi. 73, οἱ ἐστώτες εἶπον. Mark xiv. 70, οἱ παρ-εστώτες ἔλεγον). The narratives present us with three acts of denial, as they may be most naturally sup-

posed to have taken place in a crowded court in the excitement of a popular ferment.

On the conduct of St Peter himself Luthardt has some good remarks: *a. a. O.*, 108 ff.

<sup>1</sup> John xx. 6.

<sup>2</sup> John xxi. 7.

<sup>3</sup> The *form* of the surname is well explained by Lightfoot, *Hor. Hebr. ad Marc.* iii. 17: the general sense by Meyer, and most recent commentators on the passage.

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find also between the recorded acts and epistles of St Peter; but in the Apocalypse, and the Catholic letters of St John, we trace the identity of his nature in the course of its development. The same zeal which would have called *fire from heaven* on the inhospitable Samaritans, though guided now to another end, denounces *plagues and destruction on him who takes from or adds to the words of his prophecy*<sup>1</sup>. The same jealousy for Christ which forbade the working of one who *followed not with them*, though purified by a higher faith, warns the elect lady not to *bid God speed to him who abideth not in the doctrine*<sup>2</sup>. The same fervent spirit in defence of truth is, as has been seen, recognised by tradition, and that too combined with the tenderest love<sup>3</sup>. Nor is there any inconsistency in such a combination. The same deep feeling is the source of both characteristics. And as the affectionate letters to the Philippians and to Timothy, with their clearer revelations of divine truth, only unfold to us another view of the great Apostle, so the Gospel of St John, in its fulness of meditative devotion, helps us to realise the whole Christian course of him, who first with eager hope acknowledged in Jesus the *Lamb of God*, and saw *in the Spirit* of God farthest into the history of the Church, and guarded most jealously its early Creed<sup>4</sup>. Throughout the whole life of St John,—in Samaria, in Patmos, in Ephesus, in the old world of Judaism, in the new world of Christianity, and in that meeting-point of the two dispensations which was the fiery trial of the early Church: in the most distant times, and in the most diverse lands, we ever find the same personal devotion to the Lord, as the embodiment of the Divine,—alike distinguished from the zeal of St Peter for His

<sup>1</sup> Luke ix. 54; Apoc. xxii. 18.<sup>2</sup> Luke ix. 49; 2 John 9, 10.<sup>3</sup> Cf. p. 256, n. 6.<sup>4</sup> John i. 35—37; Apoc. i. 10.

outward glory, and the energy of St Paul for His extended influence,—enlightened indeed and spiritualized by the growth of Christianity in himself and in the world, and yet unchanged. The youthful womanly form, which art has assigned to St John, has served to remove from our minds the stronger features of his nature. Yet these may not be forgotten, for even in this aspect the eagle is his true symbol. His love was no soft feeling, but a living principle, an absolute devotion to truth as he had seen and known it in the Person of his Lord. He stands forth as the ideal of a thoughtful Christian, relentless against evil, and yet patient with the doubting. He *tarried till the Lord came*, and left his Gospel as the witness and seal of the accomplishment of the Apostolic work<sup>1</sup>.

From this point of sight the new scope of his Gospel answered to the conditions of a new world. The period which intervened between the dates of the Synoptic Gospels and St John's was beyond any other full of the *distress of nations with perplexity*, and marked by the *shaking of the powers of heaven*, which proved, so to speak, to be the birth-pains of the Christian Church<sup>2</sup>. When St John wrote, the Jews were *led away captive into all nations*<sup>3</sup>, and men asked why God had cast away His people? what there was in the Gospel-history which explained the rejection of the seed of Abraham, of whom *as concerning the flesh Christ came*?

*St John's Gospel in relation to a new world.*

Judaism.

<sup>1</sup> There is not space now to dwell on the other characters traced in St John, but one general remark must be made. The number of distinct persons portrayed by him is a singular mark of the authenticity of his narrative. In the Synoptic Gospels no one stands out from the Apostles except St Peter, and perhaps the sons of Zebedee, but in St John we have characteristic traits of St Andrew (i. 41 ff.; vi. 8, 9; xii. 22), St

Philip (i. 44 ff.; vi. 5; xii. 21 ff.; xiv. 8 f.), St Thomas (xi. 16; xiv. 5; xx. 24 ff.), St Jude (xiv. 22). The parallel between Luke x. 39 ff. and John xi. has been often drawn.

<sup>2</sup> Luke xxi. 25, 26. Cf. Tac. *Hist.* i. 2, 3. Sometimes the language of the historian coincides verbally with Scripture: *Præter multiplicis rerum humanarum casus, calo terraque prodigia et fulminum monitus.*

<sup>3</sup> Luke xxi. 24.

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Christianity,  
as a system.

Acts x. 47.

Philosophy.

Col. iv. 13.

*The life of  
the Lord,  
explaining  
the rejection  
of the Jews  
as a nation:*

*Christian  
doctrine:*

On another side St Paul had given to Christianity its intellectual development. He had completed the work which St Peter had begun, and maintained the freedom of the Gentile converts who had been first received by the Apostle of the Circumcision. The storm which had raged from Jerusalem to Pontus, from Antioch to Rome, had now ceased, but the fashion of the Church was changed, and men asked what ground there was in the teaching of the Messiah for this new form of Christianity?

And yet again Christianity had come into contact with Philosophy. The voice of the preacher had been heard in Alexandria by the scholars of Philo, and at Hierapolis by the friends of Epictetus; and many must have inquired how far the new doctrines served to unfold the inner life of man? how far they fulfilled the aspirations of the Academy and realised the morality of the Porch?

To all these deep questionings unencountered for the most part by the former Evangelists, who regarded rather the outward form of the Christian faith than its rational or spiritual development, St John replies by the teaching of the Lord's Life. The Jews as a nation had rejected the Saviour: *He came to His own home, and His own people received Him not*<sup>1</sup>. Throughout the whole ministry of Christ, as recorded in the fourth Gospel, the progress of this wilful blindness is traced, till the record closes with the fatal sentence: *though Jesus had done so many miracles before them, yet the Jews believed not on Him; as Esaias prophesied when he saw His glory, and spake of Him*<sup>2</sup>.

Nor are the great doctrines on which St Paul delighted to dwell, the doctrines of faith, of love, of provi-

<sup>1</sup> John i. 11 (τὰ ἑδία, οἱ ἑδιοί).

<sup>2</sup> John i. 11; xii. 37—41. Cf.

p. 280.

One peculiarity of St John's lan-

dence, of a redemption, of a Holy Spirit, brought out less distinctly by St John than the fall of the Jews<sup>1</sup>. It is true that we can trace these great elements of Christianity in the symbolic teaching of the Synoptists, and in scattered sayings, but they form the staple of St John's narrative. The lesson is at least co-ordinate with the fact; and the plain revelations which he made, as he recorded the deep words on which he had long

guage in this view is to be noticed. He speaks of the opponents of the Lord almost always as the *Jews* (οἱ Ἰουδαῖοι), which phrase is very rarely (Matt. xxviii. 15) used by the Synoptists in this sense, who employ the specific terms, the *Pharisees*, &c. St John uses the term, the *Pharisees*, frequently in a definite sense (i. 24; iv. 1, &c.), but never the *Scribes* (John viii. 3 is even on this account to be condemned), the *Lawyers*, the *Sadducees*. The Synoptists on the other hand only put the title, the *Jews*, in the mouth of Gentiles (Matt. ii. 2; Matt. xxvii. 11 ff. and parallels), with very rare exceptions where they add notes, as it were, to the original narrative (Matt. xxviii. 15; Mark vii. 3; Luke vii. 3; xxiii. 51: the two last instances are the most remarkable). St John regards the nation after its final apostasy, and the distinctions of party are lost in their common unbelief. It seems strange that some commentators should have grounded an objection on this 'undesigned coincidence' between the scope and the language of the Gospel. The usage of St Luke in the *Acts* naturally agrees with that of St John.

Some alleged historical difficulties will be noticed afterwards in Chap. VIII.

<sup>1</sup> It would carry us too far to do more than allude to the parallel which may be drawn between St John and St Paul on these great

topics. The following hints may suggest a line of inquiry:

(α) *Faith*. Never the abstract *πίστις*, but always active as *πιστεύειν* *eis*, a transference of our hope to another and not a mere assent to a fact, *πιστεύειν τινι*, a construction which occurs commonly in this sense (iv. 21, 50, &c.). Thus the act of faith appears as the ground of sonship (i. 12), life (iii. 15, &c.; xi. 25, 26, &c.), support (vi. 35), inspiration (vii. 38), guidance (xii. 36, 46), power (xiv. 12), the *work of God* (vi. 29). In the Synoptists *faith* (*πίστις*) is the mediative energy in material deliverances as the types of higher deliverance (Matt. ix. 22; Mark v. 34; x. 52; Luke vii. 50; viii. 48; xvii. 19; xviii. 42), and the measure of material power (Matt. ix. 29; xxi. 21; Mark xi. 22).

(β) *Love*. John xiii. 34; xv. 12 (contrast Matt. xxii. 39). 1 Cor. xiii.

(γ) *Providence*. *Predestination*. John vi. 64, 65; iii. 27; vi. 37, 44; v. 21; xv. 16 (cf. vi. 70); xv. 5; xvii. 12. In this connexion ἡ ὥρα is used of the crisis in each stage of our Lord's Life and specially of His Passion as its crowning point: ii. 4; vii. 30; viii. 20; xii. 23, 27; xiii. 1; xvi. 4; xvii. 1. Cf. ὁ καιρὸς, vii. 6—8.

(δ) *Redemption*. i. 29; iii. 14, 15; vi. 51; xii. 24; xiii. 31. Comp. Rom. v. 8 with John iii. 16.

(ε) *The division in man*. i. 13. Comp. Rom. vii. 6 with John iii. 6, and John vi. 63 with 2 Cor. iii. 6.

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pondered, furnish the means of recognising the actual fulness of other Gospels. Without St John, it might seem possible to say with a recent writer, 'Not Paul but Jesus,' but with him the unity of the New Testament is vindicated, and the chain of its connexion finished.

*Human thought.*

The intimate connexion of St John's Gospel with the greatest problems of thought and life has never been questioned. A few words are sufficient to shew that the Apostle felt that there are mysteries beyond all human understanding; and he was contented to state them in the simplicity of antithetic truths. From the first consecration of social intercourse at the Marriage Feast to the last utterances of a Master's love, the course of spiritual life and death is traced in its progressive stages, as the words and works of the Lord are recorded year by year, advancing together in ever-widening spheres to their final consummation. The sublime prayer of Plato<sup>1</sup> is answered by that Word which *abides in us and we in Him*. The possibility of the true life, of which Stoicism was but a counterfeit, is secured by the promised Comforter, through Whom we *shall do the works which Christ did, and greater works than these, because He has gone to the Father*<sup>2</sup>.

John xv. 7.

John xiv. 12.

This was the teaching from the Life of Christ which was required by the age at which St John wrote, and it has been seen that he was peculiarly fitted to supply it. His early call to the Apostleship enabled him to regard Christianity from a Christian point of sight; he had to

<sup>1</sup> Plat. *Phæd.* 85 B: δὲν γὰρ... τὸν βέλτιστον τῶν ἀνθρωπίνων λόγων λαβόντα καὶ δυσελεγκτότατον, ἐπὶ τούτου ὀχούμενον, ὥσπερ ἐπὶ σχεδίας, κινδυνεύοντα διαπλεῦσαι τὸν βίον, εἰ μὴ τις δύναιτο ἀσφαλέςτερον καὶ ἀκινδυνότερον ἐπὶ βεβαιότερου ὀχήματος ἢ λόγου θείου τινὸς δια-

πορευθῆναι.

<sup>2</sup> Perhaps it is from looking at the mysterious depths of thought and language, often unintelligible to the thinker and speaker, that St John records the unconscious testimony of unbelievers: xi. 51; xix. 21, 22; (xviii. 38).

experience no sudden conversion, like St Paul; he had to abandon no ancient prejudices, like St Peter; his whole nature seems to have been absorbed in the contemplation of the Light and the Life and the Truth; and while others wandered on distant missions, it was his work to cherish the Mother of his Lord, to see visions, and to meditate on *what he had heard and looked upon and handled of the Word of Life*. The prophecies which ushered in the new dispensation failed; the tongues which gave utterance to the raptures of the first believers ceased; the knowledge of the early Church vanished before the fuller development of Christianity; but love still remained, and at Ephesus, which combined all the refinement of Greek culture with the freedom of Eastern thought, St John wrote 'the Gospel of the world,' resolving reason into intuition, and faith into sight.

1 John i. 1.

NOTE A: see p. 283.

The following sketch of the construction of St John's Gospel may be of use in completing some of the gaps in the summary which has been given and guiding the way to minuter inquiry<sup>1</sup>.

## i. 1—18. THE INTRODUCTION.

i. 1—5. The Word in His own Nature.

6—13. His Revelation to men.

14—18. The Incarnation.

## (i) i. 19—xii. THE MANIFESTATION OF CHRIST TO THE WORLD.

(a) i. 19—iv. *The Proclamation*.

(a) i. 19—ii. 12. The Testimony.

1. i. 19—34. The Testimony of John.

2. i. 35—51. The Testimony of Disciples.

3. ii. 1—12. The Testimony of Signs (*The water made wine*).

<sup>1</sup> Later study has led me to modify many of the details of this analysis, but I leave it as it was first made, for no one analysis of the Gospel can give all the features of its harmonious development. At different times we see now one

aspect of its course and now another. For a revised analysis and for many illustrations of the points touched upon in this Chapter, I may be allowed to refer to the notes on the Gospel in the *Speaker's Commentary*.

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- (b) ii. 13—iv. 54. The Work.  
 1. ii. 13—iii. 36. With Jews.  
     The people (ii. 13—25).  
     Representative men (iii).  
     Nicodemus, the teacher of the Law (1—21).  
     John the Baptist, the last Prophet (22—36).  
 2. iv. 1—42. With Samaritans.  
     The woman (iv. 5—30).  
     The people (iv. 39—42).  
 3. iv. 43—54. With Galilæans.  
     The people (iv. 43—45).  
     The Nobleman (iv. 46—54). (*Nobleman's Son  
     healed.*)

(β) v.—xii. *The Conflict.*

- (a) v. vi. The Prelude.  
     Christ the support of action and life.  
     (*The impotent man healed.*)  
     (*The feeding of the Multitudes.*)  
     (*The walking on the Sea.*)  
 (b) vii.—x. The Contrast.  
     Christ the source of truth, light, guidance.  
     (*The man blind from his birth healed.*)  
 (c) xi. xii. The Separation.  
     xi. Christ the giver of life to the dead.  
     (*Lazarus raised.*)  
     xii. The judgment of men (1—29); of the Evan-  
     gelist (37—41); of Jesus (44—50).

## (ii) xiii.—xx. THE ISSUES OF CHRIST'S MANIFESTATION.

- (a) xiii.—xvii. *The Consolation.*  
 (a) xiii. Types.  
     1—17. The true pattern.  
     18—30. The traitor.  
     31—35. The charge.  
     36—38. The unstable.  
 (b) xiv. Love to Christ in absence.  
     1—11. The union of Christ with the Father.  
     12—31. This the source of the Christian's strength.  
 (c) xv. Love to Christ the spring of love.  
     1—17. The mutual love of Christians.  
     18—27. The hatred of the world.

- (d) xvi. The Promise.  
     1—15. The Comforter.  
     16—24. The Return.  
     25—33. The Interval.
- (e) xvii. The Prayer.  
     1—5. For Christ Himself.  
     6—19. For the Apostles.  
     20—26. For all believers.

(β) xviii.—xx. *The Victory.*

- (a) xviii. 1—18, 25—27. The betrayal.  
     xviii. 1—14. Judas.  
     15—18, 25—27. St Peter.
- (b) xviii. 19—xix. 16. The Judgment.  
     xviii. 19—24. The Jews.  
     xviii. 28—xix. 16. Pilate.
- (c) xix. 17—42. The End.  
     17—27. The Elevation on the Cross.  
     28—37. The Death of Jesus.  
     38—42. The Burial.
- (d) xx. The New Life.  
     1—18. The Revelation.  
     19—23. The Commission.  
     24—29. The abiding Blessing.  
     30, 31. Conclusion.

xxi. THE EPILOGUE.

- 1—14. The Sign of the Future.  
     (*The Miraculous Draught of Fishes.*)  
     15—24. The varied Call of the Disciples.  
     25. Conclusion.

NOTE B: see p. 283.

The quotations from the Old Testament which occur in St John are characteristic of his general manner. Some are verbal citations; some are slightly changed from the original text: some are deductions or adaptations based on the inner meaning of the prophetic words.

(a) *Verbal quotations.*

- John x. 34 = Ps. lxxxii. 6 ἐν τῷ νόμῳ ὑμῶν (LXX = Hebr.).  
     — [xii. 13] = Ps. cxviii. 25, 26 (LXX σῶσον δὴ for Ὠσαννά).  
     — xii. 38 = Is. liii. 1 (LXX—Hebr. om. Κύριε).

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- John xix. 24 = Ps. xxii. 19 (LXX = Hebr.).  
 — xiii. 18 = Ps. xli. 9 (Hebr. *not* LXX).  
 — xix. 37 = Zech. xii. 10 (Hebr. *not* LXX).

(β) *Varied Quotations.*

## 1. Changes of expression.

- John i. 23 = Is. xl. 3 (εὐθύνετε for ἐτοιμάσατε—εὐθείας ποιεῖτε in LXX and Hebr.).  
 — xii. 14, 15 = Zech. ix. 9 (μὴ φοβοῦ—καθήμ. ἐπὶ πῶλον ὄνου for χαῖρε σφόδρα—ἐπιβεβηκὼς ἐπὶ ὑποζύγιον καὶ πῶλον νέον in LXX and Hebr.).  
 — xii. 39—41 = Is. vi. 9, 10 (τετύφλωκεν—πεπώρωκεν. Sense of Hebr. Varies from LXX).

## 2. Changes of form.

- John ii. 17 = Ps. lxix. 10 (καταφάγεται for κατέφαγεν).  
 — vi. 31 ff. = Ex. xvi. 4, 15; Ps. lxxviii. 24.  
 — vi. 45 = Is. liv. 13 (add. καὶ ἔσονται).  
 — viii. 17 = Deut. xix. 15.  
 — xv. 25 = Ps. xxxv. 19 (direct instead of the participial form in Hebr. and LXX).

(γ) *Adaptations.*

- John vii. 38. Cf. Is. xii. 3; xlv. 3, &c.  
 [ — xii. 34. Cf. Ps. lxxxix. 36.]  
 — xix. 36. Cf. Ex. xii. 46. Ps. xxxiv. 21.  
 — xx. 9. Cf. Ps. xvi. 10.

From the form of these quotations it would appear that St John was familiar both with the Hebrew text and with the LXX.

NOTE C : see p. 283.

The general position which the Miracles recorded by St John occupy in his narrative has been already marked. Taken by themselves they present a whole pregnant with instruction. [Other modes of grouping will occur to the student, which are not less instructive. For example, the first two mark the fundamental conditions of the Gospel (the freedom and the divine law of Christ working), the five next its manifold application, the last its history.]

## i. The Miracles of our Saviour during His ministry.

(a) Sovereignty over nature *absolutely*.*The water made wine* (ii. 1—11).

A type of the independence (ver. 4) and transmuting power of the spiritual life.

(β) Sovereignty over nature *relatively* to man.(a) *Disease*.1. *The ruler's son* (iv. 46—54).

Mediative faith : above Nature (ver. 50).

2. *The man at Bethesda* (v. 1—9).

Personal faith : above Ritual (ver. 9).

(b) *Disorder*.

## 1. Natural wants (Gen. iii. 17).

*Feeding the five thousand* (vi. 5—59).

Leading to higher aims (ver. 53).

## 2. Outward impediments.

*Walking on the sea* (vi. 15—21).

Leading to a higher faith (ver. 20).

## 3. Personal defects.

*The man born blind* (ix. 1—7).

Leading to higher responsibility (ver. 39).

(c) *Death*.*The raising of Lazarus* (xi.).

Christ the source of Life (ver. 25).

## ii. The Miracle of the risen Saviour.

*The multitude of fishes* (xxi. 1—8).

The type of the successful work of the Church.

It is not, I believe, fanciful to see a significance even in the number of these miracles. *Seven* are included in the record of Christ's ministry, and an *eighth* completes the typical representation of His work after the Resurrection. *Seven*, according to the early belief, was the figure of a completed creation: *eight* the figure of the Resurrection, or new birth (Cf. Aug. *Ep.* LV. 23).

## CHAPTER VI.

### *The Differences in Detail in the Synoptic Evangelists.*

Willst du dich am Ganzen erquicken;  
So musst du das Ganze im Kleinsten erblicken.

GOETHE.

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HITHERTO it has been our object to shew that the four Evangelists were naturally fitted to record the Life of Christ under the different forms in which it met the wants of the early Church, and is still apprehended by ourselves. It has been seen that the Apostolic age was marked by the existence of representative types of religious belief, that the Gospel narrative was shaped in the first instance by the pressure of immediate needs, and afterwards reduced to writing under circumstances which tended to perpetuate the characteristics which had been preserved by various classes of the first teachers and hearers, that the fourth is distinguished from the other three by a difference which is likened to the relation of the spirit to the body, of the universal to the special, or again of the testimony of the loved disciple to the common testimony of the Church. In the present Chapter we shall examine more minutely the mutual bearings of the Synoptic Gospels. With this object we shall review in detail the accounts which they contain of the great

crises of the Life of our Lord, in order at once to test more rigorously, and define more clearly, the general view which has been proposed. If it be said that the variations to be alleged can be explained by natural causes, we at once admit the statement; for it has been shewn that one of the elements of Inspiration is the selection of a messenger by God who shall express truth in its human form with the fulness and force of its proper character. The differences in the Gospels may, and in some sense must, have arisen naturally; but in the same sense the whole working of Providence is natural, and the results of individual feeling in past time have been consecrated for our instruction by the office of the Christian Church.

The mode in which the different Evangelists deal with the history of the Incarnation and Birth of our Lord offers a perfect illustration of their independence and special characteristics. St Mark, who records the active ministry of Christ, gives no details of His Infancy; and both from internal and external grounds there is reason to believe that in this respect he observed the limits of the first oral Gospel. The narrative of the mysteries of the Nativity belonged to the period of the written testimony and not of the first proclamation; and St Matthew and St Luke combine to reveal as much of the great facts as helps us to apprehend, not the event itself, but the mode in which it was welcomed by those with whom God was pleased to work in its accomplishment. The Genealogy with which St Matthew opens his Gospel introduces at once its peculiar subject<sup>1</sup>. The first words are an echo of

i. *The Nativity.*

<sup>1</sup> The questions involved in the two genealogies of our Lord are so numerous and intricate that it is

impossible to enter upon them here. The omission of the discussion is of little consequence, as it has been

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Old Testament language<sup>1</sup>, and the symmetrical arrangement of the generations is equally significant in relation to Jewish history and to Jewish thought. But apart from the form, St Matthew dates the Messianic hope from David and from Abraham, and binds Christianity with the promises of the ancient covenant<sup>2</sup>. St Luke on the contrary places the corresponding Genealogy not before the Birth but after the Baptism, and represents Christ as the second Adam, the *Son of God*<sup>3</sup>. In the one we see a royal Infant born by a legal title to a glorious inheritance; and in the other a ministering Saviour who bears the natural sum of human sorrow. Even in the lines of descent which extend through the period common to the two genealogies there is a characteristic difference: St Matthew follows the course of the royal inheritance of Solomon, whose natural lineage was closed by the childless Jehoiachin: St Luke traces through Nathan the natural parent-

most ably conducted by Dr Mill (*The Evangelical accounts of the descent and parentage of the Saviour vindicated*, Cambr. 1842) and by Lord A. Hervey (*The genealogies of our Lord and Saviour Jesus Christ*, Cambr. 1853). A summary of the results which these critics have obtained is given in a little tract, *The Genealogies in St Matthew and St Luke*, London, 1856. Without affirming every detail in the explanations proposed we may be satisfied that every discrepancy *can* be explained; and more than this is not to be expected in a case, where necessarily much of the history is most obscure. Both genealogies without doubt give the descent of Joseph—the universal belief till the sixteenth century—and most hold that St Matthew gives his *legal* descent, shewing that our Lord was Solomon's *heir* (2 Sam. vii. 13—17; 1 Chron. xvii. 14),

though the line of Solomon failed in Jehoiachin (Jer. xxii. 29, 30), and St Luke his natural descent, shewing that he was *lineally descended* from David (2 Sam. vii. 12; Ps. lxxxix. 35, 36) through Nathan. Others however exactly transpose this view. For the details of the subject I must refer to the works above quoted.

<sup>1</sup> Matt. i. 1, Βιβλος γενέσεως. Cf. Gen. v. 1.

<sup>2</sup> Matt. i. 1.

<sup>3</sup> Cum [Lucas] Adamum *Dei filium* vocat, significat Christum ex virgine ortum secundum esse Adamum, ejusque ortum per Spiritum Sanctum non minus esse opus potentiae divinae singulare quam Adami fuerat (Wetst. ad *Luc.* iii. f.). For a comparison of St Paul's and Philo's teaching on the second Adam compare Babington, *Journal of Philology*, i. pp. 47 ff.

age of the *Son of David*. In St Matthew the Birth of Christ is connected with national glories: in St Luke with pious hopes. Instead of recalling the crises of Jewish history<sup>1</sup> and the majesty of the typical kingdom, the Pauline Evangelist begins his narrative with a full recital of the personal acts of God's mercy to the just and prayerful, and of His all-powerful grace<sup>2</sup> to the holy and believing<sup>3</sup>. In St Matthew we read of the Incarnation as it was revealed in a dream to Joseph, in whom may be seen an emblem of the ancient people; but in St Luke the mystery is announced by the *Mighty one of God*<sup>4</sup> to the Blessed Virgin, the type of the Christian Church<sup>5</sup>. In St Matthew the Nativity is ushered in by Prophecy: in St Luke it is heralded by those songs of triumphant faith which have been rehearsed in our public services for thirteen centuries; and even these, from hymn to hymn, seem to gather

<sup>1</sup> Matt. i. 2, 6, 11.

<sup>2</sup> The words *χαρίς, χαρίζομαι*, are not found in St Matthew or St Mark. The former occurs in the Introduction of St John, and in all the groups of the Epistles.

<sup>3</sup> Luke i. 6, 13, 28, 45. On the last passage Ambrose says (*in Luc.* ii. § 26), *Quæcunque crediderit anima et concipit et generat Dei Verbum, et opera ejus agnoscit... Si secundum carnem una mater est Christi; secundum fidem tamen omnium fructus est Christus*. The same writer points out in a word the difference between Zachariah and the Blessed Virgin (*in Luc.* ii. § 15): *Hæc jam de negotio tractat; ille adhuc de nuntio dubitat*.

<sup>4</sup> *Gabriel*: Luke i. 19. Cf. Dan. viii. 16; ix. 21.

<sup>5</sup> Ambr. *in Luc.* ii. § 7. It has been argued (even by Neander, *L. J.* § 14, note) that the different modes in which God is recorded to have communicated with man, in St Matthew by dreams and in St Luke

by Angels, shew the extent of the subjective influence of the writer's mind upon the narrative. But surely those are right who see in this difference the use of various means adapted to the peculiar state of the recipient. Moreover as St Matthew recognises the ministry of Angels (xxviii. 2), so St Luke relates Visions (Acts x. 9—16; xvi. 9; xviii. 9, 10). Cf. Gen. xx. 3; xxviii. 12; xxxi. 24 (Dreams)—xviii. 2; xix. 1 (Angels). With regard to the names of the Angels it may be observed that the adoption of foreign terms does not imply the introduction of a foreign belief. Cf. p. 57.

It is to be noticed that the contents of the divine messages (Matt. i. 20, 21; Luke i. 30—33) are related conversely to the general character of the Gospels, as a consequence of the difference of character in those to whom they were addressed. The promise of Redemption is made to Joseph; of a glorious Kingdom to the Virgin.

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fulness and love: the *help of Israel* and the *horn of David* is welcomed as one who shall bring *joy to all the chosen nation*, and give *light to the Gentiles*. In St Matthew the Magi—the wise inquirers into the mysteries of the world—led by a strange portent in the sky, *offer adoration*<sup>1</sup> and symbolic tribute to the new-born *King of the Jews*. In St Luke the shepherds—the humble watchers of nature—the despised successors of the Patriarchs<sup>2</sup>—cheered by the voice of Angels recognise and proclaim the praises of the Saviour<sup>3</sup> of the meek in heart; and the devotion first offered in the stable of the village inn is completed by the thanksgivings of the aged Simeon and Anna in the Temple. In the one we read the fulfilment of the Jewish idea of a royal Messiah: in the other the realisation of the cravings, clear or indistinct, of the human heart. In the one we see typified the universal reign of Christ, and in the other His universal mercy. Once more: St Matthew alone records the murder of the Innocents, the flight into Egypt, the cause of the final settlement at Nazareth: St Luke on the other hand has preserved the details of the Purification, and adds the one incident which links together the Infancy and the Ministry of Christ in the trait of a perfect obedience and a divine consciousness<sup>4</sup>. In the former the hostility of earthly

<sup>1</sup> The word *προσκυνεῖν* is not applied by St Luke to our Lord till after the Resurrection: xxiv. 52, where also it is probably an interpolation. Cf. p. 337, n. 2.

<sup>2</sup> Abba Garién dixit...ne doceat quisquam filium suum...pastorem...eo quod opificium ipsorum est opificium latronum (Wetst. in *Luc.* ii. 8).

<sup>3</sup> The words *σωτήρ* (Cic. in *Verr.* II. 63), *σωτηρία*, *σωτήριος*, are not found in St Matthew and St Mark. They occur John iv. 42, 22; 1

John iv. 14. The progression in Luke ii. 18—20 is very beautiful: wonder—meditation—praise.

<sup>4</sup> A comparison of Matt. ii. 11 with Luke ii. 24 (Levit. xii. 8) leads us to place the Purification before the Visit of the Magi. Luke ii. 39 does not *exclude* the flight into Egypt, and certainly shews the independence of the Evangelists. Nor does there appear to be any discrepancy between Matt. ii. 22, 23 and Luke ii. 4. The divine command

powers to the kingdom of Christ is seen to work out the designs of God: in the latter the Law is fulfilled in the redemption of the Saviour from the service of the Jewish Temple.

The consideration of these various details will shew the reality of the difference in spirit and form between the two narratives; but the artificiality of the contrast lessens the sense of their complementary character throughout. It is impossible to read them in succession without feeling that we pass from one aspect of the great central fact to another: that each picture is drawn with perfect independence, and yet so that the separate details are exactly capable of harmonious adjustment. There is nothing in the one which could lead to the creation of the other: their boundary lines just meet where the character of the scene changes, and they must be united with care that their real continuity may be discovered. Yet if we regard the precise words of the Evangelists, without introducing glosses of our own, their harmony is complete. And if we penetrate to the ideas which they present to us as fulfilled, these are seen to have a permanent importance for the right conception of the history. For both narratives point yet higher in word and idea than the special limits to which they naturally tend, and unite in the spiritual teaching of St John: *In the beginning was the Word...*

(Matt. ii. 20) would suggest a return to Bethlehem, in which such marvellous things had been wrought; and how can we account for Joseph's selection of Nazareth as a place of abode so readily as by supposing that he was previously connected with it? Cf. Just. M. *Dial.* § 78, p. 303 D.

As for the ἀπογραφή, it is enough to say with Weststein: *Epocha tam celebris non potuit Lucam latere.*

Cf. Acts v. 37. [1851.]

I leave this note as it was originally written. No one now after Zumpt's Essay (Berlin, 1854) can doubt that Quirinus was governor of Syria at the time of our Lord's birth as well as ten years afterwards. The true sense of the passage is brought out very clearly by the correct reading: αὕτη ἀπογραφὴ πρώτη ἐγένετο (not αὕτη ἡ ἀπογραφὴ).

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*This contrast in detail the sign of a contrast in general character.*

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*and the Word was with God, and the Word was God,...  
and the Word was made flesh, and dwelt among us.*

ii. *The Baptism.*

St Matthew.

Justin represents Trypho as saying that 'the Messiah would be unconscious of His own office and unendowed with power, till He had been consecrated by 'Elias<sup>1</sup>.' The narrative of the Baptism in St Matthew points out the element of truth which was contained in this belief. The work of the Baptist included the crowning rite of the Old Covenant, the confession of a spiritual need under an outward shape. Repentance—the complete change of mind which was the fitting preparation for the Kingdom of Heaven—was consecrated in a sacramental sign, and the last ordinance of Judaism was in essence and form a prophecy of Christianity. The new Elias recognised his personal unworthiness to baptize Jesus *unto repentance*<sup>2</sup>, and yet he knew not that He was the Messiah till the promised sign appeared<sup>3</sup>. Simple faith in his mission shut out all conjecture and suspended, it may have been, all hope. But the very act which he would have hindered brought with it the token for which he was waiting. It was fitting<sup>4</sup>, alike for him as the faithful Prophet of the Advent, and for

<sup>1</sup> *Dial. c. Tryph.* § 8, p. 226 B: Χριστὸς δέ, εἰ καὶ γεγένηται καὶ ἔστι πού, ἀγνωστὸς ἐστὶ καὶ οὐδὲ αὐτὸς πὺ εἰ αὐτὸν ἐπιστάται οὐδὲ ἔχει δύναμιν τίνα μέχρις ἂν ἔλθῶν Ἡλίας χρίσῃ αὐτὸν καὶ φανερὸν πᾶσι ποιήσῃ.

<sup>2</sup> Yet even in this there is no difficulty to those who have learnt from St Paul the cardinal doctrine of the Redemption (2 Cor. v. 21), and see in our Lord the 'ideal' man, in the noblest sense of ancient philosophy, the 'last Adam' in the language of Revelation.

In proportion as this truth was forgotten the fact itself became an offence. Thus in the 'Gospel ac-

cording to the Hebrews' the following passage was found: Ecce mater Domini et fratres ejus dicebant ei: Joannes Baptista baptizat in remissionem peccatorum; eamus et baptizemur ab eo. Dixit autem eis: Quid peccavi, ut vadam et baptizer ab eo? Nisi forte hoc ipsum quod dixi ignorantia est (Hieron. *adv. Pelag.* III. 2, p. 782).

<sup>3</sup> John i. 33. Cf. note 1 supra.

<sup>4</sup> Matt. iii. 15: ἄφες ἄρτι· οὕτως γὰρ πρέπον ἐστὶν ἡμῖν πληρῶσαι πᾶσαν δικαιοσύνην. Πρέπειν occurs here only in the Gospels: there is a contrast with ἐγὼ χρεῖαν ἔχω in ver. 14.

Christ as *the subject to the Law*, to fulfil every rite sanctioned by God—the perfect righteousness of the Jewish covenant. And thus at this point of their contact, the form of the New was shaped by the rules of the Old; and the gift of the Spirit for Christ's work on earth was connected with a legal observance. St Luke on the other hand does not dwell on this relation. On the contrary, he connects the Baptism of our Lord with that of the *multitude* generally, instead of isolating it as a fact wholly alone<sup>1</sup>. He regards the event as it affected the Saviour, among others and not apart from them. In this aspect he records His prayer when the heavens were opened rather than the concession by which the act was prefaced<sup>2</sup>. From a like reason he gives the heavenly voice as it was addressed to Christ: *Thou art my beloved Son: in Thee I am well pleased*; and not as addressed to John or the people at large: *This is my beloved Son, in whom I am well pleased*, as the words are preserved in St Matthew. Nor is there any discrepancy in this various transcription of the one divine testimony<sup>3</sup>. Here, as elsewhere, the spiritual message becomes articulate only to the individual soul<sup>4</sup>: the material sign is intelligible only by divine revelation<sup>5</sup>.

<sup>1</sup> Luke iii. 21: ἐγένετο δὲ ἐν τῷ βαπτισθῆναι ἅπαντα τὸν λαόν, καὶ Ἰησοῦ βαπτισθέντος καὶ προσευχομένου, ἀνεψυχῆσαι τὸν οὐρανόν.

<sup>2</sup> The same peculiarity occurs in St Luke's account of the Transfiguration: ix. 29, (18). Cf. v. 16; vi. 12; xi. 1; (xxii. 41).

<sup>3</sup> Augustine (*de Cons. Evv.* i. 2, § 14) says well: Diversitas locutionum adhuc etiam utilis est, ne uno modo dictum minus intelligatur... In the account of the Transfiguration—the outward manifestation of Christ's glory—all the Evangelists have οὐτος ἐστίν.

<sup>4</sup> It is however important to maintain the objective reality of the voice and sign, though faith was necessary in order to obtain their true meaning. See John xii. 28—30. Acts ix. 7 (ἀκούοντες τῆς φωνῆς); xxii. 9 (οὐκ ἤκουσαν τὴν φωνήν Dan. x. 7). Cf. *Characteristics of Gospel Miracles*, pp. 120 ff.

<sup>5</sup> Cf. Hieron. *ad Matt.* iii. 16: Aperiuntur autem cœli non reseratione elementorum sed spiritualibus oculis.

On the traditional variations as to the details of the Baptism, see Just. M. *Dial.* § 88, pp. 315 D; 316 D, and

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iii. *The  
Temptation.*

Luke iv. 1.

Mark i. 13.

The Temptation necessarily followed the Baptism<sup>1</sup>. The first act of the public ministry of the Lord was to reverse the outward circumstances of the Fall. In the *fulness of the Spirit* He passed into the wilderness to regain the Paradise which Adam lost<sup>2</sup>: *He was with the wild beasts*, in the graphic words of St Mark, who compresses into this one pregnant sentence the central lesson of the trial, and adds no further details of its course, save that he records a ministry of Angels apparently throughout the trial<sup>3</sup>. The other two Evangelists record the same events with an important variation in order, and some slight verbal differences. The representative points of the Temptation, for the narratives imply much which they do not contain<sup>4</sup>, are given in each case in the order which preserves a climax from the particular position occupied by the writer. Taking the arrangement of St Matthew, we see our Lord triumphing over the natural wants of humanity; refusing to tempt the sustaining power of Providence; and finally shrinking from a momentary alliance with the powers of darkness even to establish the temporal Messianic sway, when He

Otto's notes; Anger, *Synopsis Evv.* § 15.

In St Mark's account of the Baptism the present participles are characteristic; ἀναβαλῶν, σχιζομένους, καταβαλῶν. He alone adds ἀπὸ Ναζαρέτ (i. 9), while the other Evangelists mention our Lord's residence there (Matt. ii. 23; Luke ii. 51).

<sup>1</sup> It is instructive to compare the different phrases by which the Temptation is introduced:

Matt. iv. 1 ἀνέχθη... ὑπὸ τοῦ Πνεύματος πειρασθῆναι (conducting).

Mark i. 12: τὸ Πνεῦμα αὐτὸν ἐκβάλλει (constraining).

Luke iv. 1: Ἰησοῦς δὲ πλήρης Πνεύματος ἁγίου... ἤγετο ἐν τῷ Πνεύματι (inspiring).

It has been noticed already that

the Temptation precedes the narrative in John i. 19.

<sup>2</sup> Bengel, in *Marc. l. c.*: Res magna. Gen. i. 26... Imperium in bestias, cujus Adamus tam mature jacturam fecerat, in summa jam exinanitione exercuit: quanto magis exaltatus: Ps. viii. 8. The forms of the Temptation have been often compared with the temptations of Adam: e.g. Hilar. ad *Matt.* iii. 5.

<sup>3</sup> Mark i. 13, ἦν... διηκόνουν.

<sup>4</sup> E. g. Luke iv. 1, 2: ἤγετο εἰς τὴν ἔρημον ἡμέρας τεσσαράκοντα πειραζόμενος ὑπὸ τοῦ διαβόλου. Cf. *Hom. Clem.* XI. 35: ὁ ἀποστείλας ἡμᾶς Κύριος ἡμῶν καὶ Προφήτης ὑφηγήσατο ἡμῖν ὡς ὁ πονηρὸς τεσσαράκοντα ἡμέρας διαλεχθεὶς αὐτῷ... Cf. *Hom.* XIX. 2.

saw the *glory of the kingdoms of the world*. The first temptation occupies the same position in St Luke. Personal and material cravings are from any side the first and simplest form of temptation; but the order of the two latter temptations is reversed. The preservation of the just relation of the Saviour to God occupies in St Luke the final place which St Matthew assigns to the vindication of Messiah's independence of the world. In St Luke the idea of a temporal empire of Christ passes more clearly into that of mere earthly dominion, which is distinctly regarded as in the power and gift of Satan<sup>1</sup>. The crowning struggle of Christ is not to repress the solicitation to antedate the outward victory of His power, but to maintain His human dependence upon His Father's will. Before Messiah the King the temptations arise in the order of His relations to sense, to God, to man: before the *man Christ Jesus*, in his relations to sense, to man, to God. The sequence is one of idea and not of time. The incidents are given wholly without temporal connexion in St Luke, and the language of St Matthew is more definite only in appearance<sup>2</sup>. The narrative indeed is one which may perhaps help to shew the impossibility of applying to things spiritual and eternal that 'phantom of succession,' in the shadow of which we are commonly forced to speak and act. However this may be, the closing words of the two narratives correspond to what appear to be their fundamental notions. St Matthew records the ministry of Angels to a heavenly Prince<sup>3</sup>: St Luke shades the

Chap. vi.  
Matt. iv. 8.

1 Tim. ii. 5.

<sup>1</sup> Luke iv. 6: ἐμοὶ παραδέδοται καὶ ὧ ἂν θέλω δίδωμι αὐτήν.

<sup>2</sup> Luke iv. 3, εἶπεν δέ...5, καὶ ἀναγαγὼν...9, ἤγαγεν δέ. Matt. iv. 3, καὶ προσελθὼν...5, τότε παραλαμβάνει... 8, πάλιν παραλαμβάνει.

<sup>3</sup> Matt. iv. 11, καὶ ἰδοὺ ἄγγελοι προσῆλθον καὶ διεκόνουν αὐτῷ compared with Mark i. 13, ἦν μετὰ τῶν θηρίων καὶ οἱ ἄγγελοι διεκόνουν αὐτῷ. Cf. Luke xxii. 43.

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iv. *The  
Transfigu-  
ration.*Deut. xviii.  
18.

brightness of the present triumph with a dim foreboding of the coming sufferings of the Saviour : *then the Devil departed from Him*, but only *for a season*<sup>1</sup>.

The importance which the Jews attached to the consecration of the Messiah by Elias has been already noticed ; and tradition was much occupied with the various other functions which the great Prophet should discharge in the preparation of the heavenly Kingdom<sup>2</sup>. But Elias, the representative of the second stage in the Jewish dispensation, was not alone, though he occupied the most prominent place in the popular anticipations of a glorious future. The Mosaic type of the Messiah was not lost, though it had fallen into the background ; and there were some who argued that as the ancient Lawgiver had reflected the divine glory from his countenance, so it should be with the Prophet like to him whom the Lord should raise up in after time, for Moses was both a minister and an image of the Messiah. The expectation thus formed received a literal and yet a spiritual fulfilment. The partial and borrowed glory with which Moses had shone became a complete Transfiguration in the case of Christ. That was from without : this from within. That was a sign to all the people : this only to the chosen three, to the zealous, the reverent, and the loving. What in old times was given as a token of visible splendour was now changed into a source of silent faith<sup>3</sup>. But even under these changed relations the correspondence of the two events *upon the mount* is very striking. It is impossible to read St Matthew's account of the Transfiguration without recurring to the scene in the Exodus when the face of

<sup>1</sup> Luke iv. 13, ἀπέστη ἀπ' αὐτοῦ ἄχρι καιροῦ. Cf. John xiv. 30.

<sup>2</sup> Cf. Lightfoot, *Hor. Hebr. in*

*Matt.* xvii. 10 (II. p. 339).

<sup>3</sup> Contrast *Matt.* xvii. 9 with *Ex.* xxxiv. 29 ff.

Moses shone, and the children of Israel *were afraid to come nigh him*; and the peculiar language which he uses coincides exactly with the form of Jewish tradition<sup>1</sup>. He alone records the prostration of the disciples through their excessive fear, and the master's strengthening touch and cheering words, uttered once before upon the stormy lake<sup>2</sup>. It is with equal significance that St Matthew, the Hebrew Evangelist, relates without the implied reproof which is added by St Mark and St Luke<sup>3</sup> the wish of St Peter to erect *three tabernacles, one for Christ and one for Moses and one for Elias*,—to give as it were a permanent standing-place to the Jewish Law and its Prophetic development in connexion with the Gospel—when in truth they were just departing<sup>4</sup>. St Luke, on the other hand, again at this new crisis recalls to notice the perfect manhood of the Saviour. He who was praying when He was specially marked out for His public ministry prays also at His installation to the mediatorial office<sup>5</sup>. The characteristic difference between St Luke and the other Evangelists is yet more clearly brought out by the more considerable peculiarities of their narratives. St Matthew and St Mark place in immediate connexion with the Transfiguration<sup>6</sup> a remarkable conversation about Elias which

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Exod. xxxiv.  
29, 30.Matt. xvii.  
9—13.  
Mark ix.  
9—13.

<sup>1</sup> Matt. xvii. 2, καὶ ἔλαμψε τὸ πρόσωπον αὐτοῦ ὡς ὁ ἥλιος (cf. xiii. 43). Fulgida facta fuit facies Moysis instar solis (Wetst. *ad loc.*). The feature common to all the Evangelists, *His raiment became white*, is singularly illustrated by *Bereshith R.* (Wetst. *l.c.*): Vestes lucis, hæ vestes Adami primi. Cf. Apoc. vii. 13 ff. The material imagery of St Mark is worthy of notice, στίλβοντα λευκὰ λίαν ὅσα γραφεὺς ἐπὶ τῆς γῆς οὐ δύναται οὕτως λευκᾶναι (Mark ix. 3), compared with λευκὰ ὡς τὸ φῶς (Matt. xvii. 2) and λευκὸς ἔξασπρά-

πτων (Luke ix. 29).

<sup>2</sup> Matt. xvii. 6, 7, μὴ φοβεῖσθε. Cf. Matt. xiv. 27; xxviii. 10.

<sup>3</sup> Mark ix. 6, οὐ γὰρ ἔδει τί λαλήσῃ. Luke ix. 33, μὴ εἰδῶς ὁ λέγει.

<sup>4</sup> Luke ix. 33, ἐν τῷ διαχωρίζεσθαι αὐτοῦς. It may be remarked that the heavenly voice follows on the departure of Moses and Elias. When they passed away came the words common to all the Evangelists, *This is my beloved Son...Hear Him*.

<sup>5</sup> Luke ix. 29, ἐν τῷ προσεύχεσθαι.

<sup>6</sup> The question τί οὖν κ.τ.λ. Matt.

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serves to point out the spiritual connexion of the new and old. The substance is the same in both; but St Mark expresses with greater distinctness the contrast between the traditional idea of Elias' coming and its real effects upon Messiah's kingdom<sup>1</sup>: Elias had indeed come and restored all things, but for the advent of a suffering Redeemer, and not for the conquest of a mighty prince. St Luke omits this discourse, but he gives the subject of that more mysterious conversation when Moses and Elias *talked*<sup>2</sup> with the Lord. The addition is one of the greatest interest, for it connects the recital of Christ's sufferings with the fullest manifestation of His glory. The Passion, with its triumphant issue, was the point to which the Law and the Prophets tended, and thus we read that the representatives of both *talked* to Christ *of the Exodus which He was about to fulfil in Jerusalem*<sup>3</sup>. The Apostles themselves were as yet unprepared for the tidings. As at Gethsemane they *were heavy with sleep, but at last when they were awake they saw Christ's glory, and the two men that stood with Him*.

While there are these significant variations<sup>4</sup> in the details of the narrative itself, all the Evangelists relate

xvii. 10 (cf. Mark ix. 11) seems to refer to ver. 9), so that the sense is: If this visit of Elias must not be proclaimed till Thou comest in Thy power, can we still believe that he *shall*, according to the teaching of the Scribes, prepare Thy way?

<sup>1</sup> Mark ix. 12. Olshausen rightly as I think considers this to be the purport of the verse. *Kai πῶς* introduces an objection grounded on the resumption of the former clause (If it be so, how then...), which is resolved by *Ἀλλὰ* (Nay, doubt not: I tell you...).

<sup>2</sup> Matt. xvii. 3; Mark ix. 4 (*συν-*

*λαλοῦντες*).

<sup>3</sup> Luke ix. 31, 32, *ἔλεγον τὴν ἔξοδον αὐτοῦ ἣν ἐμελλε πληροῦν ἐν Ἱερουσαλήμ*. The construction of *λέγειν* is unusual, but occurs again in Rom. iv. 6, and in the earliest classical writers in the sense of 'recounting,' 'relating the details of,' 'describing.' The word *ἔξοδος* itself is less definite than *decease*, and may be best illustrated by the technical sense (Arist. *Poet.* XII.), the 'closing scene of a Tragedy.'

<sup>4</sup> The additions in Mark ix. 10, Matt. xvii. 5 (*ἐν ᾧ εὐδόκησα*), are characteristic.

the same previous conversation and the same subsequent Miracle. The prediction of the disciples' trials, the image of their Lord's triumph, and, flowing from it, the certainty of the disciples' help, exhibit a glorious sequence from every point of view, which few will attribute to an apt coincidence or to a conscious design.

It does not form any part of my plan to examine at length the Synoptic histories of the Passion, or to compare them in detail with that of St John<sup>1</sup>. It will be enough for the present to notice the chief peculiarities of the different Evangelists, so that it may be seen how far they explain the aim and office of each, without regarding the whole progress or the minute relations of the different narratives. Both historically and doctrinally the Passion appears as the central and crowning point of the Gospel. Where all else is described in rapid outlines this is recorded with solemn particularity; and the characteristic traits in each account are proportionately more numerous and salient than elsewhere. Without asserting that these furnish a complete solution of the difficulties by which they are accompanied, they contribute at least an important element towards the investigation of them. They place us in some measure in the position from which the several Evangelists regarded the course of the whole scene; and charge the picture with the varied forms of busy and restless action, which the great master of Venice has dared to portray with vivid and startling reality<sup>2</sup>.

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v. *The  
Passion.*

<sup>1</sup> The chronology of the Passion Week—a subject which cannot be left unnoticed—is examined in a Note at the end of the Chapter.

<sup>2</sup> The first effect of Tintoretto's great Crucifixion is perhaps offensive from the fulness of life which it exhibits, yet on deeper study we

feel that the Passion must have been witnessed in some such form. It still however may be questioned whether the realistic conception of incidents in the Lord's Life is a legitimate subject for Christian art, or the simply historical portraiture of the Lord for Christian criticism.

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ST MAT-  
THEW.Cf. Luke  
xxiv. 21.

The peculiarities in St Matthew's narrative are numerous and uniform in character. With more or less distinctness they all tend to shew how the Messiahship of Jesus was attested during the course of events which checked the faith of some; and the same feeling which directed the selection of the points of the narrative influenced the manner of their treatment. In the form, as well as in many of the details, there is something of an Old Testament complexion which completes the impression produced by the circumstances themselves. These are indeed in some cases singularly significant. In St Matthew alone we read the last testimonies which were given to the Messiahship of the Lord by Himself and by His enemies. Nowhere else is there the same open and unreserved declaration of the Saviour's majesty as in St Matthew's description of the Betrayal and the Judgment. The crises of apparent hopelessness are exactly those which call forth the most royal declarations of sovereign power. When the disciples would have defended their Master at Gethsemane, He reminds them that He could bring to His aid legions of Angels, but that the Scriptures must needs be fulfilled—that His kingdom is not to be supported or destroyed by the sword—that He must finish His work on earth before He comes in the clouds of heaven<sup>1</sup>. So again when He stands before the great tribunal of the chosen nation, in answer to the solemn adjuration of the High Priest<sup>2</sup>, He claims the name and the glory of the Christ. Up to that moment He was silent, but then at last the recognition of the sacred power of the minister of God brought with it the words which proved to be the final

<sup>1</sup> Matt xxvi. 52—54. Cf. John xviii. 11.

<sup>2</sup> Matt. xxvi. 63, 64, ἐξορκίζω σε

κατὰ τοῦ Θεοῦ τοῦ ζῶντος ἵνα ἡμῶν ἐπῆς... This clause is peculiar to St Matthew.

condemnation of Judaism. Then it was that as *Christ* He was mocked by the people<sup>1</sup>; and meanwhile the remorse and death of Judas witnessed in another place to the fulfilment of Messianic types in the Psalms and Prophets<sup>2</sup>. So far Christ is seen to be openly proclaimed and rejected by His people; but He is also regarded under a peculiar relation to Gentiles. The dream of Pilate's wife, and the symbolic purification<sup>3</sup> of the governor himself, express the influence which the righteousness<sup>4</sup> of the Saviour exercised upon their imagination and judgment. The one carries us back to the early history of the Jews when the fortunes of the nation were fashioned by the dreams of heathen princes—of Abimelech, of Pharaoh, of Nebuchadnezzar<sup>5</sup>: the other points forward to the terrible consummation of the curse now uttered in reckless unbelief<sup>6</sup>. One other testimony remains: St Matthew alone tells us that the *earth was shaken and the rocks rent, and many bodies of the saints which slept arose*<sup>7</sup>, at the death of Christ, whose power

<sup>1</sup> Matt. xxvi. 68, Προφήτευσον ἡμῖν Χριστέ, τίς ἐστιν ὁ παῖσας σε; The word Χριστέ is wanting in the other Gospels. Compare also xxvii. 17 with Mark xv. 9.

<sup>2</sup> Matt. xxvii. 3—10. The fulfilment of prophecy in the history of the Passion is specially noticed by St Matthew (xxvi. 56, τοῦτο δὲ ὅλον γέγονεν... compared with Mc. xiv. 49), sometimes directly as here and xxvi. 31 || Mc. xiv. 27 (Zech. xiii. 7), and sometimes indirectly, xxvii. 34 (Ps. lxviii. 21), 43 (Ps. xxi. 9). The contrast between Matt. xxvi. 24 || Mc. xiv. 21 (ὡς γέγραπται) and Lc. xxii. 22 (κατὰ τὸ ὠρισμένον) is full of meaning. The quotation in xxvii. 35 is certainly an interpolation.

<sup>3</sup> Cf. Deut. xii. 6, 7.

<sup>4</sup> Matt. xxvii. 19, Μηδὲν σοὶ καὶ τῷ δικαίῳ ἐκελύω...xxvii. 24, Ἀφ' ὧς

εἰμι ἀπὸ τοῦ αἵματος τοῦτου [τοῦ δικαίου] but the last words are probably an interpolation.

<sup>5</sup> Gen. xx. 3; xli. 25; Dan. ii. 3.

<sup>6</sup> Matt. xxvii. 25, τὸ αἶμα αὐτοῦ ἐφ' ἡμᾶς καὶ ἐπὶ τὰ τέκνα ἡμῶν.

<sup>7</sup> Hilar. in Matt. xxvii. 51, 52: *Movetur terra*: capax enim hujus mortui esse non poterat. *Petræ scissæ sunt*: omnia enim tum valida et fortia penetrans Dei Verbum et potestas æternæ virtutis irruperat. *Et monumenta aperta sunt*: erant enim mortis claustra reserata. *Et multa corpora sanctorum dormientium surrexerunt*: illuminans enim mortis tenebras et infernorum obscura collustrans, in Sanctorum ad præsens conspicatorum resurrectione mortis ipsius spolia detrahebat. The use of the phrase *οἱ ἄγιοι* is remarkable, which does not occur elsewhere absolutely in the New Testament

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was felt in the depths of Nature and of Hades when men asked in mockery for the confirmation of His words : *He said I am the Son of God.*

Matt. xxvii.

43.  
St MARK.

The details peculiar to St Mark are less numerous but hardly less characteristic. It has been remarked often that the account of the *young man that fled naked* proves that we have in the second Gospel the narrative of an eye-witness, who was nearly concerned in an incident which would have seemed trivial to others<sup>1</sup>. One or two other minute points lead to the same conclusion. In the account of the testimony of the *false-witnesses* St Mark appears to have preserved words of the Lord which do not occur in the other Evangelists<sup>2</sup>; and he alone notices the disagreement of their testimony<sup>3</sup>. In the same way he characterizes Simon the Cyrenian as the *father of Alexander and Rufus*<sup>4</sup>; and in him alone we read that Pilate investigated the reality of the death of Christ<sup>5</sup>.

except of Christians, and not at all in the Gospels: Acts ix. 13, 32, 41; xxvi. 10; Rom. xii. 13, &c.; Apoc. xi. 18; xviii. 20. And yet more, the form of expression πολλά σώματα τῶν ἁγίων...ἡγέρθησαν cannot be overlooked in the interpretation of the passage.

<sup>1</sup> Mark xiv. 51, 52. Cf. p. 234, n. 4.

<sup>2</sup> Mark xiv. 58, τὸν ναὸν τοῦτον τὸν χειροποίητον...ἄλλον ἀχειροποίητον. The words do not occur elsewhere in the Gospels, but com-

pare Hebr. ix. 11, 24; 2 Cor. v. 1.

<sup>3</sup> Mark xiv. 59 οὐδὲ οὕτως ἴση ἦν ἡ μαρτυρία αὐτῶν. We have in the testimony of the witnesses a point of contact with the Gospel of St John. The differences between the recorded words of our Lord and the report of the witnesses are striking: *I can destroy* (Matt. xxvi. 61, δύναμαι καταλῦσαι); *I will destroy* (Mark xiv. 58, καταλύσω), as compared with *Destroy...and I will raise* (John ii. 19, λύσατε...καὶ ἐγερῶ).

<sup>4</sup> Mark xv. 21.

<sup>5</sup> Mark xv. 44, 45. The quotation in xv. 28 is certainly an interpolation.

The details common to St Matthew and St Mark which are not found in St Luke are numerous:

Matt. xxvi. 31, 32.	Mark xiv. 27, 28.	The future foretold.
— — 37, 38.	— — 33, 34.	The selection of Peter, James and John.
— — 40—45.	— — 37—41.	The <i>three</i> warnings.
— — 48.	— — 44.	The sign of the kiss.
— — 59—66.	— — 55—64.	The false-witness.

The special details by which the narrative of St Luke is distinguished are more obviously marked by a common character, and seem in some measure to be a complement to those of St Matthew. For while the peculiar traits preserved by St Matthew exhibit in various aspects the Messianic dignity of the Lord, those preserved by St Luke seem rather to present notices of human sympathy, points of contact with common life, evidences of a perfect manhood. This is more evident if account is taken of the details common to the two other Evangelists which St Luke omits; and though it may appear fanciful to insist on every difference as an example of a difference of scope (chiefly through the faults in our apprehension and representation of them), yet the total effect of contrast and combined effect cannot be doubted. St Luke alone has preserved the question which shewed the devotion of the disciples to their Lord, when the boldness of one raised the sword in His defence<sup>1</sup>: he alone records the thrice-repeated declaration of Pilate, that *he found no fault in Him*<sup>2</sup>; and notices the accusation for civil crimes<sup>3</sup>, and the examination before Herod<sup>4</sup>. In him

Matt. xxvii. 12—14.	Mark xv. 4, 5.	The Lord's silence before Pilate. Cf. John xix. 9.
— — 26.	— — 15.	The scourging. Cf. John xix. 1.
— — 27—31.	— — 16—20.	The mockery of the soldiers with the reed (Matt.) and crown.
— — 34.	— — 23.	The deadening draught.
— — 39, 40.	— — 29, 30.	The mockery of the passers by. Cf. Luke xxiii. 35.
— — 46—49.	— — 34—36.	The cry of agony.

<sup>1</sup> Luke xxii. 49, Ἰδόντες δὲ οἱ περὶ αὐτὸν τὸ ἐσόμενον εἶπαν Κύριε εἰ πατάξομεν ἐν μαχαίρᾳ; The words seem to exclude any idea but that of sacrifice in a desperate cause.

<sup>2</sup> Luke xxiii. 4, 14, 22.

<sup>3</sup> Luke xxiii. 2, ... διαστρέφοντα τὸ ἔθνος ἡμῶν καὶ κωλύοντα φόρους Καίσαρι διδόναι...

<sup>4</sup> Ambr. in Luc. xxiii. 4—12: In

we read of the Angel which *strengthened* the Lord's human nature at the Agony<sup>1</sup>, of an *hour of His enemies and the power of darkness* when their malice could find full scope<sup>2</sup>, of that look which recalled to St Peter the greatness of his fall<sup>3</sup>, of the words in which He resigned His Spirit to His Father<sup>4</sup>. The last word of mercy, in which He removed the injury which had been wrought by mistaken zeal<sup>5</sup>: the last word of warning, in which He turned the thoughts of mourners to the personal consequences of the deed which moved their compassion<sup>6</sup>: the last prayer of infinite love, in which He pleaded for those who reviled and slew Him<sup>7</sup>: the last act of sovereign grace, in which He spoke a blessing from the cross<sup>8</sup>; are all recorded alone by the companion of St Paul. In St Matthew we saw that the dead did homage to the crucified Messiah: in St Luke<sup>9</sup> *all the multitudes that came together and saw the things which were done returned, beating their breasts for sorrow*<sup>10</sup>.

typo etiam Herodis atque Pilati, qui amici ex inimicis facti sunt per Jesum Christum, plebis Israel populique gentilis figura, quod per Domini passionem utriusque sit futura concordia...

<sup>1</sup> Luke xxii. 43, 44. The extent and character of the variations in the evidence as to the authenticity of this passage point (like similar variations in other parts of the Gospel) to a double recension of the Gospel, proceeding, as it appears, from the Evangelist himself.

<sup>2</sup> Luke xxii. 53, *αὕτη ὥμῶν ἐστὶν ἡ ὥρα καὶ ἡ ἐξουσία τοῦ σκότους*. Cf. iv. 13, *ὁ διάβολος ἀπέστη ἀπ' αὐτοῦ ἄχρι καιροῦ*.

<sup>3</sup> Luke xxi. 61, *καὶ στραφεὶς ὁ Κύριος ἐνέβλεψεν τῷ Πέτρῳ...*

<sup>4</sup> Luke xxiii. 46, *Πάτερ εἰς χεῖράς σου παρατίθεμαι τὸ πνεῦμα μου*. The echo of the words still lingers in the

phrase of St Peter: 1 Pet. iv. 19.

<sup>5</sup> Luke xxii. 51.

<sup>6</sup> Luke xxiii. 27—31.

<sup>7</sup> Luke xxiii. 34. *Πάτερ ἄφες αὐτοῖς· οὐ γὰρ οἶδασιν τί ποιοῦσιν*. These words reappear in the narrative of the martyrdom of James, the *brother of the Lord*, preserved by Eusebius, *H. E.* ii. 23, *Παρακαλῶ Κύριε Θεέ Πάτερ ἄφες αὐτοῖς· οὐ γὰρ οἶδασιν τί ποιοῦσιν*.

<sup>8</sup> Luke xxiii. 43.

<sup>9</sup> Luke xxiii. 48.

<sup>10</sup> It may not be out of place to notice one apparent discrepancy in the accounts of the Passion on which the opponents of the literal accuracy of the Evangelists insist with the greatest confidence. It is said that each of the four Evangelists gives the Inscription on the Cross in different words. The statement is certainly so far true that each Evan-

The various narratives of the Resurrection place the fragmentariness of the Gospel in the clearest light. They contain difficulties which it is impossible to explain with certainty, but there is no less an intelligible fitness and purpose in the details peculiar to each account. The existence of difficulties in brief records of such a crisis is no more than a natural consequence of its character. The events of the first great Easter morning were evidently so rapid in their sequence and so startling in their lessons, that a complete history would have been impossible<sup>1</sup>. Even in ordinary cir-

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vi. *The Resurrection.*

gelist gives a phrase which is not entirely coincident with that given by any one of the others, but a close examination of the narratives furnishes no sufficient reason for supposing that all proposed to give the same or the entire inscription. St John indeed uses such terms as to leave no doubt as to his record: ἔγραψεν δὲ καὶ τίτλον ὁ Πιλάτος... ἦν δὲ γεγραμμένον... Ἰησοῦς ὁ Ναζωραῖος ὁ βασιλεὺς τῶν Ἰουδαίων (John xix. 19). These *Greek* words then we may be assured were certainly placed upon the cross; but if we compare the language of St John with that of St Mark, it will be obvious that St Mark only designs to give the words which contained the point of the accusation—the alleged usurpation of royal dignity—καὶ ἦν ἡ ἐπιγραφή τῆς αἰτίας αὐτοῦ ἐπιγεγραμμένη Ὁ βασιλεὺς τῶν Ἰουδαίων (Mark xv. 26); and these words which contain the charge are common to all the Evangelists. The language of St Matthew and St Luke again, though this might be disputed, seems to imply that they have preserved respectively the two remaining forms of the trilingual inscription: ἐπέθηκαν... τὴν αἰτίαν αὐτοῦ γεγραμμένην Οὗτός ἐστιν Ἰησοῦς ὁ βασιλεὺς τῶν Ἰουδαίων (Matt. xxvii. 37)—ἦν

δὲ καὶ ἐπιγραφή ἐπ' αὐτῷ Ὁ βασιλεὺς τῶν Ἰουδαίων οὗτος (Luke xxiii. 38). If this natural conjecture be admitted, the difference is a proof of completeness, and not of discrepancy. St Matthew would certainly preserve the Hebrew form in his original Gospel; and the title in St Luke as given in *Cod. Corb.*, Rex Judæorum hic est, seems like the scornful turn of the Latin title. However this may be, there is at least no possibility of shewing any inconsistency on the strictly literal interpretation of the words of the Evangelist.

The difference between John xix. 14 (ἔκτη) and Mark xv. 25, τρίτη (cf. xv. 33; Matt. xxvii. 45; Luke xxiii. 44), seems clearly to point to a different mode of reckoning (cf. John xviii. 28; Ewald, *Christus*, 217). Again no one would find a contradiction in the following sentence: βαστάζων τὸν σταυρὸν ἐξῆλθεν... ἐξερχόμενοι δὲ εἶδον Σίμωνα τοῦτον ἡγγάρευσαν ἵνα ἄρῃ τὸν σταυρὸν αὐτοῦ (John xix. 17; Matt. xxvii. 32).

<sup>1</sup> In this sense the closing words of St John's Gospel, which are passed over too often as a mere hyperbole, contain a truth, which as it holds in a lower sense of the details of every human life, is absolutely true of the details of the Perfect

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cumstances the effects produced by the same outward phenomena, and the impressions which they convey to different persons in moments of great excitement, are so various, that we are in some measure prepared for apparent discrepancies in the recital of the facts which accompanied what was the new birth of believers no less than of the Saviour. At the same time we know so little of the laws of the spiritual world, and of the conditions under which beings of another order are revealed to men, that it is idle to urge as a final inconsistency the diversity of visions which, while truly objective, may still have depended in a manner which may be faintly conceived on the character of the witnesses to whom they were given. And besides all this, there are so many tokens of unrecorded facts in the brief summaries which are preserved, that no argument can be based upon apparent discrepancies sufficient to prove the existence of absolute error<sup>1</sup>. We have lost, so to speak, the setting of the history. When the narratives were composed much was universally known which is unrecorded now. The necessary result is partial obscurity or apparent divergence. But where

Life—*ἅτινα ἐὰν γράφηται καθ' ἑν, οὐδὲ αὐτὸν οἶμαι τὸν κόσμον χωρῆσαι τὰ γραφόμενα βιβλία*. This perception of the infinity of life makes the historian a true poet.

<sup>1</sup> For instance, from John xx. 7 it appears that Mary Magdalene did *not* enter the Sepulchre at the first visit; and this fact gives a clue to the explanation of the Angelic Visions. In Matt. xxviii. 16 (*οὐ ἐτάξατο αὐτοῖς*) there is a reference to other revelations of the Lord to the Apostles than that which the Evangelist has recorded. St Luke (xxiv. 34) notices incidentally an appearance to St Peter which he

has not detailed; and the same appearance seems to be referred to by St Paul (1 Cor. xv. 5). St Paul (1 Cor. xv. 6) helps us to distinguish the appearance to the gathered church in Galilee from the last appearance to the Apostles (Luke xxiv. 44 ff.), with which it has been confounded; and notices an appearance to James, which is elsewhere only recorded in Apocryphal traditions. If any further testimony to the multiplicity and variety of the revelations of the Risen Lord is required, it is given in the widest terms by St Luke in Acts i. 3 (*ἐν πολλοῖς τεκμηρίοις, ὁπτανόμενος*).

the evidence is confessedly imperfect, it may be wise to hesitate, but it is presumptuous to condemn; and the possibility of reconciliation in the case of partial and independent narratives is all that the student of the Gospels requires. When it is seen that this possibility is further combined with the existence of a special character in the separate accounts, the whole question will be presented in a truer and more instructive form. We shall learn to acquiesce in the existence of diversities which we cannot finally solve, when we find enough recorded to satisfy the individual designs of the Evangelists and the permanent needs of Christians.

It is necessary to repeat these obvious remarks because the records of the Resurrection have given occasion to some of the worst examples of that kind of criticism from which the other parts of the Gospels have suffered, though not in an equal degree. It is tacitly assumed that we are in possession of all the circumstances of the event, and thus on the one hand differences are urged as fatal, and on the other elaborate attempts are made to shew that the details given can be forced into the semblance of a complete and connected narrative. The true critic will pause before he admits either extreme. He will not expect to find in each Gospel, nor yet in the combination of them, a full and circumstantial record of a mere fact of common history; and he will be equally little inclined to bind down the possible solutions of the difficulties introduced by variations and omissions to one definite form. He will rather acknowledge the characteristics of the truth in narratives incomplete as historical relations and yet most perfect as lessons of divine truth embodied in representative facts.

*The true  
aspect of the  
narratives*

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as distinct  
wholes, and  
not frag-  
ments capa-  
ble of sepa-  
rate combi-  
nation.

Regarding the recorded details of the Resurrection from this point of view, we can dismiss without any minute inquiry the various schemes which have been proposed for bringing them, as they stand at present, into one connected narrative. Whether the harmonist has recourse to a multiplication of similar incidents, or, with a truer insight into the style of the Scriptures, sees in the several accounts perspective views, as it were, in which several incidents are naturally grouped together<sup>1</sup>, we may accept the general conclusion without insisting on the several steps by which it is reached. It will rather be an object of study to realise each separate account as conveying a distinct image of the signs and results of Christ's victory. The fullest and truest view of the whole will then naturally follow. The most general will result from the most particular: the final impression from a combination of wholes, and not from a mosaic of fragments.

St MAT-  
THEW.

The narrative of St Matthew is, as is commonly the case, the least minute. The great features of the history are traced with bold outline. Faith and unbelief, fear and joy, are seen together in the closest contrast; and over all is the light of a glorious majesty abiding *even unto the end*. Heaven and earth are combined in one wide view<sup>2</sup>: Messiah reigns and the opposition of His enemies is powerless. The visit of the women, the Angelic ministry,—a source of deadly terror to the guards, of *great joy* to the believing,—the appearance of the Lord, the falsehood of the watch, the division among the disciples, the last Charge, combine to form a noble picture, yet so as to convey no impression of

<sup>1</sup> This form of explanation is well followed out by Ebrard (*Krit. d. Evang. Gesch.*), though with his

usual errors in taste.

<sup>2</sup> Matt. xxviii. 18.

a complete narrative. But the peculiar traits in this brief summary are both numerous and important. St Matthew alone notices the outward glory of the Resurrection, the earthquake, the sensible ministry of the divine messenger, the watch of enemies replaced by the guarding Angel. The vigilance of Roman soldiery and the authority of priestly power are seen to be unable to check the might of the new faith<sup>1</sup>. The majesty of the triumphant Messiah is shewn again by a fact which St Matthew has preserved as to the feelings of His disciples. He alone notices the humble adoration of the risen Lord before His Ascension<sup>2</sup>, and, as if with jealous care, traces to its origin the calumny *currently reported* among the Jews *to this day*. St Mark mentions the command to the disciples to go to Galilee, but St Matthew alone relates the final Charge to the assembly of believers, which was given in solemn majesty, and it may be on the very mountain on which Christ first taught them<sup>3</sup>. Thus it was foreshewn that Jerusalem was no longer to remain the Holy City, the final centre of the Church. The *scattered flock* were again gathered together by their Master in the despised country from which they had first followed him<sup>4</sup>. The world-wide extent of His Kingdom is at once proclaimed. Their commission is extended to *all the nations*; and the highest mystery of the faith is conveyed in the words which are the passport into the Christian community.

The narrative of St Mark is attended by peculiar difficulties. The original text, from whatever cause it

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Matt. xxviii.  
11 ff.Matt. xxviii.  
19, 20.

ST MARK.

<sup>1</sup> Lange, *Leben Jesu*.<sup>2</sup> Matt. xxviii. 9, 17. Contrast Mark xv. 19. In Luke xxiv. 52 the words *προσκυνήσαντες αὐτόν* are very doubtful.<sup>3</sup> Matt. xxviii. 16, τὸ ὄρος οὗ ἐτάξατο αὐτοῖς.<sup>4</sup> Matt. xxvi. 31, 32, προάξω ὑμᾶς εἰς τὴν Γαλιλαίαν.

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may have happened, terminated abruptly after the account of the Angelic vision<sup>1</sup>. The history of the revelations of the Lord Himself was added at another time and probably by another hand. Yet in both parts of the record one common feature may be noticed, which seems to present the peculiar characteristic of the Gospel. The disciples hesitate before they accept the fact which surpassed their hope. There is doubt before there is faith. Thus as St Mark preserves an especial assurance of the reality of Christ's death, so he confirms most strongly the reality of His Resurrection. His narrative shews that the witnesses were not mere enthusiasts who believed what they wished to be true. The women *told nothing to any man* when they had first seen the Angelic vision. The Apostles only yielded finally to the reproof of their Master, when they had rejected in their bitter mourning the testimony of those to whom He had appeared. This gradual progress to faith exhibits that outward side of the history which is further illustrated by the details which the Evangelist has preserved from the Lord's last charge. The pro-

Mark xvi. 8.

Mark xvi. 11.

Mark xvi. 17,  
18.

<sup>1</sup> Mark xvi. 8, *ἐφοβοῦντο γάρ*. It is vain to speculate on the causes of this abrupt close. That the verses which follow are no part of the original narrative but an appendage is shewn by

(1) The direct external evidence of **NB** and the statement of Eusebius which was probably derived from Origen, a combination which is not, I believe, ever in error in the Gospels.

(2) The indirect external evidence furnished by the existence of a duplicate ending in Lk. Syr. hcl<sup>mg</sup>.

(3) The internal evidence of

(a) The contents: v. 9 repeats what has been already narrated in 1 ff.

(β) The style: vv. 9—20 are epitomatic and wholly alien from St Mark's general manner.

(γ) The connexion: it is impossible to suppose that St Mark could have written consecutively *ἐφοβοῦντο γάρ· ἀναστὰς δὲ πρῶτ.*

On the other hand the early evidence (Irenæus) in favour of these verses seems to establish their Canonicity, though they cannot be regarded as part of the original narrative of St Mark. There is no inconsistency between Mark xvi. 13 and Luke xxiv. 34, 35, but rather a most true trait of nature: cf. Luke xxiv. 37. Nor is there any connexion of time in xvi. 15, *καὶ εἶπεν κ.τ.λ.*

mises of miraculous power assume in this a speciality and distinctness to which there is elsewhere no parallel; and the brief clause in which the progress of the Church and the working of its ministers is described leads the reader to see on earth the present power of that mighty Saviour, who in this Gospel only is described as *seated on the right hand of God*<sup>1</sup>.

St Luke presents many of the same details as St Mark, but at a greater length and apparently with a different object. He does not dwell directly on the majesty of the Resurrection as St Matthew, nor on the simple fact of it as St Mark, but rather connects it with the Passion, and unfolds the spiritual necessity by which suffering and victory were united. Thus it is that he records that part of the Angelic message in which the death and rising again of Christ were traced in His own words. And the Lord Himself, whether He talks with the two disciples or with the eleven, shews the *necessity* of those events by which their faith was shaken<sup>2</sup>. In this connexion the eucharistic meal at Emmaus gains a new meaning. That which was before clearly connected at least with the observances of the Jewish ritual is now separated from all legal observances. The *disappearance* of the Lord is as it were a preparation for His unseen presence; and at the same time the revelation to the eleven shews that He raised with Him from the grave and up to heaven 'all things appertaining to the perfection of man's nature'<sup>3</sup>. The last view which St Luke gives of the office of the risen Saviour corresponds with the earlier traits in which he shews His relation to mankind. In St Matthew He is seen

ST LUKE.

Luke xxiv. 7.

<sup>1</sup> Mark xvi. 19. Cf. Matt. xxvi. 64; Luke xxii. 69; (Acts vii. 55, 56; Col. iii. 1; Hebr. x. 12.

παθεῖν; ver. 44, δεῖ πληρωθῆναι πάντα τὰ γεγραμμένα. Cf. xxiv. 7.

<sup>3</sup> Luke xxiv. 36 ff. (σάρκα καὶ ὀστέα).

<sup>2</sup> Luke xxiv. 26, οὐχὶ ταῦτα εἶδε

Chap. vi.	as clothed with <i>all power in heaven and on earth</i> ...present with the disciples to the <i>end of the age</i> . In St Mark He is raised to heaven to a throne of sovereign power, as One to whom nature does homage. In St Luke He is the High-priest in whose name repentance and remission of sins is to be proclaimed to all nations—the Mediator who sends forth to men the promise of His Father.
Luke xxiv. 47, 48.	
St JOHN.	There is yet another aspect in which the Resurrection is presented in the Gospels, which can only be indicated now, though it presents lessons of marvellous fulness. St John traces its effects not on a Church, nor on an active ministry, nor on mankind at large, but on individuals. The picture which he draws can be completed by traits taken from the other Evangelists; and if this be done, there is probably nothing else in the Gospels which gives the same impression of simplicity and comprehensiveness, of independence and harmony, of perfect truthfulness and absolute wisdom. The Resurrection, then as now, is proved to be the touchstone of character. In the presence of this great fact the <i>thoughts of many hearts are revealed</i> . Personal devotion, even if mistaken and limited, is received with a welcome of joy <sup>1</sup> . Hope, which had sunk by a natural and violent reaction even to despair, is cheered by a word of peace and strengthened to utter the highest confession of faith <sup>2</sup> . Silent love looks and believes <sup>3</sup> . To the eye of the beloved disciple the Lord was known when hidden from others; and while some hastened to embrace or worship Him, it was his part to wait in patience, and in this sense also to tarry till the Lord came.
John xx. 15, 16.	
Johnxx. 24ff.	
John xxi. 7.	

<sup>1</sup> Matt. xxviii. 9, *Χαίρετε*. Here only in the Gospels.

<sup>2</sup> John xx. 26, 28.

<sup>3</sup> John xx. 8, *καὶ εἶδεν καὶ ἐπι-*

*στεύσεν*. Cf. Luke xxiv. 12, which is a very ancient gloss if not a part of the original text.

However incomplete the comparison between parallel Evangelic narratives which has been made in this chapter may be in some of its details, it seems impossible not to feel that it throws a striking light upon the individuality, the independence, and the Inspiration, of the Gospels. A more complete examination, which should take account of every shade of difference, such as could only be apprehended by personal study, would fill up an outline which is too plain to be easily mistaken. The characteristic traits which have been noticed appear in the records of a series of incidents which have been selected for their intrinsic importance and not arbitrarily. They are so subtle that no one could attribute them to design; and yet so important that they convey their peculiar effect to the narratives. Without any constant uniformity they converge towards one point; and even when their connexion is least apparent, they present a general impression of a definite law to which they are subject. Diversity of detail is seen to exist without contrariety; and the exhibition of a spiritual purpose with the preservation of literal accuracy.

Individuality is a sign of independence. The more exactly any one compares parallel passages of the Gospels the more certainly he will feel that their likenesses are to be referred to the use of a common source and not to the immediate influence of one Gospel upon another. The general form is evidently derived from some one original type; the special elaboration of it is due to personal knowledge and apprehension of the events included in the fundamental cycle of teaching. The evidence of the Evangelists is thus one and yet independent. They do not reproduce one uniform history; but give distinct histories according to the outlines of a comprehensive and common plan.

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*The results  
of these cha-  
racteristic  
differences.*

*The indivi-  
duality,*

*independ-  
ence, and*

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*Inspiration  
of the Evan-  
gelists.*

We may proceed yet one step further. Individuality and independence, when presented in such a form as to exhibit complementary spiritual aspects of the same facts, are signs of Inspiration. From one side it is possible to refer the phenomena which they offer to the mental characteristics of the Evangelists; but it has been seen that the human element is of the essence of Inspiration. The Bible is divine *because* it is human. The Holy Spirit speaks through men as they are, and the fulness of their proper character is the medium for conveying the fulness of the truth. It follows then that in proportion as it can be shewn that there is a distinctness of purpose, though most free from the marks of conscious design, in the several Gospels—in proportion that there can be shewn to exist in them significant differences consistent with absolute truth, there is a sure pledge of their plenary Inspiration in the truest and noblest sense of the words. Nothing less than the constant presence of the Holy Spirit, if we can in any way apprehend the method of His working, could preserve perfect truthfulness with remarkable variations; a perfect plan with childly simplicity; an unbroken spiritual concord in independent histories.

## ON THE DAY OF THE CRUCIFIXION.

## NOTE to p. 327.

The difficulties connected with the chronology of the Paschal week are acknowledged on all hands to be very considerable, and the various solutions which have been proposed have tended to perplex the question still more by introducing uncertainty into the interpretation of the terms involved. The examination of these difficulties may be divided into two distinct parts, The determination (1) of the day of the month, and (2) of the day of the week, on which the Lord suffered. Of these the first includes the alleged discrepancy between the Synoptists and St John as to the time and character of the Last Supper: the second, on the other hand, is chiefly of interest for the interpretation of the Gospels. The two questions are quite independent, and will be considered separately.

i. All the Evangelists agree as to the *name* of the day of the Crucifixion; and in the absence of all evidence to the contrary, it is entirely unreasonable to suppose that the name is used in more than one sense. The day was *The Preparation* (ἡ παρασκευή), or rather *A Preparation* (παρασκευή).

Matt. xxvii. 62, τῇ δὲ ἐπαύριον ἣτις ἐστὶν μετὰ τὴν παρασκευήν.

Mark xv. 42, ἐπεὶ ἦν παρασκευή, ὃ ἐστὶν προσάββατον.

Luke xxiii. 54, καὶ ἡμέρα ἦν παρασκευῆς καὶ σάββατον ἐπέφωσκεν.

John xix. 31, ἐπεὶ παρασκευή ἦν (cf. ver. 42); ver. 14, ἦν δὲ παρασκευή τοῦ πάσχα.

What then was the *Parascene*—the Preparation? There can be no doubt that in early Christian writers, as in modern Greek, this was the name of *Friday* (Clem. Alex. Strom. VII. 877. 75, ἡ Παρασκευή, ... ἐπιφωμίζεται... ἡ Ἀφροδίτης. Cf. Polyc. Mart. 7, τῇ Παρασκευῇ, δέπνουν ὥρα. Tertul. de Jejun. 14). Friday was indeed *the* preparation for the weekly Sabbath, and as such it was natural that the name should be used for it so commonly that at last it became the proper name of the day<sup>1</sup>. But the name and character of Sabbath was not confined to the weekly day of rest. There were other festival-days which had the same Sabbatic character, and foremost among them the first day of the feast of unleavened bread (Lev.

i. *As to the day of Nissan.*

1. Direct Evidence.

a. *The Crucifixion on a Preparation Day.*

<sup>1</sup> The word appears, as it were, in a transition-state in a decree of Augustus preserved by Josephus; Ant. xvi. 6. 2:

ἐγγύας μὴ ὁμολογεῖν αὐτοὺς ἐν σάββασιν, ἢ τῇ πρὸ ταύτης παρασκευῇ ἀπὸ ὥρας ἐνάτης.

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β. *The Preparation-day fixed by St John as the Eve of the Passover.*

γ. *The Synoptic dates reconcileable with this conclusion.*

xxiii. 15, τὰ σάββατα. Cf. ver. 11, *Hebr. verr.* 24, 39); and thus the day before these festival-sabbaths would likewise include a Preparation in the same way as that before the weekly sabbaths. All festivals did not partake in this Sabbatic character, and consequently the enumeration of days in Judith (viii. 6, ἐνήστευεν... χωρὶς προσαββάτων καὶ σαββάτων, καὶ προνουμηνιῶν καὶ νουμηνιῶν καὶ ἐορτῶν καὶ χαρμοσυνῶν οἶκον Ἰσραὴλ) proves nothing as to the exclusive use of the word προσάββατον, by which St Mark explains παρασκευή, for the weekly Preparation<sup>1</sup>.

If it is allowed that there is nothing in the Synoptic Gospels, so far as the title of the day is concerned, which determines whether it is to be understood of the weekly or of the festival preparation, St John seems to leave no real room for doubt. In point of grammar παρασκευὴ τοῦ πάσχα—the Preparation of the Passover—might mean *Friday in the Paschal week*; but it seems incredible, if we take into consideration the significance of St John's dates, that the Evangelist should reckon by the week and not by the symbolic feast of which he is recording the fulfilment<sup>2</sup>. In connexion with the whole narrative, the *Preparation of the Passover* cannot mean anything but the *Preparation for the Passover*, or in other words the 14th Nisan, the eve of the Paschal supper, which was eaten at the beginning of the 15th Nisan according to the Jewish reckoning, *i.e.* after sunset of the 14th according to our own<sup>3</sup>.

The dates furnished by the Synoptists fall in with this interpretation. On the *first day of unleavened bread*, which is identified with the 14th of Nisan by the significant addition *when they sacrificed the Paschal-offering* (Mark xiv. 12, τῇ πρώτῃ ἡμέρᾳ τῶν ἀζύμων ὅτε τὸ πάσχα ἔθνον. Luke xxii. 7, ἡ ἡμ. τ. ἀζ. ἐν ᾗ ἔδει θύεσθαι τὸ πάσχα. Matt. xxvi. 17, τῇ δὲ πρώτῃ τῶν ἀζ.), the disciples inquired *where they should prepare the Passover*. Then follow in unbroken succession the Last Supper (Matt. xxvi. 20; Mark xiv. 17, ὅπλως γενομένης. Luke xxii. 14, ὅτε ἐγένετο ἡ ὥρα), the departure to Gethsemane (Matt. xxvi. 31; Mark xiv. 27, ἐν τῇ νυκτὶ ταύτῃ), the arrest, the examination (Matt. xxvi. 74, and parallels, ἀλέκτωρ ἐφώνησεν), the deliberation (Matt. xxvii. 1, πρῶτῃς γενομένης), and the various steps of the Passion. Now it appears that the 14th was kept at a later time as a day of rest *especially in Galilee* (Mishna, *Pesach.* iv. 1. 5; ap. Bleek, *Beitr.* 122<sup>4</sup>), that is probably the natural day, excluding the

<sup>1</sup> M. Lutteroth, in an ingenious essay (*Le Jour de la Préparation*, Paris, 1855), has endeavoured to identify the Preparation with the 10th of Nisan, the day on which the offering was set apart. Luke xxii. 7 seems to be decisive against this supposition, and M. Lutteroth appears to feel the difficulty which the most forced interpretation is insufficient to remove.

<sup>2</sup> This will be felt at once if we translate John xix. 42 *because of the Friday of the*

*Jews* (Bleek, *Beitr.* 117).

<sup>3</sup> In conformity with this the Jewish tradition represents 'the Eve of the Passover' as the time of the Crucifixion (Bleek, *Beitr.* 148). The connexion between the two uses of παρασκευὴ is well seen in the connexion of עֶרֶב the eve of a feast, and

עֶרֶב פֶּסַח *Friday* (Buxt. *Lex.* p. 1659).

<sup>4</sup> Sapientes dicunt, in Judæa operabantur vespere Paschatis (פסח' פסחים)

evening. The fact supports the idea, which is probable in itself, that the question of the disciples was asked immediately upon the sunset of the 13th. The preparation is evidently contemplated as foreseen by the owner of the house, and need not have occupied much time<sup>1</sup>. The evening of the Supper would thus be as St John represents it, the evening at the beginning of the 14th. The same day after sunrise next morning is rightly described as a Preparation-day—the *Preparation of the Passover*, though the Preparation, in the strictest sense of the term, was limited to the last three hours, from the *ninth hour*.

This view of the time of the Last Supper is supported by a variety of indirect arguments, common to St John and the Synoptists, which appear to be so cogent in themselves that many critics who affirm the inconsistency of the two forms of the narrative assume that the original basis of the Synoptic Gospels presented the same chronology as St John, and that these coincidences spring from the partial preservation of the first text.

But before noticing these less distinct intimations of the date, there are yet two other passages of St John which seem to leave no room to doubt his meaning, if it be not clear already. On the morning of the day of the Crucifixion the Jews, as he writes, *would not enter the judgment-hall of Pilate, that they might eat the Passover* (John xviii. 28, *ἵνα φάγωσι τὸ πάσχα*<sup>2</sup>). Nothing but the determination to adapt these words to a theory could suggest the idea that *eating the Passover* applies to anything but the great Paschal meal<sup>3</sup>. Our ignorance as to the custom of the Jews at the time makes it impossible to determine the extent of impurity contracted by entering the house of a heathen, but it would at any rate last till sunset, in which case the person thus impure could not be present at the sacrifice of the offering in the Temple. Nor is it less decisive on the point that towards the close of the evening on which the Last Supper took place, and when it was nearly ended, the disciples thought that Judas was dismissed that he might buy the things which were needed for the feast (John xiii. 29, *ὣν χρεῖαν ἔχομεν εἰς τὴν ἑορτήν*), which was already defined as the *feast of the Passover* (xiii. 1, *πρὸ δὲ τῆς ἑορτῆς τοῦ πάσχα*). On the 15th such purchases would have been equally illegal and impossible.

This passage leads to the series of other passages already alluded to which so far determine the day of Crucifixion as to shew that it was not

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2. Indirect Evidence.

a. *St John implies that the Passover was not eaten on the Crucifixion Day.*

β. *St John and the Synoptists im-*

usque ad meridiem. Sed in Galilæa nihil omnino operabantur; et nocte schola Schammai vetat, schola Hillelis permittit usque ad scintillationem solis. Cf. § 6. The whole chapter is worthy of study in illustration of the care with which even the 19th Nisan was observed. Cf. *Pesach*. Vol. i. p. 150.

<sup>1</sup> Mark xiv. 15, *δείξει ἀνάγαγον μέγα ἑστρωμένον ἑτοιμον*.

<sup>2</sup> The phrase occurs in the account of the institution of the Passover, Exod. xii.

21, *θύσατε τὸ πάσχα*, and though the words might perhaps be extended to the keeping of the whole rite, yet they properly describe the sacrificial act as distinguished from the entire festival (*ποιεῖν τὸ πάσχα*, Num. ix. 2, 6, 10, &c.). Cf. Deut. xvi. 2, 5, 6; Ezra vi. 20, 21, *ἔσφαξαν τὸ πάσχα...καὶ ἔφαγον τὸ πάσχα*.

<sup>3</sup> The passages quoted in support of the rendering 'celebrate the feast by eating 'the Chagiga' fail in true parallelism (Bleek, *Beitr.* 109 ff.).

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ply that the Crucifixion Day was not the 15th Nisan (a Sabbath).

15th Nisan. This day—the first day of unleavened bread—was a Sabbath, on which the Sabbatic law of rest was specially binding (Exod. xii. 16; Lev. xxiii. 7). Now the Synoptists and St John alike exclude the notion that the day of the Crucifixion was such a *Sabbath*. Apart from the extreme improbability that such a festival as the first day of unleavened bread would be described as *Friday* or *Preparation-day*, everything is done without scruple which would have been unlawful on a Sabbath. A commission to make purchases is regarded as natural (John xiii. 29); the Lord and His disciples leave the city contrary to the command (Exod. xii. 22); men come armed for the arrest of Christ<sup>1</sup> (Luke xxii. 52); the Jewish council meets for *judgment*; Simon comes (as it appears) from his ordinary work (Mark xv. 21; Luke xxiii. 26, ἐρχόμενον ἀπ' ἄγρου); the condemned are executed and taken down from the crosses, and at the close of the day spices are prepared for the embalming of the Lord (Luke xxiii. 55), and because of the Preparation (that is, of the *approaching* Sabbath) He is laid in a tomb which was near (John xix. 42), whereas if it were the 15th, the day itself was a Sabbath<sup>2</sup>. To those familiar by experience with Jewish usages, as all the Evangelists must have been, the whole narrative of the Crucifixion, crowded with incidents of work, would set aside the notion that the day was the 15th. Where the idea was excluded by facts, there would be no need of words and no fear of ambiguity; and if we keep clearly in view the Sabbatical character of the 15th, we shall be satisfied that all the Evangelists equally forbid us to place the Crucifixion on such a day.

γ. The Symbolism of the Passion favours the 14th of Nisan.

One or two allusions, which perhaps cannot be urged as arguments without claiming greater authority for the symbolic meaning of Holy Scripture than many would concede, seem to point clearly to the result which has been thus obtained from the positive evidence in favour of the 14th Nisan, and the negative evidence against the 15th. St John, by applying to our Lord words from the institution of the Passover<sup>3</sup>, evidently contemplates Him as the true Paschal Lamb, and the harmony of the narrative is completed by the supposition that the time as well as the mode of the Lord's death coincided with that of the typical victim<sup>4</sup>. St Paul repeats the same idea more distinctly, 1 Cor. v. 7, τὸ πάσχα ἡμῶν ἐτύθη Χριστός· ὥστε ἐορτάσωμεν κ.τ.λ.; and it has been argued with great plausibility that if he had regarded the institution of the Eucharist as taking place at the Paschal meal he would not have said simply ἐν τῇ νυκτὶ ἣ παρεδίδετο (1 Cor. xi. 23). Nor is it to be forgotten that these references of St Paul are the more important as proceeding from a distinct source.

<sup>1</sup> And this, it may be noticed, when the rulers determined to avoid the feast (Matt. xxvi. 5; Mark xiv. 2, μὴ ἐν τῇ ἐορτῇ).

<sup>2</sup> Bleek (*l.c.*) quotes authorities to shew the illegality of doing the several acts mentioned on the Sabbath; the enumeration itself seems sufficient for any one

acquainted with the Jewish law.

<sup>3</sup> John xix. 36 compared with Exod. xii. 46.

<sup>4</sup> In this aspect the time, the *ninth* hour (Matt. xxvii. 46; Mark xv. 34; Luke xxiii. 44), is very important. This was the beginning of the solemn Preparation (comp. p. 343, n. 1).

On such a point historical tradition may seem to some to be of no great weight, but it is evident that the tendency of any change in the tradition would be towards the identification of the Last Supper with the Paschal meal, and not towards the distinction of the two, if they had been originally connected. Now, as far as appears, early tradition is nearly unanimous in fixing the Crucifixion on the 14th, and in distinguishing the Last Supper from the legal Passover<sup>1</sup>. This distinction is expressly made by Apollinaris<sup>2</sup>, Clement of Alexandria<sup>3</sup>, Hippolytus<sup>4</sup>, Tertullian, Irenæus<sup>5</sup>, who represent very different sections of the early Church. Origen, according to the Latin Version of his Commentary on St Matthew, seems to identify the Supper with the legal Passover, but the passage is confused<sup>6</sup>. From the time of Chrysostom the meal was generally identified with the Passover<sup>7</sup>; but Photius expressly notices that two writers who differed widely on other points of the Paschal controversy agreed in fixing the Passion on the 14th, contrary to the later opinion of the Church, and therefore reserves the question for examination<sup>8</sup>. The Quartodeciman controversy itself has no decisive bearing on the date. The evidence as to the point on which the controversy turned is too meagre and ambiguous to allow of any satisfactory conclusions being drawn from it<sup>9</sup>.

But in answer to all these arguments which are drawn from direct and indirect evidence of every kind, it is said that the Synoptists plainly speak of the Last Supper as the Paschal meal. It might perhaps be enough to answer that they define the day of the Crucifixion at least as plainly, and that St John, who is in perfect harmony with them as to the day, shews that the meal was not the Paschal meal, as indeed it could not be if it was on the *Preparation-day*. Either then they must include a gross contradiction in their narrative, or we must misinterpret their meaning as to the day or the meal; and certainly not as to the former, because that is fixed by a complicated chain of evidence, while the other is expressed in

Chap. vi.

3. Historic Evidence.

Obj. *The Synoptic account of the Last Supper.*

<sup>1</sup> Cf. Routh, *Rel. Sacr.* i. 168.

<sup>2</sup> *Fragm.* ii. ap. Routh, i. p. 160: λέγουσιν [οἱ δὲ ἄγριοι φιλονεικοῦσι περὶ τούτων] ὅτι τῇ ὥρᾳ τὸ πρόβατον μετὰ τῶν μαθητῶν ἔφαγεν ὁ Κύριος, τῇ δὲ μεγάλῃ ἡμέρᾳ τῶν ἀζύμων αὐτὸς ἔπαθεν· καὶ διηγοῦνται Ματθαῖον οὕτω λέγειν ὡς νενοήκασιν. ὁθεν ἀσύμφωνός τε νόμος ἢ νόσις αὐτῶν, καὶ στασιάζειν δοκεῖ κατ' αὐτοὺς τὰ εὐαγγέλια. This fragment is specially important as pointing to what may have been the source of the confusion, the different reckoning of the Jewish ecclesiastical and natural days; the evening at the beginning of the 14th seems to have been confounded with the evening at the end of the 14th (the natural day), i.e. the evening of the 15th and the time of the Paschal meal.

Apollinaris (in *Fragm.* iii.) elsewhere states distinctly that the Lord, the 'great sacrifice,' was crucified and 'buried on the day of the Passover,' the 14th, the 'true Passover of the Lord.'

<sup>3</sup> Clem. Alex. *Fragm.* p. 1016, Pott.

<sup>4</sup> Hipp. *Fragm.* i. ii. (p. 869, ed. Migne).

<sup>5</sup> Tertull. *adv. Jud.* 8; Iren. iv. 10. 1 (23) (quoted by Browne, *Ordo Saeculorum*, p. 66). Yet Irenæus calls the meal a *Passover* (ii. 22, 2).

<sup>6</sup> Orig. *Comm. in Matt.* § 79.

<sup>7</sup> The interesting Catena on St Mark published by Cramer contains both opinions (Cram. *Cat. in Marc.* pp. 420, 421), the second with a reference to St John.

<sup>8</sup> Phot. *Cod.* 115, 116.

<sup>9</sup> Cf. Bleek, *Beitr.* 156 ff.

Chap. vi.

*How this  
must be un-  
derstood.*

one or two phrases which admit readily of a different sense, when once we reflect that the very circumstances of the case must have put out of question for Jews what appears to us to be their most natural meaning. It is said that the disciples speak of *preparing for eating the Passover* (Matt. xxvi. 17; Mark xiv. 12; Luke xxii. 9); that Christ Himself proposes to eat it (Matt. xxvi. 18; Mark xiv. 14; Luke xxii. 8); that the disciples actually *prepared the Passover* (ἡτοίμασαν τὸ πάσχα, Matt. xxvi. 19; Mark xiv. 16; Luke xxii. 13); that in the course of the meal which followed immediately afterwards the Lord said *I desired to eat this Passover with you* (ἐπεθύμησα τοῦτο τὸ πάσχα φαγεῖν μεθ' ὑμῶν, Luke xxii. 15). If these words stood alone, there can be no doubt that we should explain them of the Paschal meal taken at the legal time; but the Evangelists who use them exclude this sense by their subsequent narrative, and we find in the contexts indications of the sense in which they must be taken. The Lord, in sending His disciples to make the preparation, said, *My time is near* (Matt. xxvi. 18), as if to explain something unusual in His command. He sent, as the words imply, to a disciple who was expecting Him, and speaks with authority as the *Master* (ὁ διδάσκαλος, Matt. xxvi. 18; Mark xiv. 14; Luke xxii. 11). May we not then suppose that the Preparation which the disciples may have destined for the next day was made the preparation for an immediate meal which became the Paschal meal of that year, when the events of the following morning rendered the regular Passover impossible<sup>1</sup>? If this seems a forced sense, we must remember that while the memory of events was still fresh, as it was when the oral Gospel was fixed, statements which are perplexing to us may have been readily intelligible from a knowledge of the connecting facts. Nothing at least can be more unlikely than that the narratives should be severally inconsistent with themselves. Ritual difficulties, which we can feel only by effort and careful study, would be felt instinctively by the Evangelists. They and their first readers could not have referred the events of the Crucifixion-day to the *Sabbath* on the 15th, and consequently could not, as we might do, refer the words which describe the Supper preceding it to the legal Passover.

ii. *As to the  
day of the  
Week,*

It remains for us to notice very briefly the second point of inquiry. Long use and tradition seem to have decided this already, but it may be questioned whether there are not grounds for doubting the correctness of the common opinion. In the record which St Matthew has preserved of the saying of the Lord as to the *sign of Jonah*, it is stated that the *Son of Man shall be three days and three nights in the heart of the earth* (Matt. xii. 40, τρεῖς ἡμέρας καὶ τρεῖς νύκτας). Admitting that the parts of the days of the Burial and the Resurrection are to be reckoned as *days*, yet even thus the period from Friday till Sunday is only three days and *two* nights.

<sup>1</sup> Hippol. *Fragm.* i. p. 869: οὗτος γὰρ ἦν τὸ πάσχα τὸ προκεκηρυγμένον καὶ τελειούμενον τῇ ὠρισμένῃ ἡμέρᾳ. The use of πάσχα

for the Christian Eucharist would render the confusion easier in after time: cf. Mingarelli, *Did. de Trin.* ii. 16.

Are we then to conclude that the separate enumeration of days and nights is without any special force, and strictly speaking inaccurate? or to suppose that the term *Preparation-day* has led to the very natural but erroneous identification of the day of the Crucifixion with *Friday*? The evidence on both sides is but slight. On the one hand it may be said that St John spoke of the Sabbath which followed the Preparation as being of special solemnity (John xix. 31, ἡν γὰρ μεγάλη ἡ ἡμέρα ἐκείνου τοῦ σαββάτου), and this would certainly be the case if the 15th of Nisan, a festival Sabbath, coincided with the weekly Sabbath; and so also St Luke appears to mark only *one* day as intervening between the Burial and the Resurrection (Luke xxiii. 54, 56, σάββατον ἐπέφωσκεν...τὸ μὲν σάββατον ἡσύχασαν). But St Matthew describes the day after the Crucifixion in so remarkable a manner as to lead to the belief that he did not regard it as the weekly Sabbath: *The next day that followed the day of the Preparation the Chief Priests came to Pilate* (τῇ δὲ ἐπαύριον ἥτις ἐστὶν μετὰ τὴν παρασκευὴν, Matt. xxvii. 62). Such a circumlocution seems most unnatural if the weekly Sabbath were intended; but if it were the first day of unleavened bread, then, as the proper title of that day had been already used to describe the commencement of the Preparation-day (Matt. xxvi. 17, τῇ δὲ πρώτῃ τῶν ἁζύμων), no characteristic term remained for it. Moreover the day in itself was a *great Sabbath*, and could be described as such by St John, without supposing any coincidence of the weekly and festival Sabbaths. And the whole Sabbatic period, extending from the beginning of the 15th of Nisan to the dawn of the first day of the week might perhaps without violence be called a Sabbath; or at least the rest on the 15th might be implied in the statement of the rest observed on the Sabbath. Such a period would completely satisfy the term fixed by the *sign of Jonah*, and the text of the Gospels (with the exception of the one passage in St Luke, which forms an apparent difficulty) leaves the length of the entombment undetermined, except so far as it is fixed by the *first day of the week*, and the legal resting-time which interrupted the preparations of the disciples<sup>1</sup>.

But without pursuing the question further at present, what has been said may be sufficient to direct attention to the investigation, which seems to call for more notice than has been hitherto given to it.

<sup>1</sup> The other dates which refer to the interval are: (1) Matt. xxvii. 63, εἶπεν... μετὰ τρεῖς ἡμέρας ἐγείρομαι, κέλευσον οὖν ἀσφαλισθῆναι τὸν τάφον ἕως τῆς τρίτης ἡμέρας. Cf. Mark viii. 31, δεῖ...μετὰ τρεῖς ἡμέρας ἀναστῆναι. Mark ix. 31, x. 34. (2) John ii. 19, λύσατε τὸν ναὸν τοῦτον καὶ [ἐν] τρισὶν ἡμέραις ἐγερῶ αὐτόν. Cf. διὰ τριῶν ἡμερῶν, Matt. xxvi. 61,

Mark xiv. 58.. ἐν τρισὶν ἡμέραις, Matt. xxvii. 40, Mark xv. 29. (3) τῇ τρίτῃ ἡμέρᾳ ἀναστῆναι, Matt. xvi. 21, xvii. 23, xx. 19, Luke ix. 22, xviii. 33, xxiv. 7, 46. (4) τρίτην ταύτην ἡμέραν ἄγει, Luke xxiv. 21. It will scarcely be denied that the obvious meaning of these phrases favours the longer interval which follows from the strict interpretation of Matt. xii. 40.

## CHAPTER VII.

### *The Differences of Arrangement in the Synoptic Evangelists.*

Le cœur a son ordre.

PASCAL.

Chap. vii.

*Chronological arrangement not to be expected in the Synoptic Gospels.*

THE differences of arrangement in the Synoptic Evangelists are more obvious and not less important than the differences in detail. Numerous groups of events present the same arrangement in every case, but other events are transposed, so as to convey a new lesson from the new position in which they stand. While there is very much which is common to all the Synoptists, the incidents peculiar to each produce the same kind of individuality in the whole narratives as the special details impart to the separate elements of which they are composed. Each Evangelist has a characteristic arrangement, coincident up to a certain point with that of the others, and yet so far different that harmonists are commonly driven to violent expedients—assumptions of the repetition or confusion of similar events—to bring all into agreement. But before taking recourse to such solutions of the difficulty we may fairly ask whether the order of the Evangelists is a violation or an abandonment of chronological sequence? If the succession of time is subordinated to the succession of idea,

then it is but lost labour to seek for a result which our materials are not fitted to produce. The object of the student will be to follow out the course of each revelation of the Truth, and not to frame annals of the Saviour's Life. There are indeed times marked out by marvellous coincidences and significant relations in which we may see something of the symmetry of the Divine plan of history, but evidence is wanting to justify the extension of a system of minute dates to the teaching of the Lord. If what has been already said of the fragmentariness of the Gospels be true—and the character and express language of St John's Gospel seem to be conclusive on this point—then it is from the first unlikely that writings which do not aim at completeness should observe with scrupulous exactness the order of time. Selection is in the one case what arrangement is in the other. The first was guided by an instinctive perception of representative facts: the other by an instinctive perception of their relation to a central idea. An inspired order is the correlative of an inspired abridgment. The existence of the one suggests the existence of the other, or at least removes any presumption against the disregard of the common rule of composition.

If however the text of the Gospel bear clear traces of a systematic attention to chronology, the argument based on a mere analogy which might be expected to hold between matter and form must be set aside. But in fact it is not so. The examination of a few chapters of the Synoptic Gospels will leave little doubt that temporal sequence was not the standard of their arrangement. Their whole structure, as well as their contents, serves to prove that they are memoirs and not histories. Definite marks of time and place are extremely rare; and general indications of temporal or

*The Gospels  
exhibit few  
traces of it.*

local connexion are scarcely more frequent<sup>1</sup>. The ordinary words of transition are either indefinite or are disjunctive<sup>2</sup>. Outwardly at first sight the Synoptic

<sup>1</sup> From the time of the Temptation to the Transfiguration I have noticed only the following distinct connexions of detailed events:

- (1) Matt. viii. 18, 34. The storm stilled; the Gadarene demons; the return. So Mark iv. 35 ff. (connecting these events with the great day of Parables; cf. Matt. xiii. 53); Luke viii. 22 ff.
- (2) Matt. ix. 18, ταῦτα αὐτοῦ λαλοῦντος. Of the new and old; Jairus' daughter. Cf. Mark v. 22; Luke viii. 41, καὶ ἰδοὺ fixing no connexion of time.
- (3) Matt. ix. 32, αὐτῶν δὲ ἐξερχομένων. The healing of two blind; the healing of a dumb man (peculiar to St Matthew).
- (4) Matt. xii. 46, ἐτι αὐτοῦ λαλοῦντος. xiii. 1, ἐν τῇ ἡμέρᾳ ἐκείνῃ (yet cf. Acts viii. 1); Mark iv. 1, καὶ πάλιν. Luke viii. 4, συνιόντος δὲ ὄχλου. The blasphemy of Pharisees; the true kindred; the day of Parables. Compare No. (1).
- (5) Matt. xiv. 22; Mark vi. 45, εὐθέως ἠνάγκασεν. The Walking on the Water immediately after the Feeding the 5000.
- (6) Matt. xvii. 1; Mark ix. 2, μεθ' ἡμέρας ἕξ. Luke ix. 28, ὥσει ἡμέραι δκτω. The Coming of the Kingdom; the Transfiguration.
- (7) Mark i. 29, καὶ εὐθὺς ἐξεληθόντες. Luke iv. 38, ἀναστὰς δέ (Matt. viii. 14, καὶ ἐλθὼν... no connexion: cf. v. 23; Mark i. 39). The Demoniac in the Synagogue; Peter's wife's mother cured.
- (8) Luke vii. 11, ἐν τῇ ἐξῆς (al. τῷ ἐξῆς). The Centurion's servant; the Widow's son.

These data are evidently insufficient to determine one certain order

of events; nor are the ambiguities removed by taking into account the notices that some events followed others: Matt. ix. 9, 27; xii. 9, 15; xv. 21, 29.

It may be observed that the style of St Matthew presents the greatest appearance of continuity, though probably he offers the most numerous divergences from chronological order. Cf. Matt. viii. 1, ὄχλοι πολλοί. 2—4, καὶ ἰδοὺ...μηδενὶ εἰπὴς. 5, εἰσελθόντος. 14, καὶ ἐλθὼν. 18, ἰδὼν δέ. 23, καὶ ἐμβάντι. xiv. 13, 14. St Luke, on the other hand, is the least connected. The great series of events which he connects with the last journey to Jerusalem (xi.—xvii.), is at once one of the strongest arguments against the observance of time by the Evangelists, and the most striking illustration of their mode of connexion.

<sup>2</sup> In this respect the usage of each Evangelist is peculiar. The following connecting phrases may be noticed:

- (1) In St Matthew: (α) Τότε—at that time: no close sequence: the word does not occur in this manner in St Mark; cf. Luke xxi. 10—iii. 5, 13; (iv. 1); ix. 14, 37 (cf. ver. 35); xi. 20; xii. 22, 38; (xiii. 36); xv. 1, 12; xvi. 24; xviii. 21; xix. 13, 27; xx. 20; xxiii. 1. In iv. 1 and xiii. 36 it marks a direct sequence.
- (β) δέ, iv. 18; v. 1; viii. 18; xi. 2; xv. 32; xvi. 13.
- (γ) καί, iv. 23; viii. 14; ix. 2, 9, 27, 35; x. 1; xii. 9; xv. 21; xvi. 1, 5.
- (δ) ἐν ἐκείνῳ τῷ καιρῷ, xi. 25; xii. 1; xiv. 1, ἐν ἐκείνῃ τῇ ὥρᾳ, xviii. 1, ἐν ἐκείναις ταῖς ἡμέραις, iii. 1, ἐν τῇ ἡμέρᾳ ἐκείνῃ, xiii. 1.
- (ε) To these may be added the

Gospels are more like collections of anecdotes than histories. If we compare any series of incidents which they contain with a similar series in any historian ancient or modern, we shall find at once that apart from all other differences there is a fundamental distinction in the way in which the incidents are put together. In the one the circumstances of time and place rule the combination: in the other the spiritual import, not independent of these, but yet rising above them, is distinctly predominant.

But while it is maintained that the separate Gospels are not to be forced into any chronological harmony, that the law of their composition is moral and not temporal, that there is a progressive development in the several histories, to neglect which is to lose the very outline of their divine meaning; yet the order of time, so far as it can be ascertained, is not to be neglected. The occasion frequently gives its character to the action. A marked connexion brings out with unerring power some latent trait which might otherwise have been overlooked<sup>1</sup>. Thus it is that particular days seem to stand

*The order of time generally coincident with a spiritual order.*

use of ἐκεῖθεν, ix. 9, 27; xii. 9, 15; xiii. 53; xv. 21, 29.

(2) In St Mark: (α) καὶ...πάλιν, ii. 1, 13; iii. 1; iv. 1 (καὶ πάλιν); vii. 31 (καὶ πάλιν); viii. 1, ἐν ἐκείναις ταῖς ἡμέραις πάλιν.

(β) καὶ, i. 21, 40; ii. 18, 23; iii. 7, 13, 20, 31; iv. 21, 24, 26, 30; vi. 1, 7, 14, 30; vii. 1, 23; viii. 22, 27.

(3) In St Luke: (α) καὶ ἐγένετο or ἐγένετο δέ occurs—in St Luke 42 times; in St Mark 4 times; in St Matthew, καὶ ἐγένετο ὅτε ἐτέλεσεν (συνετ. vii. 28), five times; else once, ix. 10—v. 1, 12, 17; vi. 1, 6, 12;

vii. 11; viii. 1, 22; ix. 18; xi. 1; xx. 1; &c.

(β) καὶ, iv. 16, 31; vii. 18; viii. 26; ix. 10, 57; x. 25.

(γ) δέ, vii. 36; viii. 19; ix. 1; 7, 43, 46; x. 1, 17.

The connexions of xi.—xvii. will be noticed afterwards.

<sup>1</sup> The healing of the woman with the issue, which in all the accounts interrupts the history of the raising of Jairus' daughter, offers the most remarkable illustration of this. The beginning of the woman's plague was coeval with the maiden's birth. The one had suffered for twelve years when she was made whole; the other had lived for twelve years when she fell asleep to receive a new

## Chap. vii.

out with signal prominence in the history of Christ, as portraying a crisis of faith and unbelief in a rapid concurrence of events<sup>1</sup>. The days themselves stand isolated, while as distinct wholes they have an internal unity. But beyond such a limited influence of time as this, there is an influence which extends to a much wider range. In the perfect life all succession proceeds by a supreme law. The progress in the lessons which it unfolds will answer absolutely, as among men partially, to its outward development. It is then impossible but that there should be some broad lines of agreement in order between records of Christ's work based on its varied spiritual meanings. General agreement will be diversified by characteristic divergencies. The agreement will be sufficiently wide to convey to us some sense of the infinite harmony of every part and relation of the human Life of the Saviour: the divergence sufficiently striking to save us from sacrificing the manifold bearings of eternal truth to a rigid order of time.

*The Harmony of the Gospels to be sought in the combination of the purposes which they work out.*

If this view be correct the technical work of the harmonist is limited to a narrow compass. When he has shewn that the few incidental fixed dates in the Gospels are consistent with one another, all objections drawn from the discordant order which they otherwise present fall to the ground. He is then free to interpret the letter by the spirit; and to lay open that inner harmony which springs out of the union of various purposes, and leads to the full portraiture of a divine work. The reality of such a harmony is involved, as we have seen, in the very idea of Inspiration, and it is perhaps a

life. It is impossible not to recognise in this a typical meaning. The faith of the Gentiles seizes the gift which is destined for the Jew. This is beautifully brought out by Hilary,

*in Matt. ix. § 6.*

<sup>1</sup> Two such days may be noticed: Luke iv. 33—42, a day of faith; Mark iv. 1—v. 20, a day of opposition, warning, power.

corollary from the existence of a fourfold record. Yet it is to be felt rather than analysed. The subtlest signs by which it is characterized vanish in the rude process of dissection. To present it clearly, and even then very inadequately, would be to write a commentary on the Gospels; and for the present it must be enough if we can determine some of the great features by which it appears to be distinguished.

We have already seen that St Matthew connects the beginning of the Gospel-history with the glories of the typical kingdom and the hopes of the first covenant. At the very outset he announces the Messiah as the *son of David* and the *son of Abraham*, the *branch* and *seed* to which all Prophecy looked. The Genealogy, confined within the limits of the national promise, is the introduction to his narrative: the birth of the Christ<sup>1</sup> his first subject. The inner scope of the whole Gospel is directed to the development of this idea in the light of ancient Revelation<sup>2</sup>. The fear of Joseph is connected with the righteousness of the law; and the imperfection of this righteousness is at once intimated by the reference to the *sins of the people* from which Christ should save them. But the holy name Jesus—symbolical at once of the ancient triumphs of Israel and of the future triumphs of the Church—is merged for the moment in that mysterious title which was consecrated by the memory of an ancient deliverance. The sense of God's personal presence, which when shadowed forth in former times had sustained the king of Judah against the armies of Syria and Damascus, is at length confirmed by a literal fulfilment of the symbol. *Immanuel* is no longer a figure

Chap. vii.

ST MAT-  
THEW'S  
Gospel.  
*The History  
of the pro-  
mised Mes-  
siah.*  
*The Intro-  
duction.* (i.  
ii.)

Matt. i. 18.

Matt. i. 21.

Isai. vii.

<sup>1</sup> There can be little doubt that the correct reading in Matt. i. 18 is τοῦ δὲ Χριστοῦ ἡ γένεσις οὕτως ἦν.

<sup>2</sup> See Note A at the end of the Chapter for an Analysis of the Gospel.

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but a truth. The Parable becomes a fact : the word of hope a confession of faith.

The first chapter declares the title of Messiah, the second foreshews His reception. Adoration on the one side, persecution on the other: the ministry of the powers of heaven, the tyranny of the powers of earth: bloodshed, and flight, and exile: such are the beginnings of the Kingdom. He who is saluted by Prophets as *God with us*, is, according to the tenour of their teaching, a *Nazarene*—poor and despised—in the eyes of men.

Matt. ii. 23.

i. *The Prelude.*  
(iii. iv.)Matt. iii. 3;  
iv. 14 ff.

Matt. iii. 7

Matt. iii. 1;  
iv. 1.

So far we have a preface to the Gospel, pregnant with symbolic facts. Next follows a brief summary of Messiah's work, presented in a rapid contrast between His preaching and the preaching of His Herald. Both proclaim the same message<sup>1</sup>. Both choose the field of their labour according to the declarations of Prophecy. But with this the resemblance ends. The work of John is that of the Law, to awaken and convict. He confronts the two great sections of the Jewish Church<sup>2</sup> with terrible denunciations against the prescriptive holiness of descent and ritual. For hope he points only to Him who should come. In act, if not in word, he acknowledges the fulfilment of his office in the recognition of Messiah<sup>3</sup>. And then the scene changes. The wilderness, which was the place of John's teaching, is the place of Christ's Temptation. When John is cast into

<sup>1</sup> Matt. iii. 2; iv. 17, Μετανοεῖτε, ἡγγικεν γὰρ ἡ βασιλεία τῶν οὐρανῶν. It may be doubted whether the true reading in the second case is not simply "ἡγγικεν ἡ βασ. τ. οὐρ. See Tisch. *ad loc.*

<sup>2</sup> From not observing the point of this, some have felt a difficulty at the mention of these sects. St

Matthew gives the relation of the *religious* parties of the Jews to John, as St Luke of each *social* class. Both form together a whole: τῶν Φαρ. καὶ Σαδδ.

<sup>3</sup> Thus he yields to the words πληρῶσαι πᾶσαν δικαιοσύνην (Matt. iii. 15). Compare John i. 31.

prison, Christ definitely begins his work<sup>1</sup>. Instead of repelling or dismissing men, Christ calls them to follow Him and share His labour. He announces in the Synagogue the *Gospel of the Kingdom*<sup>2</sup>, and confirms His word by signs of power and love.

From this point we are led to regard our Lord more in detail under His different offices, as Lawgiver, Prophet, and King. One trait prepares the way for the other, so that it is difficult to make a very definite line of demarcation between the different sections of the history; but while the transitions are gradual, the general progress of idea is beyond question. The beginning is a counterpart of the revelation from Sinai: the close a fulfilment of the covenant with David<sup>3</sup>.

In this aspect the Sermon on the Mount is first seen in its true bearing on the scope of St Matthew. That which was for St Luke but as one discourse among many was for St Matthew the introduction and key to all<sup>4</sup>. The phrase with which it is opened marks the solemn majesty of its delivery<sup>5</sup>. Words of blessing are the preface of the new dispensation<sup>6</sup>. Step by step the

<sup>1</sup> Matt. iv. 12, 17. Yet He had taught before: John iii. 22 ff.

<sup>2</sup> Matt. iv. 23, τὸ εὐαγγέλιον τῆς βασιλείας. The phrase is characteristic of St Matthew, ix. 35 (a remarkable parallel); xxiv. 14. In Mark i. 14 it is a false reading.

<sup>3</sup> Matt. xxviii. 18, 20.

<sup>4</sup> There cannot I think be any reasonable doubt that the discourse related in Luke vi. 20 ff. is the same as that related by St Matthew. The differences on which some have laid stress vanish upon an accurate examination of the text. The scene in St Matthew is τὸ ὄρος (v. 1), a word of general meaning: St Luke defines the spot more precisely as τόπος πεδινός (vi. 17, not πεδίου), a plateau on the mountain, below its

highest peak (καταβάς), such as would naturally be chosen for addressing a multitude. I see no contradiction between ἔστη in Luke vi. 17, and καθίσαντος αὐτοῦ in Matt. v. 1. The words refer to different moments, and St Luke preserves a trait of the latter in vi. 20, ἐπάρας τοὺς ὀφθαλμοὺς αὐτοῦ εἰς τοὺς μαθητάς.

<sup>5</sup> Matt. v. 1, ἀνοίξας τὸ στόμα (cf. Eph. vi. 9). Spanheim, *Dub. Evang.* III. p. 375. In ver. 21 ff. τοῖς ἀρχαίοις is certainly (as apparently all the ancient Versions) *to* (not *by*) *the men of old*. Cf. Rom. ix. 12 (ix. 20 LXX); Gal. iii. 16; Apoc. vi. 11; ix. 4; Matt. xxii. 31.

<sup>6</sup> It is worthy of remark that the Kingdom is noticed in the first and

Chap. vii.

Matt. iv.  
18 ff.

Matt. iv.  
23 ff.

ii. *The Messiah as Lawgiver and Prophet.*  
(v.—xiii.)

(a) *The New Law.*  
(v.—viii.)

Chap. vii.

nature of Christ is unfolded as the consummation of the Jewish Theocracy<sup>1</sup>. The great features of the Christian commonwealth, the character and influence<sup>2</sup> of its citizens, the principles of the Christian law, and the practice of the Christian life, are deduced from the ordinances, and often expressed in the words, of the Old Testament. The voice which speaks is one of absolute authority, but it proclaims everywhere not abrogation but fulfilment.

(8) *The testimony of Signs.*  
(viii. ix.)  
Matt. viii.  
1-7.

The promulgation of the new Law is followed by the record of a series of Miracles<sup>3</sup> which enforce and explain the true position and authority of the Lawgiver. He fulfils the spirit of the Law and acknowledges its claims, while He violates the letter<sup>4</sup>: He points to faith and not inheritance as the basis of His kingdom: He shews that active gratitude for God's mercies is unrestrained by ceremonial injunctions<sup>5</sup>. Or to regard the subject from another point of sight, the same Miracles indicate in succession the certainty, the spirituality, and the completeness, of His works; and if we turn from the works themselves to those for whom they were wrought, we notice resignation as the true mark of the suppliant; faith of the intercessor; service of the restored. Outcast, stranger, and friend, are alike heard. All is indeed infinite because it is divine. The significance of the signs deepens as we look to their different bearings.

Matt. viii.  
18-ix.

The common relation of Christ to the people being thus indicated, He is seen in a clear relation to His disciples. He claims perfect self-denial; and He exhibits

last (v. 3, 10); nor would it be difficult to point out a relation observed in the order of the blessings.

<sup>1</sup> For an outline of the Sermon on the Mount, which will make this clearer, see Note B at the end of the Chapter.

<sup>2</sup> If we represent to ourselves the company, the emphatic *ὑμεῖς* in ver.

13, 14, will appear very striking.

<sup>3</sup> For a classification of the Miracles in St Matthew see Note C at the end of the Chapter.

<sup>4</sup> It was unlawful to touch a leper: Matt. viii. 3; Lev. v. 3.

<sup>5</sup> Matt. viii. 16 indicates that the Miracle was wrought on the Sabbath. Cf. Luke iv. 31, 38.

perfect power and mercy and wisdom. The material and spiritual worlds obey His voice: the bands of sin are loosed by His word. But at the same time faith is exhibited as the measure of man's blessing, and the means whereby he may recognise the presence and the power of God. The outward cure is the image of an unseen salvation. The blind do not see till they believe: and when utterance is given to the dumb, the Pharisees can say that the devil is *cast out through the prince of the devils*.

The character of the Lawgiver next passes into that of the Prophet. The mission of the Apostles is the public establishment of the Kingdom of which the nature and authority are already declared. Discourses predominate largely over miracles. The facts are constructive and not initiatory. The great charge is placed in vivid juxtaposition with a portraiture of the people among whom the Apostles should work. Woes are balanced by thanksgivings. The true disciples are shewn to be not the wise but the simple, not the spectators of mighty Miracles but the meek and lowly of heart. Then follows a contrast which penetrates the whole range of life. The letter and the spirit of the Law are contrasted by the light of Scripture<sup>1</sup>, of reason, of Miracle: the kingdom of Satan with the kingdom of God: the sign of Jonas with the questionings of the Jews: the kindred of blood with the kindred of the spirit. And at this point, while the multitudes press to hear, the formation and growth of the *Kingdom* in its widest relations is explained by analogies from the natural world<sup>2</sup>, rich in instruction for the believing, and

Chap. vii.

Matt. ix. 29.

Matt. ix. 6,  
22.  
Matt. ix. 28.

Matt. ix. 34.

(γ) *The Commission.*

Matt. x.

Matt. xi. 1—  
19; 20—30.(δ) *The Contrast.*  
Matt. xii. 1—  
13.Matt. xii. 22  
—37: 38—45.Matt. xii. 46  
—50.  
(ε) *Parables of the Kingdom.*  
Matt. xiii. 1  
—52.

<sup>1</sup> The remarkable passage, xii. 5—7, is peculiar to St Matthew.

<sup>2</sup> For a classification of the Para-

bles of St Matthew see note D at the end of the chapter.

Chap. vii.

Matt. xiii.  
53 ff.iii. *The Mes-*  
*siah as King.*  
Matt. xiv.—  
xxv.(a) *The char-*  
*acter of the*  
*King as com-*  
*pared with*  
*earthly and*Matt. xiv. 1  
—33.*hierarchical*  
*dominion.*  
Matt. xv. 1—  
29.

mere riddles for the faithless<sup>1</sup>. We read of the Divine power which founds it, and of the simultaneous influence of evil<sup>2</sup>: of its outward majesty and of its inward power: of its objective value and of its subjective claims<sup>3</sup>: and lastly, of its universality. On earth confusion and error prevail to the last, but there will be a day of final separation. Christ Himself is no Prophet in His own country. He *does there few mighty works because of their unbelief*; and yet He is preparing to claim His royal inheritance.

The royal dignity of Messiah is introduced by an incident, which but for this connexion appears to break the tenour of the history. The tyranny of an earthly sovereign—the banquet of Herod and the death of John—stands in clear opposition to the love of Him whose compassion was moved by the sight of the gathered multitudes, so that He healed and fed them in the wilderness. Herod, though grieved, works murder; Christ saves even beyond the extent of man's hope. Temporal dominion presents one side of the contrast: hierarchical dominion the other. The tradition of the Elders is set aside as opposing the Law of God; and

<sup>1</sup> St Matthew alone expressly gives Christ's reference to Prophecy as explanatory of His teaching, xiii. 14, 15. It is *implied* in the other accounts.

<sup>2</sup> The real force of this Parable (24—30) seems to have been lost by not attending to the word *ῥησιμότης* as distinguished from *ῥησιμότης*. The Church is subject to *outward* influence: it is *made* like to some things, as it *is* like to others. Cf. xviii. 23; xxii. 2; xxv. 1. The full force of *ζιζάνια*, which had the semblance but not the fruit of wheat, is well given in the words of Origen; Non solum est sermo Christus, et est sermo Antichristus: veritas Chris-

tus, et simulata veritas Antichristus: sapientia Christus, et simulata sapientia Antichristus . . . quoniam omnes species boni quasunque habet Christus in se in veritate ad ædificationem hominum, omnes eas habet in se diabolus in specie ad seductionem sanctorum. (*Comm. in Matt.* 33.)

<sup>3</sup> xiii. 45, *ῥησιμότης... ἀνθρώπων... ζήτησόντες*, not *ῥησιμότης μαργαρίτης* as in ver. 44. The spirit of the Kingdom works in the man. In 44, 45, 47, a threefold form of image is given, corresponding to a threefold aspect of the operation of the Gospel (*θησαυρὸς ἀνθρώπων σαγήνη*).

the blessings extended to Jews are now symbolically assured to Gentiles as citizens of the future kingdom. The faith of the Canaanite and the patience of the waiting multitude win the help which excites the surprise of the disciples. Yet even thus it is not given to all to see Christ. The signs of the times are unintelligible to the blind of heart; while to the faithful God Himself reveals the deepest mysteries.

St Peter's inspired confession opens the way to further glimpses of the Kingdom. Yet the earliest manifestation of Christ's glory, like the splendour of the eastern sky, betokens the coming storm. The announcement of shame and sorrow and death is the introduction to the vision of majesty. The Transfiguration of Messiah is connected with the first distinct announcement of His sufferings, with the prospect of His human conflict and the vindication of His divine right. Thenceforth He speaks more in detail of the citizens of the Kingdom: of their moving principles, obedience, humility, unselfishness, forgiveness; and of their social characteristics, of the rights of marriage as a religious bond, of the duties of wealth as a blessing derived only from God. Yet all claims of merit are excluded. *Many first shall be last.* The warning voice of the Parable which closes the section shews that our reward rests in God's good pleasure.

The journey to Jerusalem presents once again the conflict between the hopes of the disciples and the work of Christ. Their prayer for dignity is answered by the foretelling of suffering; and on the other hand the eyes of the blind are opened, though the multitude rebukes them, as they cry for mercy to the *Son of David*<sup>1</sup>.

<sup>1</sup> It is worthy of notice that this phrase is used in the one other place in which sight is restored to the blind at their own prayer: Matt.

ix. 27. We may feel that the act of faith which acknowledges Jesus as the Messiah restores true vision to man. In Mark viii. 22 sight is

Chap. vii.

Matt. xvi. 1—20.

(8) *Glimpses of the Kingdom.*  
Matt. xvi. 3.

Matt. xvi. 24—28.

Matt. xvii. 21, 26.

Matt. xvii. 24—xviii.

Matt. xix.

Matt. xx. 1—16.

(9) *The King claims His heritage.*

Matt. xx. 20—34.

Chap. vii.  
Matt. xxi. 18  
—22.

Matt. xxi. 23  
—xxii.

Matt. xxii.  
41—46.  
Matt. xxiii.  
—xxv.

iv. *Death  
the gate of*

The title of Messiah with which the Gospel began is thus resumed at its close<sup>1</sup>. In virtue of His royal power He purifies the temple of God, and marks by a type the national barrenness of Israel, a disobedient and faithless people. Then follows the conflict. The question of cavillers is followed by a portraiture of their character. The political objections of the Herodian, the intellectual difficulties of the Sadducee, the legal disputes of the Pharisee, are answered<sup>2</sup>. A counter question closes finally this second Temptation; and a triple judgment pronounced on the Teachers, on the City, on the World, prepares the way for the Passion. The record of the public ministry of Christ ends where it began, in the teaching of the Law. But woes answer to blessings: the sentence of the Scribes to the Sermon addressed to the multitudes: the first had declared the fulfilment of the spirit of Judaism, the last exposes the corruption of its practice. And when Christ turns to His disciples the words of judgment still remain. He destroys their present hope of an earthly kingdom by prophesying the destruction of Jerusalem: and, yet more, He passes onward to the end of the outward Christian Church, to that final day when the *Son of man shall sit on the throne of His glory*, and judge *all nations* as their King<sup>3</sup>.

The narrative of the Passion, like so much else in

restored by intercession; in John ix. 3, 4, by a direct act of divine mercy; so many are the ways in which God enlightens us. Cf. Matt. xii. 23; xv. 22; xxi. 9, 15.

<sup>1</sup> The multitudes and afterwards the children cry *Hosanna to the Son of David* (Matt. xxi. 9, 15). This salutation does not occur in the other Gospels.

<sup>2</sup> The variety of the language of the Evangelists gives a full picture of the spirit of Christ's enemies: Matt.

xxii. 18, γνοὺς τὴν πονηρίαν. Mark xii. 15, εἰδὼς τὴν ὑπόκρισιν. Luke xx. 23, κατανοήσας τὴν πανουργίαν.

<sup>3</sup> Matt. xxv. 31. The whole discourse is peculiar to St Matthew; and this is the only place in which our Lord assumes the title of King. Cf. Matt. v. 35, xxi. 5; Luke xix. 38; John xix. 27. The reader of Plato will call to mind the magnificent myth of Er the Armenian (Zoroaster, Clem. Alex. *Strom.* v. 104): *Resp.* x. pp. 614 ff.

St Matthew, proceeds by contrasts. Calm foreknowledge and restless craft, devotion and treachery, the advance to death and the rash promise, the inward agony and the outward desertion, heighten the effect of a picture which only familiarity can weaken. And the contrast does not end even here. The confession of the Lord and the denial of the servant; the death of Judas and the death of Christ; the care of friends and the vigilance of enemies, carry it on to the last with a divine power. Love still lingers by the grave which seemed to be closed over all hope.

The history of the Resurrection completes the lesson of the whole Gospel. We have passed from the spirit of the Mosaic Law to the foundation of the Church and the inspiring strength of the Atonement. The temporal hopes of the ancient people have been gradually replaced by their spiritual antitypes: the costly offerings of the Magi by the precious ointment of a believing woman: the adoration of sages by the simple faith of a despised Canaanite. Yet once again the Lawgiver of the New Covenant addressed His disciples from the Galilæan mountain, but He dwelt no longer on the People of the Past, but on the Church of the Future: the commandments to the men of old were fulfilled in the teaching of Christianity. Once again the promised King appeared and received the homage of His subjects, but it was as the Lord of *heaven and earth*, and not as the Prince of Israel. Once again the Prophet of our Faith spoke comfort to His Apostles while He assured to them the essence of the theocratic rule in the promise of the abiding presence of Immanuel: *Lo all the days I am with you unto the end of the world*<sup>1</sup>.

Chap. vii.

*the Eternal Kingdom.*(a) *The Passion.*Matt. xxvii.  
61.(β) *The Triumph.*Matt. xxviii.  
16, 19.Matt. xxviii.  
19.

ver. 20.

<sup>1</sup> The Gospel of St Matthew is language or construction. The style is not very broadly characterized in is not nearly so Hebraizing as that

## Chap. vii.

i. *St MARK.*  
*Christ work-*  
*ing among*  
*men.*

The Gospel of St Mark offers a great contrast to that of St Matthew in its general effect. The peculiarities of language and minuteness of detail which are least

of St John, nor is the language so rich as that of St Mark. Yet there are some words and phrases which mark the Hebrew Evangelist. Among these the following are the most important:

- (1) Ἡ βασιλεία, τῶν οὐρανῶν (מְלִכְיֻת הַשָּׁמַיִם) *The Kingdom of heaven*; which phrase occurs 32 times in St Matthew, and not in the other Evangelists, who use in parallel passages ἡ βασιλεία τοῦ θεοῦ, the kingdom of God (Matt. vi. 33; xii. 28; xxi. 31, 43).
- (2) ὁ πατήρ ὁ ἐν οὐρανοῖς (ὁ οὐράνιος), which occurs 15 times in St Matthew, twice in St Mark, and not at all in St Luke (in xi. 2 it is a false reading). Generally it will be observed that οἱ οὐρανοί is the seat of the heavenly powers; ὁ οὐρανός the physical heaven.
- (3) Τὸς Δαυεὶδ, seven times in St Matthew, three times each in St Mark and St Luke.
- (4) ἡ ἁγία πόλις, the Holy City, Matt. iv. 5; xxvii. 53. Not in the other Evangelists. Cf. Matt. xxiv. 15, τόπος ἅγιος. Apoc. xi. 2; xxi. 2 (ἡ πόλις ἡ ἁγία); xxi. 10.
- (5) ἡ συντέλεια τοῦ αἰῶνος, the consummation of the age (the end of the world). Matt. xiii. 39 (συντ. αἰ.), 40, 49; xxiv. 3; xxviii. 20. Hebr. ix. 26, συντέλεια τῶν αἰῶνων, the meeting of the Old and New. Cf. Job xxvi. 10 LXX ap. Schleusn.
- (6) ἵνα (ὅπως) πληρωθῇ τὸ ῥηθέν, eight times in St Matthew. Not elsewhere in this form. In St John, ἵνα πληρωθῇ ὁ λόγος (ἡ γραφή); in St Mark once, ἵνα πλ. αἱ γραφαί.

- (7) τὸ ῥηθέν twelve times (ὁ ῥηθεῖς, iii. 3); ἐρρήθη six times. Not elsewhere of Scripture (Mark xiii. 14 is a false reading). Cf. Gal. iii. 16. St Matthew *always* uses τὸ ῥηθέν when quoting Scripture himself. In other quotations he has γέγραπται, like the other Evangelists. He never uses the singular γραφή.
- (8) καὶ ἰδοὺ (in narrative) in St Matthew 23 times; in St Luke 16; not in St Mark.
- (9) (παρεγένοντο) ... λέγοντες absolutely, without the dative of person. Cf. Gersdorf, *Beiträge*, 95 f.
- (10) ἐθνικός, Matt. v. 47; vi. 7; xviii. 17. Cf. Gal. ii. 14.
- (11) ὁμνῶν ἐν, twelve times in St Matthew. Cf. Apoc. x. 6.

Several other peculiarities collected by Credner (*Einl.* 37) and Gersdorf establish the unity of authorship, but do not appear to be obviously characteristic of the position of the author, e.g. ἕως οὗ, πᾶς ὅστις, τάφος, ἀναχωρεῖν, προσελθεῖν, μαθητεύειν, μαλακία, ἐγείρεσθαι ἀπὸ, the position of the adverb after the verb, &c. Cf. p. 357, n. 2.

Still more characteristic is the introduction of Prophetic passages by the Evangelist himself (cf. p. 229 n.):

i. 23	Is. vii. 14
ii. 15	Hos. xi. 1
ii. 18	Jer. xxxviii. 15
ii. 22; <i>iv.</i> 15, 16	<i>Is. ix.</i> 1, 2
<i>viii.</i> 17	<i>Is. liii.</i> 4
<i>xii.</i> 18 ff.	<i>Is. xlii.</i> 1 ff.
<i>xiii.</i> 35	<i>Ps. lxxvii.</i> 2
xxi. 5	Zech. ix. 9
xxvii. 9, 10	Zech. xi. 13

The general references to Messiah's work (distinguished by italics) deserve especial notice.

observable in St Matthew are most obvious in St Mark ; and conversely St Mark offers nothing which answers to the long expositions of the Lord's teaching in St Matthew. This fundamental difference is seen at once in the relative proportion in which the records of Miracles and Parables stand to one another in St Mark. The number of Miracles which he gives is scarcely less than that in the other Synoptic Gospels<sup>1</sup>, while he relates only four Parables<sup>2</sup>. Like St Peter<sup>3</sup>, he is contented to lay the foundation of the Christian faith and leave the superstructure to others. It is enough that Christ should be presented in the most vivid light, unfolding the truth in acts rather than in words ; for faith will translate the passing deed into an abiding lesson. Everything centres in the immediate facts to be noticed. Without drawing a complete history, St Mark frames a series of perfect pictures. But each is the representation of the outward features of the scene. For this reason the Evangelist avoids all reference to the Old Testament<sup>4</sup>. The quotations which occur in the Lord's discourses remain, but after the Introduction he adds none in his own person. The living portraiture of Christ is offered in the clearness of His present energy, not as the Fulfilment of the Past, nor even as the foundation of the Future. His acts prove that He is both ; but

<sup>1</sup> For a classification of the Miracles in St Mark see Note E at the end of the Chapter.

<sup>2</sup> They are the following :

- (α) Parables of the growth of the Kingdom.  
The sower (iv. 1—20).  
*The seed growing secretly* (iv. 26—29). The mustard seed (iv. 30—32).
- (β) Parable of Judgment.  
The husbandmen (xii. 1—12).

<sup>3</sup> Dean Stanley's *Sermons on the Apostolic Age*, p. 102.

<sup>4</sup> The quotation in Mark xv. 28 is an interpolation. The quotation in i. 2, 3 seems to shew that the Evangelist purposely avoided references to the Prophecies afterwards. It may be noticed that the word *νόμος* never occurs in St Mark ; it is frequent in the other Evangelists, but it is not found in St Peter.

## Chap. vii.

*The characteristics of St Mark to be sought in details.*

this is a deduction from the narrative, and not the subject of it.

It follows from what has been already said that the chief point for study in St Mark's Gospel is the vividness of its details and not the subordination of its parts to the working out of any one idea. The narrative does not indeed vary considerably in its contents from the other Synoptic Gospels, and offers several broad divisions which mark successive stages in the work of Christ<sup>1</sup>. But turning from the construction of the whole record to the characteristic treatment of separate incidents, we are at once struck by the extent and importance of the minute peculiarities which St Mark presents. There is perhaps not one narrative which he gives in common with St Matthew and St Luke to which he does not contribute some special feature. These peculiarities are so numerous that they prove his independence beyond all doubt, unless we are prepared to admit the only possible alternative, that they are due to the mere fancy of the Evangelist; a supposition which is sufficiently refuted by their character. The details point clearly to the impression produced upon an eye-witness, and are not such as would suggest themselves to the imagination of a chronicler. At one time we find a minute touch which places the whole scene before us<sup>2</sup>; at another time an accessory circumstance such as often

*Additions which shew direct information.*

<sup>1</sup> For the plan of St Mark's Gospel see Note F at the end of the Chapter.

<sup>2</sup> In the enumeration of the chief peculiarities of St Mark given in the following notes, I have not attempted more than a rough classification. The erroneous views commonly held as to the epitomatory character of his Gospel invest these details with peculiar interest, and they will repay careful study.

iv. 37, 38, τὰ κύματα ἐπέβαλλεν εἰς τὸ πλοῖον...καὶ αὐτὸς ἦν ἐν τῇ πρύμνῃ ἐπὶ τὸ προσκεφάλαιον καθεύδων.

vi. 38.

vi. 48, καὶ ἤθελεν παρελθεῖν αὐτούς.

ix. 3.

ix. 14—16.

x. 50, ὁ δὲ ἀποβαλὼν τὸ ἱμάτιον αὐτοῦ ἀναπηδῆσας ἦλθεν...

xv. 44.

fixes itself on the mind, without appearing at first sight to possess any special interest<sup>1</sup>: now there is a phrase which reveals the feeling of those who were witnesses of some mighty work<sup>2</sup>; now a word which preserves some trait of the Saviour's tenderness<sup>3</sup>, or some expressive turn of His language<sup>4</sup>. Other additions are such as might have been made for the sake of clearness, even by one who had no immediate information as to the events recorded<sup>5</sup>; but besides these there are some which indicate yet more distinctly the Apostolic source of the peculiarities of St Mark. He alone describes on several occasions the look and feeling of the Lord<sup>6</sup>, and

<sup>1</sup> Mark i. 20, μετὰ τῶν μισθωτῶν.  
iv. 36, καὶ ἄλλα δὲ πλοῖα ἦν μετ' αὐτοῦ.

vi. 41, καὶ τοὺς δύο ἰχθύας ἐμέρισεν πᾶσιν.

xiv. 51, 52. Cf. pp. 234, 330.

xiv. 3, συντρίψασα τὴν ἀλάβαστρον.

<sup>2</sup> Mark vi. 52, οὐ γὰρ συνῆκαν ἐπὶ τοῖς ἄρτοις· ἦν γὰρ αὐτῶν ἡ καρδία πεπωρωμένη.

viii. 32, παρρησίᾳ τὸν λόγον ἐλάλει.

ix. 10.

x. 24, οἱ δὲ μαθηταὶ ἐθαμβοῦντο ἐπὶ τοῖς λόγοις αὐτοῦ.

x. 32, ἦν προάγων αὐτοὺς ὁ Ἰησοῦς, καὶ ἐθαμβοῦντο, οἱ δὲ ἀκολουθοῦντες ἐφοβοῦντο.

xi. 10, Εὐλόγημένη ἡ ἐρχομένη βασιλεία τοῦ πατρὸς ἡμῶν Δαυεὶδ.

Cf. vi. 3, ὁ τέκτων.

<sup>3</sup> Mark vi. 31, Δεῦτε ὑμεῖς αὐτοὶ κατ' ἴδιαν εἰς ἔρημον τόπον καὶ ἀναπαύσασθε ὀλίγον.

vi. 34, ἐσπλαγχνίσθη ἐπ' αὐτοὺς ὅτι ἦσαν ὡς πρόβατα μὴ ἔχοντα ποιμένα.

viii. 3, καὶ τινες αὐτῶν ἀπὸ μακρόθεν εἰσιν.

ix. 21, 25, 27.

x. 3, 4.

<sup>4</sup> Mark i. 15, πεπλήρωται ὁ καιρὸς... πιστεύετε ἐν τῷ εὐαγγελίῳ.

iv. 11, ἐκείνοις τοῖς ἔξω.

vii. 8, ἀφέντες τὴν ἐντολὴν τοῦ θεοῦ κρατεῖτε τὴν παράδοσιν τῶν ἀνθρώπων.

viii. 38, ἐν τῇ γενεᾷ ταύτῃ τῇ μοιχαλίδι καὶ ἀμαρτωλῷ.

ix. 12, καὶ πῶς—ἐξουθενώθη;

ix. 39, οὐδεὶς γὰρ... δηθήσεται ταχὺ κακολογήσαί με.

x. 21, ἄρας τὸν σταυρόν.

x. 30.

xi. 17, οἶκος προσευχῆς κληθήσεται πᾶσιν τοῖς ἔθνεσιν.

xi. 24, πιστεύετε ὅτι ἐλάβετε καὶ ἔσται ὑμῖν.

xii. 6, ἔτι ἕνα εἶχεν υἱὸν ἀγαπητόν.

xiii. 32, οὐδὲ ὁ υἱός.

xiv. 18, ὁ ἐσθίων μετ' ἐμοῦ.

xiv. 37, Σίμων καθεύεις;

<sup>5</sup> Mark iii. 14, ἵνα ὧσιν μετ' αὐτοῦ καὶ ἵνα ἀποστείλῃ αὐτοὺς κηρύσσειν...

iii. 30, ὅτι ἔλεγον Πνεῦμα ἀκάθαρτον ἔχει.

v. 26, μηδὲν ὠφελθείσα ἀλλὰ μάλλον εἰς τὸ χεῖρον ἐλθοῦσα.

v. 20.

vii. 2—4.

xi. 13, ὁ γὰρ καιρὸς οὐκ ἦν σύκων.

Cf. vi. 13, ἤλειπον ἐλαίῳ πολλοὺς ἄρρῳστους. v. 4, 5.

<sup>6</sup> Mark iii. 5, [καὶ περιβλεψάμενος αὐτοὺς] μετ' ὀργῆς, συλλυπούμενος ἐπὶ τῇ πωρώσει τῆς καρδίας λέγει...

Chap. vii.

Style.

preserves the very Aramaic words which He uttered<sup>1</sup>. He records minute particulars of persons, number, time, and place<sup>2</sup>, which are unnoticed by the other Evangelists. His language and style correspond with this particularity of observation. His phrases of transition are lively<sup>3</sup>. In narration he frequently adopts the present for the historic tenses<sup>4</sup>, and introduces a direct for an indirect form of expression<sup>5</sup>. He couples together words or phrases of similar meaning to heighten

iii. 34, περιβλεψάμενος κύκλῳ τοὺς περὶ αὐτὸν καθήμενους λέγει...

v. 32, περιεβλέπετο (νοῖ αορ.) ἰδεῖν τὴν τοῦτο ποιήσασαν.

vi. 6, ἐθαύμαζε διὰ τὴν ἀπιστίαν αὐτῶν.

x. 21, ὁ δὲ Ἰησοῦς ἐμβλέψας αὐτῷ ἡγάπησεν αὐτόν...

x. 23, καὶ περιβλεψάμενος ὁ Ἰησοῦς...

xi. 11, καὶ περιβλεψάμενος πάντα... Cf. i. 41, 43; (x. 22).

<sup>1</sup> Mark iii. 17, βοανηργές, ὁ ἐστὶν υἱὸς βροντῆς.

v. 41, Ταλιθὰ κοῦμι, ὃ ἐστὶν μεθερμηνεύμενον, Τὸ κοράσιον σοὶ λέγω ἔγειρε.

vii. 11, Κορβᾶν, ὃ ἐστὶν δῶρον (Cf. Matth. xxvii. 6).

vii. 34, Ἐφθαθά, ὃ ἐστὶν Διανοή-χθῆτι.

xiv. 36, Ἀββᾶ, ὁ πατήρ.

Cf. ix. 43; x. 46.

<sup>2</sup> (a) Persons: i. 29, καὶ Ἀνδρέου μ. Ἰακ. καὶ Ἰωάν.

i. 36, κατεδίωξαν αὐτὸν Σίμων καὶ οἱ μετ' αὐτοῦ.

ii. 26.

iii. 6, μετὰ τῶν Ἑρωδιανῶν.

iii. 22, οἱ γραμματεῖς οἱ ἀπὸ Ἱεροσολύμων καταβάντες...

vii. 26.

xi. 11, μετὰ τῶν δώδεκα.

xi. 21, ἀναμνησθεὶς ὁ Πέτρος.

xiii. 3, ἐπρωῖτα αὐτὸν κατ' ἰδίαν Πέτρος καὶ Ἰ. καὶ Ἰ. καὶ Ἀ.

xix. 65, οἱ ὑπηρέται.

xv. 7.

xv. 21, τὸν πατέρα Ἀ. καὶ Π.

xvi. 7, τῷ Πέτρῳ.

(β) Number: v. 13, ὡς δισχίλιοι.

vi. 7, ἀποστέλλειν δύο δύο.

vi. 40, ἀνέπεσαν πρασιαὶ πρασιαί, κατὰ ἑκατὸν καὶ κατὰ πεντήκοντα.

xiv. 30, πρὶν ἢ δις ἀλέκτορα φωνῆσαι τρίς με ἀπαρνήσῃ.

(γ) Time: i. 35, πρῶτῃ ἔννυχᾳ λίαν.

Cf. xvi. 2.

ii. 1, δι' ἡμερῶν.

iv. 35, ἐν ἐκείνῃ τῇ ἡμέρᾳ ὅψιας γενομένης.

vi. 2, γενομένου σαββάτου.

xi. 11, ὅψιας ἤδη οὔσης. Cf. xi. 19.

xiv. 68.

xv. 25, ἦν δὲ ὥρα τρίτη.

(δ) Place: ii. 13, παρὰ τὴν θάλασσαν. Cf. iii. 7; iv. 1; v. 21.

v. 20, ἐν τῇ Δεκαπόλει.

vii. 31, ἀνὰ μέσον τῶν ὀρίων Δεκαπόλεως.

(viii. 10).

xii. 41, κατέναντι τοῦ γαζοφυλακίου.

xiii. 3, κατέναντι τοῦ ἱεροῦ.

xiv. 68, εἰς τὸ προαύλιον.

xv. 39, ὁ παρεστηκώς ἐξ ἐναντίας.

xvi. 5, καθ. ἐν τοῖς δεξιαῖς.

<sup>3</sup> Thus καὶ εὐθύς occurs probably twenty-seven times (the reading is often uncertain) in St Mark, eight times in St Matthew, and twice in St Luke.

<sup>4</sup> i. 40, 44; ii. 3 ff.; xi. 1 ff.; xiv. 43, 66, &c.

<sup>5</sup> Mark iv. 39, Σιώπα πεφίμωσο. v. 8, Ἐξελθε τὸ πνεῦμα τὸ ἀκάθαρτον ἐκ τοῦ ἀνθρώπου.

vi. 23, 31; xii. 6, &c.

or define his meaning<sup>1</sup>. Like St John, he repeats the subject in place of using the relative<sup>2</sup>. And in many cases he uses terms of singular force which do not occur elsewhere in the New Testament<sup>3</sup>.

The few incidents which are peculiar to St Mark illustrate, as might be expected, the general character of his Gospel. The one Parable which he alone has preserved turns our attention to God's presence in the slow and silent operations of Nature as typical of His constant presence among men in their daily life. Of the two peculiar Miracles, one lays open the gradual process of the cure wrought<sup>4</sup>; and the other exhibits a trait which seems to reveal something of the agony of the Redeemer's work, as leading to the last Agony at Gethsemane, when He *looked up to heaven and groaned* (ἐστέναξε) in contemplation of the wreck which sin had wrought in man, who is ever dull in hearing and slow in praising God<sup>5</sup>. The connexion of these three special lessons is surely most significant. Without taking away the attention from the outward act, they lead us to look at the inmost processes which the outward act reveals. Together they give hope and strength for all labour. A Saviour sorrows over man's sufferings and unbelief, and meets each advance of faith: a Spirit works within

Chap. vii.

*Additional incidents characteristic.*

Mark iv. 26  
—29.

<sup>1</sup> i. 13, ἣν [ἐκεῖ] ἐν τῇ ἐρήμῳ.  
<sup>ii.</sup> 20, τότε...ἐν ἐκείνῃ τῇ ἡμέρᾳ.  
<sup>iii.</sup> 29, οὐκ ἄφεςιν ἔχει εἰς τὸν αἰῶνα ἀλλὰ ἔνοχος ἐστὶν αἰωνίου ἁμαρτήματος.

<sup>iv.</sup> 33, 34; v. 26, &c.  
<sup>vi.</sup> 25, εὐθὺς μετὰ σπουδῆς.  
<sup>vii.</sup> 21, ἔσωθεν...ἐκ τῆς καρδίας, &c.  
<sup>2</sup> ii. 19, 20, 27; iii. 1, 3; iv. 15 (cf. Mt. and Lc.); v. 41, 42; vi. 17, 18 (cf. Mt.); x. 13 (cf. Mt. and Lc.); xiv. 66, 67 (cf. Mt. and Lc.).

<sup>3</sup> ἐκθαμβεῖσθαι, ix. 15; xiv. 33; xvi. 5, 6.  
ἐναγκαλιζέσθαι, ix. 36; x. 16.

προμεριμνᾶν, xiii. 11.

συνθλίβειν, v. 24, 31.

<sup>4</sup> viii. 22—26, ἐπιθεὶς τὰς χεῖρας...εἶτα πάλιν ἐπέθηκεν τὰς χεῖρας.

<sup>5</sup> vii. 31—37. Cf. John xi. 35. It is remarkable that in both these Miracles our Lord took the sufferer apart (vii. 33, ἀπολαβόμενος ἀπὸ τοῦ ὄχλου; viii. 23, ἐξήνεγκεν ἔξω τῆς κώμης).

One other circumstance in connexion with Christ's miracles is noticed by St Mark, that even those who *touched the border of His garment were made whole* (Mark vi. 56; cf. Luke vi. 19, viii. 46; Acts xix. 12).

## Chap. vii.

*Additional  
traits in  
common in-  
cidents.*

us, bringing to maturity by hidden steps the seed which God has planted.

The smaller variations in the narrative offer several features of interest in addition to those which have been already noticed. One of these characterizes the whole Gospel. St Mark more than any other Evangelist records the effect which was produced on others by the Lord's working. Just as he follows out the details of the acts themselves, he mentions the immediate and wider results which they produced. From the beginning to the end he tells us of the wonder and amazement and fear<sup>1</sup> with which men listened to the teaching of Christ. Everywhere multitudes crowd to hear Him<sup>2</sup>, as well as to receive His blessings. When He was in a house, the *whole city was gathered to the door*, and even then the crowd could find no room. So great at times was the excitement that He *could no longer openly enter into the city*; and it is said twice, that *as many came and went, He could not even eat*<sup>3</sup>, so that He seemed to His kindred to be *beside Himself*. Those who were healed, in spite of His injunctions, proclaimed abroad the tidings of His power<sup>4</sup>. And in His retirement, men *from all the cities ran together on foot* to see Him; and *wherever He went, into villages or cities or country, they placed their sick before Him*; and *as many as touched Him were made whole*.

Mark i. 33.

Mark ii. 2.

Mark i. 45.

Mark vi. 33.

Mark vi. 55,  
56.

<sup>1</sup> Mark i. 22 (ἐξεπλήσσοντο), 27; vi. 20; xi. 18; vii. 37 (ὑπερπερισσῶς ἐξεπλ.); x. 26 (περισσῶς ἐξεπλ.).

v. 20 (ἐθαύμαζον); ix. 15 (ἐξεθαμβήθησαν); x. 24 (ἐθαμβοῦντο).

v. 42 (ἐξέστησαν ἐκστάσει μεγάλη); vi. 51 (λίαν ἐκ περισσοῦ ἐξίσταντο).

iv. 41 (ἐφοβήθησαν φόβον μέγαν); v. 15; (ix. 6); ix. 32.

<sup>2</sup> Mark ii. 13, πᾶς ὁ ὄχλος ἤρχετο πρὸς αὐτὸν καὶ ἐδίδασκεν αὐτοὺς (cf.

ii. 14, 15); iv. 1, ὄχλος πλεῖστος v. 21, 24, 34; x. 1; xii. 37.

<sup>3</sup> iii. 20, 21, ὥστε μὴ δύνασθαι αὐτοὺς μηδὲ ἄρτον φαγεῖν καὶ ἀκούσαντες οἱ παρ' αὐτοῦ... ἔλεγον ὅτι ἐξέστη. vi. 31, ᾗσαν οἱ ἐρχόμενοι καὶ οἱ ὑπάγοντες πολλοί, καὶ οὐδὲ φαγεῖν εὐκαίρουν.

<sup>4</sup> i. 28, 45, ἤρξατο κηρύσσειν πολ-  
λὰ καὶ διαφημίζειν τὸν λόγον. v. 20;  
vii. 36.

In substance and style and treatment the Gospel of St Mark is essentially a transcript from life<sup>1</sup>. The course and issue of facts are imaged in it with the clearest outline. If all other arguments against the mythic origin of the Evangelic narratives were wanting, this vivid and simple record, stamped with the most distinct impress of independence and originality, totally unconnected with the symbolism of the Old Dispensation, totally independent of the deeper reasonings of the New, would be sufficient to refute a theory subversive of all faith in history. The details which were originally addressed to the vigorous intelligence of Roman hearers<sup>2</sup> are still pregnant with instruction for us. The teaching which 'met their wants' in the first age finds a corresponding field for its action now. It would be worse than idle to attempt any general comparison of the effects which the several Gospels may be supposed to work upon the Church, but it is impossible not to see some significance in the circumstance that the historic worth of the Gospels was then most recklessly assailed when St Mark was regarded as a mere epitomator of the other Synoptists. We cannot gain a full percep-

Chap. vii.

*The importance of St Mark's Gospel as a historical record.*

<sup>1</sup> The following passages may be taken as examples of St Mark's style in connexion with the parallel accounts: vi. 30—43 (the feeding the 5000); ix. 14—29 (the healing of the Lunatic); and vi. 14—29 (the feast of Herod). In each case we have I believe the testimony of an eye-witness. In the last some friend of John the Baptist may have been present.

<sup>2</sup> Euseb. *H. E.* III. 39. Cf. pp. 186, 235.

One peculiarity of St Mark's language not yet noticed seems to point to this Roman origin, his use of several Latin forms which do not occur in the other Gos-

pels: *κεντυρίων*, xv. 39, 44, 45 (elsewhere *ἐκατοντάρχος*, -χης); *κοδράντης*, xii. 42 (Matt. v. 26); *σπεκουλάτωρ* (vi. 27); *τὸ ἱκανὸν ποιῆσαι* (xv. 15: cf. Acts xvii. 9). To these may perhaps be added *ξέστης* (vii. 4, 8); *κράββατος* (in St John and Acts). Other words he has in common with one or more of the other Evangelists: *δηνάριον* (all); *κῆνος* (Mt.); *λεγιών* (Mt. Lc.); *πραιτώριον* (Mt. Joh.); *φραγελλοῦν* (Mt.).

In all these notices of St Mark's language I have derived great help from Credner (*Einl.* § 49), though his large collections require careful sifting.

Chap. vii.

tion of the truth till the form of its outward revelation is surely realised. The form is not all, but it is an element in the whole. The picture of the sovereign power of Christ battling with evil among men swayed to and fro by tumultuous passions is still needful, though we may turn to St Matthew and St John for the ancient types or deeper mysteries of Christianity or find in St Luke its inmost connexion with the unchanging heart of man.

iii. *St LUKE.*  
*Christ the*  
*Saviour.*

For the 'Gospel of St Paul' is in its essential characteristics the complementary history to that of St Matthew. The difference between the two may be seen in their opening chapters. The first words of the Hebrew Evangelist gave the clue to his whole narrative; and so the first chapter of St Luke, with its declarations of the blessedness of faith and the exaltation of the lowly, leads at once to the point from which he contemplated the life of Him who was to *give light to them that sit in darkness and in the shadow of death*. The perfect manhood of the Saviour and the consequent mercy and universality of His covenant is his central subject, rather than the temporal relations or eternal basis of Christianity. In the other Gospels we find our King, our Lord, our God; but in St Luke we see the image of our Great High Priest, *made perfect through suffering, tempted in all points as we are, without sin*, so that each trait of human feeling and natural love helps us to complete the outline and confirms its truthfulness<sup>1</sup>.

Luke i. 45,  
52.

Luke i. 79.

Hebr. ii. 10;  
iv. 15.

i. *The re-*  
*cord of the*  
*Infancy.*

The pictures of the Infancy, to which the Temple forms the background, typify in a remarkable manner this human and priestly aspect of the life of Christ. The circumstances and the place equally turn the thoughts

<sup>1</sup> For an outline of the Gospel see note G at the end of the Chapter.

of the reader to the realities shadowed forth in the old Law of sacrifice. The Saviour Himself—the perfect Victim and the perfect Priest—received the seal of the first Covenant, and in due time was presented in the Temple and redeemed from its service. The offering was the offering of the poor; and the first blessing was mingled with words of sorrow. Years of silent growth then followed, and when He had arrived at the age of legal maturity<sup>1</sup> the *child Jesus* went up to the feast and claimed the Temple as His Father's House, and spoke of other work than that in which His life was as yet spent. But while the future was thus mysteriously fore-shewn, for the present He *was subject* to His earthly parents, *and increased in wisdom and stature, and in favour with God and men*. The development of the divine consciousness in Him who was indeed God is described to us as it proceeded according to the laws of human life. At each successive stage in the long preparation for His work, from first to last, we mark the gradual and harmonious revelation of His double nature. His Godhead and Manhood—signs of triumph and suffering—are united at the Nativity, the Presentation, the Examination in the Temple, the Baptism, the Temptation; for all is order and truth in the Godlike Life, quickening and quickened in due measure<sup>2</sup>.

The main contents of St Luke's Gospel may be divided into several groups which present distinctive

Chap. vii.

Luke ii. 21,  
22, 24.

Luke ii. 34,  
35.

Luke ii. 40.  
Luke ii. 41 ff.

Luke ii. 52.

ii. *The announcement of Christ's work.*  
Luke iv. 14—44.

<sup>1</sup> *Chagiga* (ap. Wetst. *ad Luc.* ii. 42): A xii. anno filius censetur maturus. *Joma* (*id.*): Ab anno xii. initiabant pueros ad jejunandum. Tradition assigned this age as the crisis in the lives of Moses, Samuel, and Solomon (Wetst. *l. c.*). Cf. [Hipp.] *adv. Hær.* p. 156.

<sup>2</sup> Origen, *Hom.* iv. in *Luc.*: Non illo tantum tempore præparatæ sunt

viæ et directæ semitæ, sed usque hodie adventum Domini Salvatoris spiritus Joannis virtusque præcedit. O magna mysteria Domini et dispensationis ejus! Angeli præcurrunt Jesum: angeli quotidie aut ascendant aut descendunt super salutem hominum in Christo Jesu. Cf. John i. 51.

Chap. vii.

Matt. iv. 14 ff.

Luke iv. 15.

Luke iv. 16 ff.

Matt. viii. 1, 5.

Luke iv. 31,  
38.*Two great  
divisions of  
the Gospel.*iii. *The future Church,  
its universality.*  
(Luke v. 1—  
vi. 11.)  
Luke vi. 8,  
10.

features, though each one passes so gradually into the next as to afford no clear line of demarcation. A general announcement of Christ's work forms an introduction to the more detailed narrative. This announcement differs characteristically from that in St Matthew. In St Matthew the preaching of the Lord is connected with the fulfilment of Prophecy: in St Luke it is presented in its own power. In St Matthew the first discourse is the Sermon on the Mount, in which Christianity is displayed in its relation to Judaism: in St Luke the discourse at Nazareth, in which the Gospel is freely offered to the poor, the desolate, and the stranger. The first Miracles in St Matthew signify the removal of legal impurity and national distinctions; while in St Luke the message of mercy is confirmed by the deliverance of captives from spiritual and bodily infirmity, from evil active and personal<sup>1</sup> within them.

In the succeeding chapters the work thus outlined is described under two great heads. The first (v.—ix. 43 a) contains a view of the future Church; the second the teaching of Christ, leading to the call of a new people and the rejection of the Jews. The first is chiefly a record of Miracles<sup>2</sup>: the second a record of Parables<sup>3</sup>. In the one we read the works of the Son of God: in the other the words of the Son of Man. The miraculous draught of fishes, combined with the prayer of St Peter and the promise of the Lord, is a perfect intro-

<sup>1</sup> Luke iv. 35, 39 (ἐπετλήσεν). The word occurs of the fever in St Luke only. Cf. viii. 24 and parallels.

These two miracles were wrought on the Sabbath (iv. 16); and hence we may see that spiritual and bodily maladies are so far healed by Christ as they interfere with religious life. In character the two Miracles are

complementary: there was an unclean spirit in the Synagogue, and a faithful woman suffering (ἣν συνεχομένη) at home from a great fever.

<sup>2</sup> For a classification of the Miracles in St Luke's Gospel see Note H at the end of the Chapter.

<sup>3</sup> For a classification of the Parables in St Luke see Note K at the end of the Chapter.

duction to the doctrine of the Church. Its first characteristic is universality; and the idea which is thus announced is continuously unfolded in a series of acts in which Christ triumphs over physical uncleanness, moral guilt, social degradation and legal superstition.

The extent of the new covenant having been thus set forth, we next observe something of the nature of the society in which it is embodied. The selection and instruction of the Apostles mark them as men who do not take their stand on the fulfilment of the Law, but on the wider basis of Christian charity<sup>1</sup>. The events which follow illustrate the source of their power, and the character of those among whom they have to work. Faith on the part of man, and love on the part of Christ, are shewn to bring blessings beyond all hope. John and the people—the Pharisee and the Sinner<sup>2</sup>—exhibit the contrasts of Jewish life. And the notice of the ministering women aptly closes the section which opens with the call of the Apostles. The Teacher, who included in his Church the humble, the distressed, and the repentant, is attended by the weak and loving rather than by a council of Elders, a band of Warriors, or a school of Prophets<sup>3</sup>.

Such being the breadth and foundation of the Christian Society, we are led to regard the process of its development and the nature of the claims which it makes on those who are admitted to its privileges. The Parable of the Sower is presented under a new aspect in

<sup>1</sup> This follows from a comparison of Luke vi. 20—49 with St Matthew's record of the Sermon on the Mount. As to the identity of the two discourses see page 357, note 4.

<sup>2</sup> The Lesson of Love is the first Parable recorded by St Luke, as the Draught of Fishes is the first Miracle.

<sup>3</sup> Evans, *Scripture Biography*, II.

p. 268. Exod. xviii. 25 (Moses); 2 Sam. xxiii. 8 ff. (David); 2 Kings ii. 2, 7 (Elijah). The Apostles themselves offer a contrast scarcely less striking than the women.

The ministry of the Lord among women is a characteristic feature of the Gospel: vii. 11 ff.; 36 ff.; x. 38 ff.; xxiii. 27.

Chap. vii.

Luke v. 12—16; 17—26; 27—39; Luke vi. 1—11.

*Its constitution.*  
(Luke vi. 12—viii. 3.)

Luke vii. 2—10; 11—17. Luke vii. 18—35; 36—50.

Luke viii. 1—3. (Comp. xxiii. 6—12.)

*Its development.*  
(Luke viii. 4—56.)

## Chap. vii.

Luke viii. 16  
—18; 19—21.

Luke viii. 22  
—25; 26—  
39; 40—56.  
*Its claims.*  
(ix. 1—43 a.)  
Luke ix. 1—  
6; 10—17.

Luke ix. 23  
—36.  
Luke ix. 37  
—43 a.

iv. *The uni-  
versal  
Teaching.*  
*The Great  
Episode.*  
(Luke ix.  
43 b—xviii.  
30.)

St Luke; it exhibits the responsibility of the hearers of the Gospel<sup>1</sup>, and does not, as in St Matthew, form an introduction to a general view of the outward Kingdom. Hence next we are taught the obligation of Christian example and the omnipotence of religious duty; and to encourage men in the varied struggles of Christian life, a series of Miracles attests the Saviour's power over matter, spirit, and death. He supplies the strength when He enjoins the task. When He sends forth His Apostles He endues them with power. When they return He feeds the hungry multitude, lest they should despair owing to the inadequacy of their natural powers for the conversion of the world. The prospect of suffering is relieved by the vision of glory; and when evil prevails against them, He still casts out the unclean spirit which baffles their doubting efforts.

The second great division of the record of the Lord's ministry includes a remarkable series of acts and discourses which are grouped together in connexion with the last journey to Jerusalem<sup>2</sup>. Some of the incidents

<sup>1</sup> This difference in the scope of the Parable is indicated by ver. 8, 15, compared with Matt. xiii. 8—23. St Luke dwells on the single idea of productiveness, and does not regard the different degrees of productiveness which must exist in the Christian Church. This idea is afterwards given in the *Pounds* (xix. 12 ff.); and conversely St Matthew notices only equal productiveness in the *Talents* (xxv. 14 ff.).

The comparison of Matt. xiii. 13 (*δρι*) with Luke viii. 10 (*ὕα*) is full of instruction: spiritual deafness is at once the cause and the result of not listening to God's voice.

<sup>2</sup> The connexions of time in this Great Episode (ix. 43 b—xviii. 14) deserve particular attention, espec-

ally in reference to those sections which occur in the other Evangelists in a different context. These parallels, for the most part, consist in short and weighty sayings such as are constantly repeated even by writers in different works; and there is no difficulty in supposing that they were introduced by the Lord into different discourses. More rarely Parables recur in new relations; and in one case incidents, alike in every particular, are found to occupy a different position in St Luke from that which they occupy in St Matthew. Besides these partial or complete parallels, there are a large number of sections peculiar to St Luke. The following table of passages, with the particles of connexion

occur in different connexions in the other Evangelists; and the whole section proves, by the absence of historical

by which they are introduced, will place the question fairly before the reader:

I. Sections including parallels with the other Gospels.

(a) In short sayings or parts of discourses.

x. 1—16 (μετὰ δὲ ταῦτα). Cf. Matt. ix. 37, 38; x. 10—16; xi. 21—23; x. 40. Luke ix. 1 ff.

xi. 1—4 (καὶ ἐγέν. ἐν τῷ εἶναι αὐ. ἐν τ. τ. προσ.). Cf. Matt. vi. 9—13.

xi. 5—13 (καὶ εἶπεν). Cf. Matt. vii. 7—11.

xi. 29—36 (τῶν δὲ ὄχλων ἐπαθροισομένων). Cf. Matt. xii. 38—42; v. 15; vi. 22, 23. Luke viii. 16.

xi. 37—54 (ἐν δὲ τῷ λαλήσαι). Cf. Matt. xxiii.

xii. 1—12 (ἐν οἷς). Cf. Matt. xvi. 6; x. 28—33, &c.

xii. 22—40 (εἶπεν δέ... Διὰ τοῦτο). Cf. Matt. vi.

xii. 41—53 (εἶπεν δὲ ὁ Πέτρος). Cf. Matt. xxiv. 45 ff.

xii. 54—59 (ἐλεγεν δέ). Cf. Matt. xvi. 2, 3, &c.

xiii. 22—30 (εἶπεν δέ τις). Cf. Matt. vii. 13, &c.

xiii. 31—35 (ἐν αὐτῇ τῇ ἡμέρᾳ). Cf. Matt. xxiii. 37—39.

xiv. 25—35 (συνεπορεύοντο δὲ αὐτῷ ὁ π.). Cf. Matt. x. 37, &c.

xvii. 1—4 (εἶπεν δέ). Cf. Matt. xviii. 6, 7; 21, 22.

xvii. 22—37 (εἶπεν δέ). Probably the same discourse as Matt. xxiv.

(β) In Parables and longer discourses.

ix. 46 ff. (εἰσηλθεν δέ) = Matt. xviii. 1 ff. ἐν ἐκείνῃ τῇ ὥρᾳ. Mark ix. 33 ff.

x. 21—24 (ἐν αὐτῇ τῇ ὥρᾳ) = Matt. xi. 25 (ἐν ἐκείνῳ τῷ καιρῷ).

xiii. 18—21 (ἐλεγεν οὖν). Matt. xiii. 31, 32. Mark iv. 30—32.

xiv. 16—24 (ὁ δὲ εἶπεν [ἐνὶ τῶν

συνακ.]). A variation recurs Matt. xxii. 1—14.

xv. 3—7 (εἶπεν δέ). Matt. xviii. 12—14.

(γ) In incidents.

ix. 49 (δέ). Mark x. 38 (δέ).

ix. 57 (καὶ πορευομένων αὐτῶν ἐν τῇ ὁδῷ). Matt. viii. 18.

xi. 14 (καὶ ἦν ἐκβ. δ.). Matt. xii. 22 (τότε).

xviii. 15—17 (προσέφερον δέ). Matt. xix. 13 (τότε); Mark x. 13 (καὶ προσ.).

II. Sections peculiar to St Luke.

ix. 51—56 (ἐγένετο δὲ ἐν τῷ συμπληρ. τ. ἡμ. τ. ἀναλ. αὐ.).

x. 17—20 (ὑπέστρεψαν δέ).

x. 25—37 (καὶ ἰδοὺ). Not the same as Matt. xxii. 34 ff.; Mark xii. 28 ff.

x. 38—42 (ἐγένετο δὲ ἐν τῷ πορεύεσθαι).

xii. 13—21 (εἶπεν δέ τις αὐτῷ ἐκ τοῦ ὄχλου).

xiii. 1—5 (παρήσαν δέ τινες ἐν αὐτῷ τῷ καιρῷ).

xiii. 6—9 (ἐλεγεν δέ).

xiii. 10—17 (ἦν δὲ διδάσκων).

xiv. 1—13 (καὶ ἐγένετο ἐν τῷ ἐλθεῖν εἰς οἶκον).

xv. 8—10; 11—32 (εἶπεν δέ).

xvi. 1—13 (ἐλεγεν δέ). Cf. Matt. vi. 24.

xvi. 14—31 (ἤκουον δέ... καὶ εἶπεν). Cf. Matt. v. 18.

xvii. 5—10 (καὶ εἶπον).

xvii. 11—19 (καὶ ἐγένετο ἐν τῷ πορεύεσθαι αὐτὸν εἰς Ἰ.).

xviii. 1—8 (ἐλεγεν δέ).

xviii. 9—14 (εἶπεν δέ).

Of all these passages one only is attended with any serious difficulty—Luke ix. 57 compared with Matt. viii. 18. The historical order appears to be that given by St Luke. In all the other cases of parallelism we find repetitions which are perfectly natural, and borne out by repetitions which occur in the same

Chap. vii.

*Prepara-  
tion.*  
Luke ix. 43 b  
—56.

Luke ix. 57  
—62.

Luke x. 1—  
16.

Luke x. 21  
—24.

Luke x. 30  
—37.

data and the unity of its general import, that a moral and not a temporal sequence is the law of the Gospels. For it is possible to trace throughout this part of the narrative a contrast between the true and the false people of God, between the spiritual and the literal Israel<sup>1</sup>. The shadow of eclipse is seen to rest already on the old system and the old spirit. A new Covenant and a new Discipleship are ushered in by words of warning and reproof. The journey, which seemed to be for honour, is announced to be for death. The intolerant zeal of St John is checked when he would have restrained the progress of good because it was advanced by one who *followed not with them*. St James and St John are rebuked when they had called down fire on the enemies of Jerusalem. For the Christian there is no shelter, no delay, no retreat. After this Introduction the fuller development of the new dispensation begins with the mission of the Seventy, and not with the mission of the Apostles. Its groundwork, from St Luke's point of sight, is the symbolic evangelization of every nation upon earth<sup>2</sup>, and not the restoration of the twelve tribes of Israel. The mission is closed by thanksgiving; and as a comment upon the tidings with which the teacher was charged, we read that the Spirit of the Law was fulfilled by a Samaritan, that the truest devotion was shewn by the patient listener who

Gospel. It does not however appear that the difference between ἔλεγεν and εἶπεν as introductory words is so clear as to admit of being urged: xiv. 7, 12; xvi. 5; yet see iii. 7; iv. 22; v. 36, &c.

<sup>1</sup> This has been pointed out by Browne, *Ordo Sacclorum*, p. 638, n. 1.

<sup>2</sup> According to Jewish tradition, there were Seventy (*Clem. Hom.* XVIII. 4; cf. *Gen.* xlv. 27) or

Seventy-two different nations and tongues in the world. In the text of St Luke ἐβδομήκοντα δύο is very highly supported. Cf. *Clem. Alex. Strom.* I. 142. *Clem. Recogn.* II. 42: Deus...in LXXII. partes divisit totius terræ nationes eisque principes angelos statuit (*Dan.* x. 13).

The numbers 12 and 70 are combined in *Num.* xxxiii. 9. Cf. *Origen, Hom.* XXVII. in *Num.* § 11, for an interpretation of the passage.

was not *cumbered with much serving*, that prayer, even if the answer be delayed, will in the end triumph over all difficulties. Then follow lessons of warning, of progress, of discipleship, of judgment. Perils from within and from without are laid open, perils from the lack of God's Spirit, from wonder-seeking and Pharisaism, from persecution and worldly cares. The times are shewn to be pregnant with signs of ruin; and yet in the midst of this stern teaching the *multitude rejoices*. In spite of opposition the growth of the Church is assured. If some are rejected others from afar shall fill their places. Even death itself cannot forestal the completion of the appointed work. Formalism is silenced: the poor are called, and the feast, which was despised by those who were first invited, is *furnished with guests*. The character of the true guest is next described in a series of Parables which portray in the liveliest images the completeness of the sacrifice required of him, the universality of the invitation offered, the relative duties of disciples to one another. The quickening power of God and the fruitful struggles of penitence are pictured in the case of those who have been lost from Christ's fold<sup>1</sup> through carelessness, or have lain inactive in His Church from darkness, or have wilfully *joined themselves with the citizen of a far country*. The obligations of wealth and station, the duty of forbearance and the power of faith, are seen to guide the Christian in social life; and when every claim is fulfilled he is still taught to feel that he is an unprofitable servant.

The tokens of judgment grow clearer as we draw to the close of the section. Of the ten lepers who were

Chap. vii.

Luke x. 38—42.

Luke xi. 1—13.

*Lessons of warning.*

Luke xi. 14—28;

29—36; 37—54.

xii. 1—12;

13—53.

xii. 54.

xiii. 9.

xiii. 17.

xiii. 18—30.

*Lessons of*

*Progress.*

Luke xiii. 31

—35.

Luke xiv. 1

—24.

*Lessons of discipleship.*

Luke xiv.

25—35.

Luke xv.

Luke xvi.—

xvii. 10.

Luke xv. 15.

Luke xvii. 10.

*Lessons of*

*judgment.*

Luke xvii. 18.

<sup>1</sup> The difference between Luke xv. 4, Τὸς ἄνθρωπος .. ἀπολέσας ἐν... and Matt. xviii. 12, 'Εάν...

πλανηθῇ ἐν...marks the different aspects of the Parable in the two Gospels.

Chap. vii.

Luke xvii. 21.

Luke xviii.

1—8.

Luke xviii.

9—30.

Luke xviii.  
27.v. *The king-  
dom  
claimed.*

Luke xix. 9.

healed a Samaritan alone returned to give glory to God. If the Pharisees ask *when the kingdom of God comes?* they are told that it is already *within them*. The day of vengeance for the elect is promised *quickly* (ver. 8). Humility, childliness, and self-sacrifice,—the opposites of prevalent vices—are set forth as the conditions of entrance into the kingdom, and if the words seem hard, one sentence marks the cause of the difficulty which men felt and the remedy for it: *That which is impossible with men is possible with God*.

The narrative of the Journey and the Conflict follows the same general outline as in the other Gospels, but with some characteristic additions<sup>1</sup>. Zacchæus, a publican and a sinner, was deemed worthy to entertain the Son of God and pronounced to be a *son of Abraham*. And as we noticed in St Matthew that his first strain was repeated at the close of his Gospel, so in St Luke the Angelic hymn which was earliest sung in heaven in honour of the Saviour's Birth is re-echoed by the band of disciples as He approaches Jerusalem for the last

<sup>1</sup> The following are the most remarkable additions to common narratives (besides those already noticed) which occur in St Luke:

iii. 1, 2. The date of John's ministry.

iii. 5, 6 (ὄψεται πᾶσα σὰρξ τὸ σωτήριον τοῦ Θεοῦ).

iii. 10—14. The social differences and duties of John's hearers.

iv. 1, πν. ἀγ. πλ.

iv. 6, 13, ἄχρι καιροῦ.

iv. 14—30.

iv. 35, μηδὲν βλάβαν αὐτόν.

iv. 42, 43, καὶ οἱ ὄχλοι...ἀπέσταλμαι.

vi. 8, αὐτὸς δὲ...αὐτῶν. 11, αὐτοὶ δὲ ἐπλ. ἀν.

vi. 12, καὶ ἦν διανυκτ. ἐν τ. προσ. τοῦ Θεοῦ.

vii. 20, 21; 29, 30.

viii. 1—3, 47, ἐν π. τοῦ λαοῦ.

viii. 2, κηρ. τὴν βασ. τοῦ Θεοῦ.

ix. 29, ἐν τῷ προσ. αὐτον.

ix. 31, 32; 44, θέσθε ὑμεῖς...τ.λ.τ.

Cf. xxi. 14.

xviii. 31, καὶ τελ...τῷ υἱ. τ. ἀνθρ.

xviii. 34, καὶ ἦν τ. ῥ. τ. κεκρ...τὰ λεγ.

xix. 37—40, 41—44.

xx. 16, ἀκουσ. δὲ εἰ. Μὴ γένοιτο.

xx. 20, εἰς τὸ παραδ...τοῦ ἡγεμ.

xx. 26, καὶ οὐκ ἴσχ...ἐν. τοῦ λαοῦ.

xx. 34, οἱ υἱ...ἐκγαμ.

xx. 38, πάντες γὰρ αὐτῷ ἴσων.

xx. 39, 40.

xxi. 24, 34—36, 37, 38.

xxii. 3, εἰς. δὲ ὁ Σ. εἰς Ἰ.

xxii. 15—18, 24—38, 43, 44, 45.

time before the close of His work<sup>1</sup>. Yet again we hear the same peculiar tones of mercy and love on the road to Calvary, and from the very Cross; and once more, when the risen Lord promises to His disciples His Spirit from on high before they preach the Word unto *all the nations*, beginning at Jerusalem<sup>2</sup>. From first to last the same great subject abides. The Gospel of the Saviour begins with hymns and ends with praises; and as the thanksgivings of the meek are recorded in the first chapter, so in the last we listen to the gratitude of the faithful<sup>3</sup>.

<sup>1</sup> Luke xix. 38—40, *ἐν οὐρανῷ εὐ-  
ρήνη καὶ δόξα ἐν ὑψίστοις*. Cf.  
ii. 14. Peace ratified in heaven is  
the pledge of peace to be realised  
on earth.

<sup>2</sup> The view which has been given  
of St Luke's Gospel as containing  
the offer of the Gospel to all—not to  
Jews only nor Gentiles only—is re-  
markably confirmed and explained  
by his *later treatise*. For as in the  
one we mark the universality of  
Christ's promises, so in the other we  
see their full accomplishment. In  
the outset of the Acts (Acts ii.  
9—11) we are told that Jews and  
proselytes, from Arabia to Pontus,  
from Parthia to Rome, heard the  
tidings of salvation in their own  
tongue; and the last glimpse of  
Apostolic history is full of encourage-  
ment and hope, when it is recorded  
(Acts xxviii. 31) that, after turning  
from the Jews to the Gentiles, Paul  
*received all that came unto him, and  
preached with all confidence the things  
which concern the Lord Jesus, no  
man forbidding him*.

Those writers who regard the  
book of the Acts as partial and  
incomplete seem to have mistaken  
its entire purpose; for we do not  
require for our spiritual guidance a  
history of the Apostles, but a record  
of the establishment of the Christian  
Church. The title is not *the Acts*,

but Acts of the Apostles (*πράξεις  
τῶν ἀποστόλων*)—such acts as should  
be significant to future times; and  
so we read in the book of all the  
modes of thought which Christianity  
encountered in Judæa, Asia, Greece,  
and Rome: we learn from it how  
far the Apostles modified the frame-  
work of our faith, to build up the  
several Churches, and how far they  
selected a fit foundation for their  
teaching from the popular belief.  
The Gospels do not give us a life of  
Jesus, but a narrative of man's re-  
demption; the Acts does not detail  
the fortunes of men, but sets forth  
the establishment of the various  
forms of Christian truth.

<sup>3</sup> The language of St Luke pre-  
sents many peculiarities, some of  
which are characteristic; and a large  
number of words are common to the  
Gospels and the Acts which do not  
occur elsewhere in the New Testa-  
ment. The following peculiarities  
are the most remarkable:

(1) *χάρις* (*χαριτόω*, i. 28) 8 times.  
Elsewhere in Gospels only John i.  
14, 16, 17. Common in Acts and  
Epistles.

(2) *σωτήρ*, i. 47; ii. 11 (John iv.  
42). *σωτηρία*, i. 69, 71, 77; xix. 9  
(John iv. 22). *τὸ σωτήριον*, ii. 30;  
iii. 6. General in Acts and Epistles.  
*Σώζειν* frequent throughout the New  
Testament.

Chap. vii.

Luke xxiii.

39—43.

Luke xxiv.

49.

Luke xxiv.

53.

Chap. vii.  
General  
Summary.

Such appears to be, in rude outline, the general tenour of the Synoptic Evangelists; and though it be impossible to discuss within our present limits their more minute divergencies in order and narration, yet it will be sufficiently clear that they subserve to special uses, that they imply and explain fundamental differences of scope, and unfold the Christian faith as it falls within each separate range. The events recorded by the Synoptists are not generally distinct, but they

(3) *εὐαγγελίζεσθαι* (Matt. xi. 5 only) 10 times. Frequent in Acts and Epistles. *Εὐαγγέλιον* (Matt., Mark, Acts, Epp., Apoc.) does not occur in the Gospels of St Luke and St John, nor in St John's Epistles.

(4) *πλήθος* 8 times in Gosp., 17 times in Acts; elsewhere in the New Testament 7 times. *πλήρης* with gen. (John i. 14; cf. Mark viii. 19) iv. 1; v. 12; 8 times in Acts. *πλησαι*, *μεταφρ.* (cf. *ἐμπλήσαι*), 6 times in Gosp., 9 times in Acts; not elsewhere. *πληροῦν* throughout the New Testament.

(5) *ὑπάρχειν* 7 times in Gosp., 24 times in Acts, 14 times elsewhere; not in other Gospels (*τὰ ὑπάρχοντα*, Matt. xix. 21; xxiv. 47; xxv. 14). In St Luke 8 times. *προυπάρχειν* in Gosp. and Acts once.

(6) *παῖς* (Θεοῦ) of David, Israel, Christ, i. 54, 69; Acts iii. 13, 26; iv. 25, 27, 30.

(7) *ικανός* 9 times in Gosp., 18 times in Acts, 3 times each in Matt. and Mark; elsewhere 6 times.

(8) *οἶκος*, *μεταφρ.* (Matt. x. 6; xv. 24, *οἶκ.* Ἰσρ.) 7 times in Gosp., 9 times in Acts.

(9) *νομικός* (Matt. xxii. 35; Tit. iii. 13 only) 6 times in Gosp. *ἐπιστατῆς* (= *παββεῖ*) 6 times; not elsewhere. *ἀληθῶς* with *λέγω* (= *ἀμῆν*) 3 times in Gosp.; not elsewhere.

(10) *ὑψιστος* (as an epithet of God) 3 times in Gosp., in Acts twice; elsewhere Mark v. 7; Hebr. vii. 1.

(11) Peculiar words

(a) found only in St Luke's Gospel and Acts:

*διῶσχυρίζεσθαι*, *διοδεύειν*, *ἐνεδρεῖν*, *ἐπιθεῖν*, *ἐντόνωσ*, *κατακλείειν*, *κατακολουθεῖν*, *κλάσις* (ἄρτου), *μεγαλεῖα*, *ὀχλεῖσθαι*, *προβάλλειν*, *προσδοκία*, *συμπληροῦν*, *συνεῖναι*, *τραυματίζειν* (*τραῦμα*, Gosp. i.), all once in Gosp., once in Acts; *διῶσταναι*, *ἐπιβιβάζειν*, *θάμβος* (twice in Gosp., once in Acts); *ἐπιχειρεῖν*, *ἰασις*, [*συναθροῖζειν*] (Gosp. i, Acts 2); *διαπορεῖν*, *ἐπιφωνεῖν*, *εὐλαβής*, *καθιέναι*, *συναρπάζειν* (Gosp. i, Acts 3); *ἡ ἐξῆς*, *καθεξῆς* (2; 3); *καθότι* (2; 4); *ὁδυνᾶσθαι* (3; 1); *ὁμιλεῖν* (2; 2); *συνκαλεῖσθαι*, midd. (3; 2); *συμβάλλειν* (2; 4).

(β) found only in Gospel: *πτοεῖσθαι*, *συκοφαντεῖν*, *ὑποχωρεῖν*, *χρεοφειλέτης* (each twice); *συνιέναι*, *συντυχεῖν*, *τελεσφορεῖν*, *φιλονεικία*, &c. (each once).

(γ) occurring more often in Gosp. and Acts than in the other books of the New Testament: *ἅπας*, *ἀτενίζειν*, *ἐξαίφνης*, *καλούμενος*, *ὀνόματι*, *κατελθεῖν*, *παραχρήμα*.

(12) *καὶ ἐγένετο* (*ἐγέν.* δέ) *ἐν τῷ*... In Gosp. 22 times, in Acts twice (Mark iv. 4). Compare *ἐγένετο* ὧς...

(13) *ἦν*, &c. with partic. In Gosp. 47 times, in Acts 37 (Matt. 10; Mark 27; John 18).

In the numbers given some differences may arise from various readings, but they are, I believe, substantially correct.

are variously regarded, that we may be led to recognise the manifold instructiveness and application of every word and work of Christ. It may indeed be difficult to trace the progress of the subject, as it is taken up in each successive part of the histories; yet from time to time the same familiar notes recur, and we feel sure that a deeper knowledge and a finer discernment would lead us to recognise their influence, even in those passages which are most complicated and obscure. We have followed no arbitrary arrangement in classifying the Miracles or Discourses of our Lord, and yet in the mere simplicity of the Gospels we have traced the great signs of a new and noble sequence, too uniform and pregnant to be attributable to chance, too unpretending and obscure to be the work of design. And surely the conviction of this truth, more than any other—incommunicable it may be, and ill-defined by language—must fill us with the devoutest reverence for the Gospel-histories, a reverence which is no vain Bibliolatry, but a feeling which springs from the satisfaction of our inmost wants, and furnishes the fullest materials for patient study. For such a scheme of the Holy Gospels is at once most worthy of their divine origin, and most consistent with their outward form; it realises the individuality of their authorship, and explains the facts of their perversions; it satisfies in its manifoldness every requirement of the past and future relations of Christian truth; it falls in with early tradition, and opens to us a new view of the providential government of the Church; and finally it sets before us in the clearest light the combination of the human and divine which lies at the basis of all Revelation. The surest answer to all doubts—the readiest help in all difficulties—the truest consolation in all divisions—must spring from a real sense of

the union of God and man in religion and in Scripture, which is the perfect record of the historical fulfilment of the union; and, if we read the words of Inspiration humbly and sincerely, we have a promise which cannot fail<sup>1</sup>.

<sup>1</sup> Orig. *Selecta in Num.* xi. 25: ἐν γὰρ ἐν Χριστῷ τὸ πνεῦμα καὶ μὴ διὰ πάντων ἡ ἐνέργεια.

### *Notes to Chapter vii.*

NOTE A; see p. 355.

The following analysis may guide the student in pursuing the teaching of St Matthew:

#### i. ii. INTRODUCTION.

The Royal pedigree (i. 1—17).

The Virgin's Son, the promised Saviour (18—25).

The homage (ii. 1—12).

The persecution (13—23).

(In all things the words of the Prophets are fulfilled.)

#### I. iii. iv. THE PRELUDE.

(a) *The Baptist* (iii.):

The Messenger (1—6). The Message (7—12). The Recognition (13—17).

(β) *The Messiah* (iv.):

The Trial (1—11). The Home (12—16). The Message (17). The Call (18—22). The Work (23—25).

#### II. v.—xiii. THE LAWGIVER AND PROPHET.

(a) *The new Law in relation to the old* (v. vi. vii.).

(β) *The testimony of signs* (viii. ix.).

Characteristics (viii. 1—15).

The Suppliant (Resignation, 1—4); the Intercessor (Faith, 5—13); the Restored (Service, 14, 15).

- The Lord and the Disciples (viii. 18—ix. 17).  
 Self-denial (18—22).  
 Power (Nature, 23—27; Spirits, 28—34; Sin, ix. 1—8).  
 Mercy (9—13).  
 Prudence (14—17).  
 The results (ix. 18—34).  
 Faith confirmed (20—22); raised (23—26); attested (27—31).  
 Unbelief hardened (32—34).  
 (γ) *The Commission* (ix. 36—xi.).  
 The Charge (x.).  
 The Hearers (xi.).  
 John (1—15); the People (16—19).  
 Woes (20—24); Thanksgivings (25—30).  
 (δ) *The Contrast* (xii.).  
 The letter and the spirit of the Law.  
 Example (1—9); Miracle (10—13).  
 The kingdom of Satan and the kingdom of God (22—37).  
 The sign of Jonas (38—45).  
 Natural and spiritual kindred (46—50).  
 (ε) *Parables of the Kingdom*: its rise, growth, consummation (xiii.).

### III. xiv.—xxv. THE KING.

- (α) *The character of the King*, compared with  
 Temporal dominion:  
 The feast of Herod; death of John (xiv. 1—12).  
 The feast of Christ (Jews); the disciples saved (13—33).  
 Hierarchical dominion:  
 The tradition of the elders (xv. 1—20).  
 The Syrophœnician heard (21—28).  
 The Gentiles healed and fed (29—39).  
 Truth hidden from some (xvi. 1—12), revealed to others (13—20).  
 (β) *Glimpses of the Kingdom*.  
 The prospect of suffering (xvi. 24—28).  
 The vision of glory (xvii. 1—13).  
 The secret source of strength (14—21).  
 The Citizens.  
 Moral principles: Obedience, a sign (xvii. 24—27); Humility, Unselfishness, Forgiveness (xviii.).  
 Social characteristics: Marriage, children, riches, sacrifice (xix.).  
 Yet all without intrinsic merit (xx. 1—16).

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(γ) *The King claims his Heritage.*

The Journey (xx. 17—34).

The triumphal Entrance (xxi. 1—17).

The Conflict (xxi. 18—xxii.).

The sign (xxi. 18—22). The first question (23—27).

The portraiture (28—xxii. 14). The temptation (15—

40). The last question (41—46).

The Judgment (xxiii.—xxv.).

The Teachers (xxiii.).

The City (xxiv.).

The World (xxv.).

## IV. xxvi.—xxviii. DEATH THE GATE OF THE ETERNAL KINGDOM.

(α) *The Passion* (xxvi. xxvii.).Contrasts: foreknowledge, craft (xxvi. 1—5),  
love, treason (6—16).

The Last Supper: woes foreseen and faced (17—29).

The rash promise: power misjudged (30—35).

The inward Agony (36—46).

The outward Desertion (47—56).

The Confession of Christ (57—68).

The Denial of Peter (69—75).

The death of Judas (xxvii. 3—10).

The Death of Christ (11—50).

Christ and Barabbas (15—26).

Christ and the soldiers (27—31).

Christ and the bystanders (32—56).

The Burial (57—61). The watch (62—66).

(β) *The Triumph.*

The Rising in glory (xxviii. 1—10).

The false report (11—15).

The great Commission (16—20).

NOTE B; see p. 358.

The Sermon on the Mount may be arranged thus:

## i. The citizens of the Kingdom (v. 1—16).

## (α) Their character (1—12).

In themselves (3—6).

Poor in spirit.

Meek.

Sorrowing.

Hungering after righteousness.

Relatively (7—12).

Merciful to men.

At peace with God.

Pursuing peace.

Persecuted.

The example of the Prophets.

(β) Their influence (13—16).

To preserve (13).

To guide (14—16).

ii. The New Law (17—48).

(α) The fulfilment of the Old generally (17—20).

(β) The fulfilment of the spirit of special commandments.

Murder, Adultery, Perjury, Revenge, Exclusiveness (21—48).

iii. The New Life (vi.—vii. 23).

(α) Acts of devotion (vi. 1—18).

Alms (1—4).

Prayer (5—15).

Fasting (16—18).

(β) Aims (19—34).

The true treasure (19—21).

The single service (22—24).

The perfect repose (25—34).

(γ) Conduct (vii. 1—12).

Charitable in judging (1—5).

Circumspect in teaching (6).

Faithful in well-doing (7—12).

(δ) Dangers (vii. 13—23).

From himself (13, 14).

From false teachers (15), to be tested by Works of faith (16—20), not by Works of power (21—23).

iv. The great contrast (vii. 24—27).

NOTE C; see p. 358.

The following scheme of the Miracles recorded by St Matthew will serve to shew their relation to the framework of his Gospel. Of course no one scheme can exhaust the lessons of the Miracles. This only shews

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their bearing in succession upon one great idea. The Miracles peculiar to St Matthew are marked by italics.

i. The Miracles of the Lawgiver.

(a) In relation to the Old Law.

1. The Spirit before the Letter (ver. 3):  
The Leper cleansed (viii. 2—4).
2. Faith superior to National Descent (ver. 10):  
The healing of the Centurion's Servant (viii. 5—13).
3. The Service of Love before ritual observance (ver. 14):  
The healing of Peter's Wife's Mother (viii. 14, 15).  
[viii. 16, 17, Many healed, as Esaias prophesied.]

(β) In Himself, as all powerful over

1. The Material world,  
The Stilling of the Storm (viii. 23—27).
2. The Spiritual world,  
The Gadarene Demoniacs healed (viii. 28—34).
3. The power of Sin,  
The Paralytic healed (ix. 1—8).

(γ) In relation to man, as requiring Faith

1. Actively, to seize the blessing,  
The woman with issue healed (ix. 20—22).
2. Passively, to receive it,  
Jairus' daughter raised (ix. 18—26).
3. As a measure of the blessing (ver. 29),  
*The two blind men* (ix. 27—31).
4. As the means of understanding it,  
*The dumb devil cast out* (ix. 32—34).  
[ix. 35, Many healed.]

ii. The Miracles of the Prophet of the Kingdom.

- (a) Vindicating the law of Conscience (in *Action*),  
The withered hand healed (xii. 9—13).
- (β) Rescuing Sight and Speech from the power of evil,  
The blind and dumb devil cast out (xii. 22—30).

## iii. The Miracles of the King.

## (a) As to His people.

## 1. Jews.

In relief of want,

Feeding of the 5000 (xiv. 15—21).

In relief of toil (ver. 24),

Walking on the sea (xiv. 22—33).

## 2. Gentiles.

In answer to prayer,

The woman of Canaan (xv. 21—28).

[xv. 30, 31, Many healed.]

In reward of patience (ver. 32),

The feeding of the 4000 (xv. 32—39).

## (β) As to His Title.

## 1. Perfect by human preparation (ver. 21).

Healing the Lunatic (xviii. 14—21).

## 2. Legitimate by divine right (ver. 25, 26).

*The Stater in the Fish* (xvi. 24—27).

[xxi. 2, Many healed.]

## (γ) As to His Government.

## 1. Merciful according to our Prayer (ver. 32).

The two blind men healed (xx. 30—34).

## 2. Just according to our fruits (ver. 19—22).

The fig-tree cursed (xxi. 17—22).

NOTE D; see p. 359.

The following are the Parables recorded in St Matthew, which, it will be seen, fall into two divisions corresponding with the Prophetic and Kingly aspects of Christ's character as seen before in the record of the Miracles, and in the general plan of the Gospel. The Parables peculiar to St Matthew are marked by italics.

## i. Images of the characteristics of Christianity.

## (a) Its source.

## (1) From God:

*The Sower* (xiii. 3—8).

## (2) Yet counterfeited by the devil:

*The Tares* (xiii. 24—30).

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## (β) Its progress.

## (1) In outward extent:

The Mustard Seed (xiii. 31, 32).

## (2) In inward influence:

The Leaven (xiii. 33).

## (γ) Its relation to men.

## (1) As a gift from heaven:

*The hid Treasure* (xiii. 44).

## (2) As a power in the individual:

*The Merchant seeking pearls* (xiii. 45, 46).

## (3) As a wide working instrument:

*The Draw Net* (xiii. 47—50).

## ii. Images of the life of Men.

## (α) Love.

## (1) A spontaneous feeling:

The lost sheep (xviii. 12—14).

## (2) A debt due to God:

*The unmerciful servant* (xviii. 23—25).

## (β) Dependence.

*The labourers in the Vineyard* (xx. 1—16).

## (γ) Activity.

## (1) Obedient in spirit, as of sons of God:

*The two Sons* (xxi. 28—32).

## (2) Unselfish, as of Stewards of God:

The wicked husbandmen (xxi. 33—41).

## (δ) Reverence.

*The Marriage of the King's Son* (xxii. 1—14).

## (ε) Responsibility.

## (1) At all times:

*The Ten Virgins* (xxv. 1—13).

## (2) In all positions:

*The Talents* (xxv. 14—30).

NOTE E; see p. 365.

The Miracles recorded by St Mark fall into the following groups:

- i. Signs of the Saviour's work (i. 23—ii. 12).
  - The devil cast out in the Synagogue (i. 23—28).
  - The fever healed in the house (i. 30, 31).
  - The leper cleansed (i. 40—45).
  - The paralytic pardoned and restored (ii. 3—12).
- ii. Signs of the Saviour's teaching (iii. 1—6; iv. 35—v.).
  - (a) Freedom of action.
    - The withered hand restored on the Sabbath (iii. 1—6).
  - (β) Trials of Faith.
    - The storm stilled (iv. 35—41).
    - The Legion cast out (v. 1—20).
    - The woman with the issue healed (v. 25—34).
    - Jairus' daughter raised (v. 21—24, 35—43).
- iii. Signs of the Kingdom (vi. 30—52; vii. 24—viii. 9, &c.).
  - (a) The extent of the Kingdom.
    - The satisfaction of the Jews: 5000 fed (vi. 30—44).
    - The passage of the lake (vi. 45—52).
    - The satisfaction of Gentiles:
      - The Syrophœnician (vii. 24—30).
      - The deaf and dumb man* (vii. 31—37).
      - The 4000 fed (viii. 1—9).
  - (β) Special lessons.
    - Discernment: *the blind man at Bethsaida* (viii. 22—26).
    - Faith: the Lunatic (ix. 14—29).
    - Mercy: Bartimæus (x. 46—52).
    - Judgment: the Fig-tree (xi. 12—14).

The most remarkable omission is that of the *Centurion's servant*. The Miracles peculiar to St Mark are distinguished by italics.

NOTE F; see p. 366.

The following outline will convey a general notion of the construction of St Mark's Gospel, and supersede the necessity of examining it in detail.

i. 1—13. THE PREPARATION.

I. i. 14—ii. 12. THE WORK FORESHEWN BY ACTS.

(a) The Call (i. 14—20).

(β) Signs (i. 21—ii. 12).

Possession, Fever, Leprosy, Palsy.

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## II. ii. 13—iv. 34. OUTLINES OF TEACHING.

- (a) Traits of the new life :
  - The Call of the Publican (ii. 13—17).
  - The Lesson of Prudence (18—22).
  - The Sabbath : Example (ii. 23—28) ; Sign (iii. 1—6).
- (β) The Kingdom of God and the world.
  - The Apostles (iii. 13—19) ; the enemies (20—30) ; the true kindred (31—35).
  - Parables of the Kingdom (iv. 1—34).
- (γ) Signs (iv. 35—v.).
  - The Storm (iv. 35—41). Legion (v. 1—20). The woman with issue ; Jairus' daughter (21—43).
- (δ) The Issue : Unbelief (vi. 1—6).

## III. vi. 6 b—xiii. THE FOUNDATIONS OF THE KINGDOM.

- (a) The Mission of the Apostles (vi. 6 b—13).
  - Temporal dominion.
    - The Feast of Herod : John (vi. 14—29).
    - The Feast of Christ : Christ on the waters (30—52).
  - Hierarchical dominion.
    - The tradition of the Elders (vii. 1—23) ; Blessings for the Gentiles ; the Syrophenician ; the deaf and dumb ; the multitudes fed (vii. 24—viii. 9).
    - Lack of discernment in some (10—21).
    - A sign (22—26).
    - Revelation to others (27—33).
- (β) Glimpses of the Kingdom (viii. 34—x. 31).
  - The prospect of suffering (viii. 34—38) ; the Vision of Glory (ix. 1—13) ; the secret source of strength (14—29).
  - The citizens.
    - Humility ; charity ; self-denial (ix. 33—50) ; marriage ; children ; riches ; sacrifice (x. 1—31).
- (γ) The Sovereignty claimed (x. 32—xiii.).
  - The journey (x. 32—52).
  - The Triumphal entrance (xi. 1—11).
  - The Conflict.
    - The sign (xi. 12—25) ; the first question (27—33) ; the portraiture (xii. 1—12) ; the temptation (13—34) ; the last question (35—37).
    - The Pharisees (38—40) ; the Widow (41—44).
    - The Judgment (xiii.).

IV. xiv.—xvi. THE ETERNAL KINGDOM ENTERED THROUGH THE  
GATE OF DEATH.

The end foreshewn by act (xiv. 3—9), and word (12—31).  
The Agony; Betrayal; Denial; Condemnation (xiv. 32—xv. 20).

The Crucifixion; Burial (xv. 21—47).

The Resurrection [Revelation; Ascension] (xvi.)

Note G; see p. 372.

The following outline of the Gospel of St Luke will serve to explain the connexion of the several parts:

i. ii. INTRODUCTION.

The Annunciation of the birth of John and of Christ  
(i. 1—56).

The Birth of John; the Nativity; the Presentation;  
Christ with the doctors (i. 57—ii.).

I. iii.—iv. 13. THE PREPARATION.

The work of the Baptist (iii. 1—20).

The attestation at the Baptism and by descent (21—38).

The Trial (iv. 1—13).

II. iv. 14—44. THE ANNOUNCEMENT.

Preaching (14, 15).

Tidings at Nazareth (16—30).

Signs: the unclean spirit (31—37); Simon's wife's mother  
(38, 39).

Many works (40, 41); wide teaching (42—44).

III. v.—ix. 43 a. THE FUTURE CHURCH.

(a) Its universality (v.—vi. 11).

The sign: the draught of fishes (v. 1—11).

The Leper cleansed (12—16).

The Paralytic restored (17—26).

The Publican called (27—39).

The Law vindicated from superstition (vi. 1—11).

(β) Its constitution (vi. 12—viii. 3).

The Apostles called: the Sermon on the Mount (vi.  
12—49).

The spring of help:

Faith in man: the Centurion's servant (vii. 2—10).

Love in Christ: the Widow's son (11—17).

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The hearers :

John and the people (18—35).

The Pharisee and the Sinner (36—50).

The ministering women (viii. 1—3).

(γ) Its development (viii. 4—56).

The Sower (viii. 4—18).

Earthly ties (19—21).

Lessons of faith : the Storm stilled (22—25); the Legion cast out (26—39); the woman healed (43—48);

Jairus' daughter raised (40—56).

(δ) Its claims (ix. 1—43 a).

The Commission (ix. 1—6); the earthly king (7—9).

The 5000 fed (10—17); the Confession (18—27).

The Transfiguration; the Lunatic healed (28—43 a).

## IV. ix. 43 b—xviii. 30. THE UNIVERSAL CHURCH. THE REJECTION OF THE JEWS FORESHEWN.

(α) Preparation (ix. 43 b—xi. 13).

Coming persecution (43 b—45). Traits of the true disciple (46—62).

The Mission of the 70 (x. 1—20). Thanksgiving (21—24).

One family of men : the Good Samaritan (25—37).

One thing needful : Mary and Martha (38—42).

Prayer the strength of life (xi. 1—13).

(β) Lessons of warning (xi. 14—xiii. 9).

Inward: Seven worse spirits (xi. 14—28).

Sign of Jonah (29—36).

Pharisaic religion (37—54).

Outward: Persecution (xii. 1—12).

Wealth (13—31).

Life (32—53).

Signs of the times (54—59).

The Fate of the Galilæans (xiii. 1—5).

The barren Fig-tree (6—9).

(γ) Lessons of progress (xiii. 10—xiv. 24).

The woman [the Church] set free (xiii. 10—17).

The growth of the Church outward and inward (18—21).

The duty of effort (22—30).

The assurance in working (31—35).

Formalism defeated (xiv. 1—6).

The poor called (7—14).

The feast furnished with guests (15—24).

- (δ) Lessons of discipleship (xiv. 25—xvii. 10)  
 The completeness of the sacrifice (xiv. 25—35).  
 The universality of the offer (xv.).  
 Social duties.  
 The Stewardship of wealth (xvi.).  
 Offences ; Faith ; Service (xvii. 1—10).
- (ε) The coming end (xvii. 11—xviii. 30).  
 The sign : the Ten Lepers (xvii. 11—19).  
 The unexpectedness of Christ's coming (20—37).  
 The Unjust Judge (xviii. 1—8).  
 Obstacles to faith :  
 Self-righteousness ; Pride ; Selfishness (9—30).

V. xviii. 31—xxi. THE SOVEREIGNTY CLAIMED.

- (α) The Journey :  
 Warnings ; Bartimæus ; Zacchæus ; the Talents (xviii. 31—xix. 27).
- (β) The Entry (xix. 28—44).  
 The Work begun (45—48).
- (γ) The Conflict. The first question (xx. 1—8) ; the portraiture (9—19) ; the Temptation (20—40) ; the last question (41—44).  
 The Pharisees (45, 46) ; the Widow (xxi. 1—4).  
 The Judgment (xxi. 5—36).  
 The Work (37, 38).

VI. xxii.—xxiv. THE SOVEREIGNTY GAINED BY DEATH.

- The end foreshewn (xxii. 1—23).  
 Divisions within (24—34) ; dangers without (35—38).  
 The Agony ; Betrayal ; Denial ; Condemnation (39—71).  
 The Judgment of Herod and Pilate (xxiii. 1—25).  
 The Crucifixion ; Burial (26—56).  
 The Revelation of the Risen Saviour (xxiv. 1—43).  
 The last Charge ; the Ascension (44—53).

NOTE H ; see p. 374.

The spiritual teaching of the Miracles in St Luke, as a whole, will be seen from the following table. The Miracles peculiar to St Luke are marked by italics.

Chap. vii.

- i. Signs of the mission of the Saviour (iv. 18) *generally* to check the action of evil.
  - (a) Spiritual;  
the unclean spirit cast out (iv. 33—37).
  - (β) Physical:  
Peter's wife's mother healed (iv. 38, 39).
- ii. The Christian Society.
  - (a) Its universality: *the Miraculous Draught of Fishes* (v. 1—11).  
Hence Christ
    - (1) Purifies the outward life:  
the Leper cleansed (v. 12—14).
    - (2) Purifies the inward life:  
the Palsy healed (v. 18—26).
    - (3) Quickens deadened energies:  
the withered hand restored (vi. 6—11).
  - (β) The spring of its blessings.
    - (1) Faith in man:  
the Centurion's Servant (vii. 2—10).
    - (2) Love in Christ:  
*the Widow's Son raised* (vii. 11—17).
  - (γ) The fulness of Christ's power to preserve it, as seen in His Sovereignty over
    - (1) Matter:  
the Storm stilled (viii. 22—25).
    - (2) Spirit:  
the Gadarene Demoniacs (viii. 26—39).
    - (3) Death:  
Typical: the Woman with the issue (viii. 43—48).  
Natural: Jairus' daughter raised (viii. 41—56).
  - (δ) The extent of its claims.
    - (1) To instruct and strengthen all:  
the 5000 fed (ix. 10—17).
    - (2) To overcome by faith all evil:  
the Lunatic healed (ix. 37—42).
- iii. Signs of Christ's working on men.
  - (a) To give utterance to the spiritually dumb:  
the dumb devil cast out (xi. 14—26).

- (β) To remove
- (1) The inward checks to our progress:  
*the Woman with a spirit of infirmity* (xiii. 11—17).
  - (2) The outward obstacles to it (ver. 5):  
*the Man with the Dropsy* (xiv. 1—6).
- (γ) To cleanse impurity outward and inward (ver. 19):  
*the ten Lepers cleansed* (xvii. 12—19).
- (δ) To restore spiritual sight:  
the blind man restored (xviii. 35—43).  
[*the healing of Malchus*; xxii. 50, 51.]

The Miracles recorded by St Matthew and St Mark which are omitted by St Luke are: (1) The walking on the sea; (2) the healing of the Syro-phœnician's daughter; (3) the feeding of the 4000; (4) the barren fig-tree. The omission of the last three is the more worthy of notice because they symbolize the call of the Gentiles. But the character of St Luke's Gospel is to be sought in its general tone. The message which it conveys is universal, and not exclusive in any sense.

NOTE K; see p. 374.

The Parables in St Luke illustrate the general course of his narrative.

i. The Foundations.

- (α) Love: *the two debtors* (vii. 41—43).
- (β) Productiveness: the Sower (viii. 4—15).
- (γ) Charity: *the good Samaritan* (x. 30—37).
- (δ) Importunity in Prayer: *the Friend at midnight* (xi. 5—8).

ii. Lessons of warning.

- (α) Dependence: *the rich Fool* (xii. 16—21).
- (β) Faithfulness: the Servants (xii. 35—48).
- (γ) Fruitfulness: *the barren Fig-tree* (xiii. 6—9).

iii. Lessons of progress.

- (α) Outward growth: the Mustard Seed (xiii. 18, 19).  
Inward change: the Leaven (xiii. 20, 21).
- (β) The humble exalted: *the chief seats* (xiv. 7—11).  
The poor called: *the great Supper* (xiv. 12—24).

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## iv. Lessons of discipleship.

## (a) The rational Sacrifice:

*the Tower-builder* (xiv. 28—30).*the King going to war* (xiv. 31—33).

## (β) The universal offer:

The guileless Wanderer from the Church:

the lost Sheep (xv. 3—7).

The lost Slumberer in the Church:

*the lost Drachma* (xv. 8—10).

The wilful Apostate from the Church:

*the Prodigal Son* (xv. 11—32).

## (γ) Social duties:

In the use of outward blessings:

Prudence: *the unjust Steward* (xvi. 1—12).Charity: *the rich man and Lazarus* (xvi. 19—31).Service no ground of merit: *Unprofitable Servants* (xvii. 7—10).

## v. Lessons of Judgment.

## (a) The injured heard at last:

*the Unjust Judge* (xviii. 1—8).

## (β) Man's judgment reversed:

*the Pharisee and Publican* (xviii. 9—14).

## (γ) The Christian rewarded according to his work:

*the Talents* (xix. 11—27).

## (δ) The retribution of the wicked:

the wicked Husbandmen (xx. 9—16).

## CHAPTER VIII.

### *The Difficulties of the Gospels.*

Πεπαιδευμένου ἐστὶ ἐπὶ τοσούτον τὰκριβὲς ἐπιζητεῖν καθ' ἕκαστον γένος, ἐφ' ὅσον ἡ τοῦ πράγματος φύσις ἐπιδέχεται.

ARISTOTELES.

IF we have in any measure succeeded in establishing the idea of a distinct spiritual purpose and order in the writings of the several Evangelists; if we have shewn that they rest upon the foundations of the Past and meet the wants of the Future, the remainder of our task will be easy. We shall *feel* the presence of the Holy Spirit throughout the whole narratives, and seek neither to limit His influence nor to define His operation. We shall recognise the divergences of the sacred writers, but still strive to discover the law of their course and the point of their reunion. We shall bear in mind how much is clear and evident in the written Word, while we ponder over dark and disputed sentences. We shall admit the obscurities which critics have detected in our Gospels, and endeavour to explain their origin, while we remember that, like the spots upon the surface of the sun, they neither mar the symmetry nor impair the glory of the great Source of our Life and Light which is imaged in them.

It would be a profitless task to discuss at length the objections which have been urged against distinct pas-

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*The difficulties of the Gospels relatively inconsiderable.*

*General grounds for meeting objections.*

## Chap. viii.

1. *They spring from a wrong view of the nature of the Gospels.*

sages of the Gospels, for it is always the penalty of controversy that the whole is neglected for details; but it may be not without use to indicate some general grounds for receiving with patience accounts which we cannot entirely reconcile. Such general considerations may lead us to wait for fuller knowledge, not with doubt and misgiving, but with a sure confidence in God's eternal truth.

We have already noticed the error of those who contemplate the life of Christ, as recorded by the Evangelists, only outwardly, without regarding its spiritual significance. Hence it has followed that details historically trivial have been deemed unfit subjects for the exercise of Inspiration; and it has been argued from the omission of a wide cycle of facts by the Evangelists that their narratives are vague and incomplete. The first step to a right understanding of the Gospels must be the abandonment of this point of sight; we must regard them as designed to set forth the progress of a divine work embodied in the life of the Son of Man; we must compare them with the inward experience of Christians, and not with the annals of biographers; we must read them to learn the details of our redemption, and not to add some new facts to the chronicles of the world. Before we pronounce any clause or word in the Bible insignificant or needless, let us be assured that it contains no *mystery*<sup>1</sup>, that it teaches the humble student no new lesson in the knowledge of the world or of man or of God.

2. *From disregard of*

A second source of objections to the Gospels springs

<sup>1</sup> Orig. *Philoc.* c. 1: Πρέπει τὰ ἅγια γράμματα πιστεύειν μηδεμίαν κεραλαὶν ἔχειν κενὴν σοφίας Θεοῦ... ἐκ γὰρ τοῦ πληρώματος αὐτοῦ λαβόντες οἱ προφῆται λέγουσι. διὰ πάντα

πνεῦ τῶν ἀπὸ πληρώματος. Καὶ οὐδέν ἐστιν ἐν προφητείᾳ ἢ νόμῳ ἢ εὐαγγελίῳ ἢ ἀποστόλῳ ὃ οὐκ ἐστὶν ἀπὸ πληρώματος.

from the general disregard of their spiritual character. No attempt is made to realise their individual purposes, as representing natural and fundamental differences in the conception of the Life of Christ. If their individuality is asserted, it is as the partial result of design, and not as the spontaneous expression of a finite mind filled with the truth. To borrow an illustration from classical literature, the *Memoirs* of the Apostles are treated historically by a method which no critic would apply to the *Memoirs* of Xenophon. The scholar admits the truthfulness of the different pictures of Socrates which were drawn by the philosopher, the moralist, and the man of the world, and combines them into one figure instinct with a noble life, half-hidden and half-revealed, as men viewed it from different points; but he seems often to forget his art when he studies the records of the Saviour's work. Hence it is that superficial differences are detached from the context which explains them. It is urged as an objection that parallel narratives are not identical. Variety of details is taken for discrepancy. The evidence may be wanting which might harmonize narratives apparently discordant; but experience shews that it is as rash to deny the probability of reconciliation as it is to fix the exact method by which it may be made out. If as a general rule we can follow the law which regulates the characteristic peculiarities of each Evangelist, and see in what way they answer to different aspects of one truth, and combine as complementary elements in the full representation of it<sup>1</sup>; then we may be well contented to acquiesce

<sup>1</sup> Orig. in *Joann.* Tom. x. 18 :  
Ἐπίστησον δὲ ἐπιμελῶς, εἰ δυνατόν,  
ὡς τὰς γε ἐναλλαγὰς τῶν γεγραμ-  
μένων καὶ τὰς διαφωνίας διαλύεσθαι  
παρὰ τὸν τῆς ἀναγωγῆς τρόπον, ἐκάσ-

του τῶν Εὐαγγελιστῶν διαγράφοντος  
διαφόρου τοῦ λόγου ἐνεργείας ἐν δια-  
φόροις ἤθεσι ψυχῶν οὐ τὰ αὐτὰ ἀλλὰ  
τινα παραπλήσια ἐπιτελούσας. The  
wisdom of Origen's principle is not

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in the existence of some difficulties which at present admit of no exact solution, though they may be a necessary consequence of that independence of the Gospels which in other cases is the source of their united power<sup>1</sup>.

3. *From a neglect of their proper historical authority.*

The neglect of the spiritual object of the Gospels, by which they are deprived of their proper character, leads necessarily to the disregard of their secondary character as true narratives of facts. Many recent critics have not only reduced our Gospels to the level of ordinary writings, but have then denied their special and independent authority. They commonly admit a fact on the testimony of Josephus, which they question if it rest on the statement of St Matthew or St Luke<sup>2</sup>. They do not concede those privileges to the Evangelists which they yield to other historians in accordance with the received rules of evidence; and though it be said that the assumed Inspiration of the Gospels removes them to a fresh position, it is clear that in the interpretation of the outward text they must be subject to the just arbitration of criticism; for the body is obedient to the laws of matter, though informed by a living spirit. We claim for the Gospels the strictest interpretation of language. Let the test be applied universally, and the apologist will gain as much as the interpreter. As soon

shaken in any degree by his own failure in applying it.

<sup>1</sup> Cf. Matt. viii. 5—10; Luke vii. 1—10.

Matt. xxvii. 5; Acts i. 18. See Gaussen, *Theopneustia*, p. 143 (*Eng. Tr.*) for a curious parallel.

John xix. 17; Luke xxiii. 26. See p. 332, n. 10 *ad fin.*, and Orig. *Comm. in Matt.* Tom. XII. § 24.

<sup>2</sup> Matt. xiv. 3.

Matt. xxiii. 35.

Matt. xxvii. 51 sqq.; 62—66;

xxviii. 11—15 (Strauss, III. 4, § 133).

Luke iii. 1 (Strauss, II. 1, § 44).

Luke xxiii. 45 (Strauss, III. 4, § 133). There is no mention of an *Eclipse*, but of *Darkness* (σκότος ἐγένετο, Matt. xxvii. 45; Mark xv. 33; Luke xxiii. 44). The objection is as old as the time of Origen, who answers it rightly: *Comm. Ser. in Matt.* § 134.

John i. 28; iii. 23; iv. 5. Cf. xviii. 1.

as we disbelieve in the force of words similarity is confounded with sameness<sup>1</sup>; differences are quoted as contradictions<sup>2</sup>; the general is asserted to be inconsistent with the particular<sup>3</sup>; the connexion of subject is taken for a connexion of time<sup>4</sup>.

It cannot be denied that the real origin of many, perhaps of most of the objections to the Gospels, lies deeper than textual criticism. The objections to the record rest on a fundamental objection to the implied fact. An unexpressed denial of the possibility of Miracles is the foundation of detailed assaults upon a miraculous narrative. Critical difficulties are too often in the first instance the excuse for a foregone conclusion, or at least fall in with a definite bias. A charge of prejudice is alleged against the defenders of the Gospels, and it lies more truly against those who attack them. The prevalence of a suspicion of all miraculous history, of a willingness to accept any explanation which may limit or modify its character, of a kind of satisfaction in believing that we may plausibly doubt some part of it and so question the whole, is far greater than we com-

4. From antecedent prejudices.

<sup>1</sup> Matt. ix. 32—34; xii. 22—30.

Matt. xiv. 15—21; xv. 32—38.

Cf. xvi. 9, 10.

Matt. xxvi. 6—13; Luke vii. 36—50.

Luke ix. 1 sqq.; x. 1 sqq.

John ii. 14—17; Matt. xxi. 12, 13.

John iv. 46—54; Luke vii. 1—10.

<sup>2</sup> Matt. iii. 14; John i. 31. Cf. p. 293, n. 2.

Matt. xx. 29—34; Mark x. 46—52; Luke xviii. 35—43. Cf. Davidson's *Hermeneutics*, p. 558.

Matt. xxvii. 54; Luke xxiii. 47.

Matt. xxvii. 37; Mark xv. 26; Luke xxiii. 38; John xix. 19 (*the Inscription on the Cross*). Cf. p. 332, n. 10.

<sup>3</sup> Matt. xi. 2 sqq.; John i. 34; iii. 27.

Matt. xi. 14; John i. 21.

Matt. xxi. 38; Acts iii. 17; xiii. 27.

Matt. xxvi. 8; John xii. 4.

Matt. xxvi. 69—75; Mark xiv. 66—72; Luke xxii. 56—62; John xviii. 17, 18, 25—27 (*the denials of St Peter*). Cf. p. 302, n. 3.

John v. 31; viii. 14.

A suggestive instance occurs in Matt. xx. 20; Mark x. 35, when we compare Matt. xx. 22 with Mark x. 38 (*olōtare*).

Matt. xiv. 13; Luke ix. 10.

<sup>4</sup> Matt. xxi. 19, 20; Mark xi. 20. Luke xxiv. 50; Acts i. 3.

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monly admit even to ourselves. No one probably is free from the feeling; and it is well to consider how much of each difficulty is due to the nature of the fact, and how much to the nature of the evidence by which it is attested; how far it is a fair result of the text itself, and how far a natural consequence of the conception which the text contains. Christianity is essentially miraculous. This is a postulate of Biblical criticism; and it follows that miraculous circumstances are exactly in the same position in the Gospel-history as natural circumstances in common history. If the postulate be granted, the conclusion is inevitable; if it be denied, argument is impossible. No external evidence can produce faith.

5. *The gravest objections are uncertain.*

Apart from narratives which involve this antagonism of principle, it may be observed that even in those passages which present the greatest difficulties there are traces of unrecorded facts, which, if known fully, would probably explain the whole<sup>1</sup>: further knowledge tends to remove, instead of increasing, objections; and few objections are admitted to be of force by all adverse critics. The heritage of scepticism is rather the settled spirit of doubt than the accumulated store of arguments. Each antagonist of Christianity thinks that the battle fails where he is not himself engaged. Isolated and independent efforts are opposed to the gathered strength which ages of faith have transmitted to the Church.

*Importance of feeling*

It is perhaps the more necessary to insist on these

<sup>1</sup> Luke ii. 2, αὕτη ἀπογραφὴ πρώτη ἐγένετο, κ.τ.λ. The force of the objection lies in the neglect of the word πρώτη, which seems to refer to some other 'Taxing,' with which we are unacquainted. [1851]

Cf. p. 318, n. 4.

John xix. 14; Mark xv. 25. Cf. Townson, *Dissert.* VIII. 1, § 2.

We see the importance of this minute criticism in Mark xi. 13, ἐχουσιν φύλλα.

particulars, as much of the criticism at the present day seems to assume that there is some resting-place between the perfect truthfulness of Inspiration and the uncertainty of ordinary writing. A subjective standard is erected, which, if once admitted, will be used as much to measure the *doctrines* as the *facts* of Scripture; and, while many speculators boldly avow this, others are contented to admit the premises from which the conclusion necessarily follows. But within the Church criticism is the interpreter and assessor, and not the sole and final judge. The same Spirit which gave the Revelation for the establishment of the outward society will unfold its meaning, but not supersede its use. The Spirit and the Word work together and not apart. To claim a distinct personal enlightenment independent of a written Word is to violate the highest attribute of man, his social dependence. To convert the written Word into a rigid code of formal teaching, independent of the abiding presence of the Spirit who draws from it lessons for each age, is to destroy the idea of a Church—that *Communion of Saints* which realises in life the historic verities of Christianity. Both feelings alike though in different ways spring out of that tendency of our age which would obliterate the name of government and the claims of national life.

Still we must not seek by an excess of zeal to limit the narratives of Scripture to any mechanical arrangement; they are *living oracles*, whose vitality consists in their integrity. It is enough for us to refute the conclusions of our adversaries without imitating their subtleties. The great marks of the divinity of the Gospels are written on every page and included in every word. Their perfect adaptation to our wants is proved by the witness of our own hearts, not because we can

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*the literal  
truthfulness  
of Scripture:*

*even when  
we cannot  
prove it.*

Acts vii. 38.

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Heb. xi. 1.

1 Tim. iii. 16.  
(ΘΣ or ΟΣ.)*The relation  
of Faith to  
Reason in  
Scripture.*1. *Difficul-  
ties are use-  
ful Intel-  
lectually.*

*discover* truth, but because by God's help we can *recognise* it; and it is equally unwise and unchristian to mar our glorious heritage in the pursuit of a faithless knowledge, to impair its fulness, or abridge its scope, because our own reason, or that of others, is too proud to bow before the wondrous works and Miracles consequent on the perfection and reality of *God manifest in the flesh*. Surely here, if anywhere, it befits our weakness 'to be 'thankful and to wait'.

But while either extreme of indifferentism and formal harmonization is alike hurtful—for by the one we are apt to destroy our sense of moral beauty, and by the other our regard for moral truth—we are not to decline with some the labours of a searching criticism, or with others the veneration of the humblest faith; for it is only by the combination of these that the deepest meaning of Holy Scripture is laid open. Reason and Faith are not antagonistic principles, but another form of the great antithesis which lies at the basis of all our knowledge. By the one we discover the human form, and by the other the spiritual basis, of revealed truth. Reason gives us the laws which limit our human conceptions as made in time and space, and Faith gives us those absolute ideas of spiritual things which Reason embodies. The one answers to the human, and the other to the divine in our nature; and both alike are addressed by the Word of God, and consecrated to the Christian's use.

From this view of our constitution we may see that the very existence of difficulties in our Gospels, which

<sup>1</sup> Cf. Orig. *Philoc.* c. 1: 'Ἀσφαλὲς οὖν τὸ περιμένειν τὴν ἐρμηνείαν τοῦ σαφηνιστοῦ λόγου, καὶ τῆς ἐν μυστηρίῳ σοφίας ἀποκεκρυμμένης, ἣν οὐδεὶς τῶν ἀρχόντων τοῦ αἰῶνος τούτου ἐγνώκε, κατὰ ἀποκάλυψιν μυστηρίου

χρόνοις αἰωνίοις σεσιγημένου, φανερωθέντος τοῖς ἀποστόλοις καὶ τοῖς ἐκείνοις παραπλησίσις διὰ τε γραφῶν προφητικῶν καὶ τῆς γενομένης εἰς αὐτοὺς ἐπιφανείας τοῦ σωτῆρος ἡμῶν λόγου τοῦ ἐν ἀρχῇ πρὸς τὸν θεόν.

are the groundwork of our *faith*, is a fresh incentive to vigorous and *rational* study. There is a noble remark of Origen<sup>1</sup> which is true in a moral sense, and perhaps even literally, that the 'divine Word ordered some 'stumblingblocks and stones of offence in the sacred 'records, that we might not be led away by the un-'alloyed attractiveness of the narration, and seek for 'nothing more divine.' We feel assured that the Scriptures contain infinite depths from our sense of the general dealings of Providence and of the wants of the Church; and the subtlest criticism discovers enough to encourage us to dedicate every energy to the investigation of their mysteries. If there were no need for rigorous criticism, no reward for acute philology, no scope for philosophical inquiry, in the study of the Bible: if the text were uniform, the diction simple, and the connexion obvious, we might neglect the consecration of our entire faculties to divine ends<sup>2</sup>; while, as it is, we find in the human form, and the natural transmission of the sacred volume, the noblest field for our labours. If it be said that these subtleties are only for the scholar, the answer is obvious, that so are the objections to which they correspond. The Bible appeals to all as they are: no one occupies a position of superiority. The difficulties of Scripture are *useful intellectually*<sup>3</sup>.

But again we must remember that all Revelation is given to us as in a state of probation<sup>4</sup>, and that not only

2. Morally.

<sup>1</sup> *Philoc.* I. 15: ὡκονόμησέ τινα οἰονεὶ σκάνδαλα καὶ προσκόμματα καὶ ἀδύνατα διὰ μέσον ἐγκαταταχθῆναι τῷ νόμῳ καὶ τῇ ἱστορίᾳ ὁ τοῦ Θεοῦ λόγος· ἵνα μὴ πάντῃ ὑπὸ τῆς λέξεως ἐλκόμενοι τὸ ἀγωγὸν ἄκρατον ἐχούσης...μηδὲν θειότερον μάθωμεν.

<sup>2</sup> Arist. *Eth. N.* VI. 12.

<sup>3</sup> Among the notes for Pascal's

great *Apology*, is the following: Plusieurs Evangélistes pour la confirmation de la vérité. Leur dissemblance utile (Ed. Faugère, II. p. 371).

<sup>4</sup> In addition to Butler, we may refer to Pascal's notes, Vol. II. p. 205, 206.

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Philoc. I. 23.

in reference to a part of our nature, but to the whole. We are subjected to a mental as well as to moral trial, or rather morality is extended to reason as well as to life; and we might expect that Scripture should furnish us with a proper training for both. 'Believe, and 'then thou shalt find beneath the imaginary offence 'a full source of profit,' was a saying of Origen's, never more truly applicable than in an age of unexampled restlessness. The outward moral temptation is now perhaps less formidable than heretofore, from the form of our civilization, while the inward struggle waxes fiercer and fiercer, as men seek not so much to live freely as to know fully, forgetting too often that love is the source of wisdom<sup>1</sup>; for the 'chasms (and discrepancies) in the 'divine history afford room for the exercise of faith—a 'faith whose root is to be found, not in science, not in 'demonstration, but in simple and self-subduing sub-'mission of our spirits<sup>2</sup>.' The difficulties of Scripture are useful *morally*.

*In reference  
to Nature.*

Origen<sup>3</sup> will still furnish us with another remark: the difficulties of the revelation in the Bible are strictly analogous to those of the revelation in nature. 'In both 'we see a self-concealing, self-revealing God, who makes 'Himself known only to those who earnestly seek Him; 'in both we find stimulants to faith, and occasions for 'unbelief<sup>4</sup>.' There are apparent anomalies in the phenomena of the material world, but their general uniformity teaches us that these are only discrepancies in appearance. There are difficulties in applying the

<sup>1</sup> Il faut aimer les choses divines pour les connaître. *Pascal*.

<sup>2</sup> Neander, *Life of Christ*, Introd.

<sup>3</sup> *De Princip.* IV. p. 163 (I. § 7), ὥσπερ οὐ χρεωκοπεῖται ἡ πρόνοια διὰ τὰ μὴ γινωσκόμενα παρὰ τοῖς γ' ἅπασι παραδεξαμένοις αὐτὴν καλῶς, οὕτως οὐδὲ ἡ τῆς γραφῆς θεϊότης δια-

τείνουσα εἰς πᾶσαν αὐτὴν διὰ τὸ μὴ καθ' ἑκάστην λέξιν δύνασθαι τὴν ἀσθένειαν ἡμῶν παρίστασθαι τῇ κεκρυμμένη λαμπρότητι τῶν δογμάτων ἐν εὐτελεῖ καὶ εὐκαταφρονήτῳ λέξει ἀποκειμένη.

<sup>4</sup> Neander, *l. c.*

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great doctrine of gravitation—as in the case of the tides—but we *feel* that they arise not from any want of universality in the law, but from our ignorance of the conditions of the problem. There are also difficulties in Scripture, and shall we not rest assured from that divine wisdom which we can discern, that they spring only from our ignorance of the circumstances on which the question turns? If the Gospels had presented no formal offences, how soon should we have heard objections drawn from the general course of God's dealings. How readily should we have been reminded of the plausibility of human forgeries, and of the mystery of divine Providence. It would have been even said<sup>1</sup> that the advance of Christianity—which must be *folly to the Greek*—was due to the beauty of its external form, and the perfection of its superficial smoothness, and not to the power of its inner truth; whereas, at present, the discrepancies of Scripture lead us back to the Author of nature; and as we do not question His eternal Presence, though many details of His operation transcend our knowledge, so neither need we doubt the perfect Inspiration of the Scriptures, though frequently we may be unable to recognise the treasure of God in the *earthly vessels* which contain it. The difficulties of Scripture are useful as unfolding the true analogy of God's works.

1 Cor. i. 23.

■ Cor. iv. 7.

But, 'not to rest in this school of nature,' we must remember in the midst of the doubts and perplexities which so easily beset us, that at present *we know but in part* the facts and the bearings of Revelation. Dim views of a wider scope and a more perfect wisdom are ever opened before us. Faith looks forwards as well as inwards; and even now we see enough whereon to rest

1 Cor. xiii. 9.

<sup>1</sup> Origen, *Philoc.* IV.

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securely the firm foundations of our hope, possessing our souls in peace, till *that which is in part shall be done away*—till the refulgent buildings of the New Jerusalem and its heavenly glories shall be fully disclosed, whereof at present we can but discern, amid the mists of earth, wondrous pillars and buttresses, or through some dim window the distant rays of that glorious Sun—even the *Lamb of God*—which shall at one time illumine the Holy City.

Rev. xxi. 23

ΓΕΝΗΘΗΤΩ ΗΜΙΝ ΚΑΤΑ ΤΗΝ ΠΙΣΤΙΝ ΗΜΩΝ ΚΑΘ' ἣΝ ΚΑΙ ΠΙΣΤΕΥ-  
ΟΜΕΝ ὅΤΙ ΠΑΣΑ ΓΡΑΦΗ ΘΕΟΠΝΕΥΣΤΟΣ ΟΥΣΑ ΚΑΙ ὠφέλιμος ἔστι.

ORIGENES.

## APPENDICES.



## APPENDIX A.

### ON THE QUOTATIONS IN THE GOSPELS.

Οὐδέποτε οὕτως ἐλάλησεν ἄνθρωπος.

JOHN vii. 46.

THE quotations made from the Old Testament by our Lord and His disciples give us perhaps the truest and most decisive view of the Inspiration of the Bible ; for no one I suppose will refuse that authority to the Gospels and Epistles which is assured to the Law and the Prophets. The Christian Councils must have had the same authority and guidance in deciding on the Canon of the new Scriptures as was enjoyed by the Jewish Church, nor can we believe that less grace was given to those who portrayed the substance of the Gospel than to those who saw its shadow ; for the only alternative is to deny the need of an outward society and a divine Word for the fulfilment of the second dispensation. It will be seen from the following passages, taken from the books of Moses, the Psalms and the Prophets, that a spiritual significance lies beneath the Bible as a whole ; that its power and usefulness are not confined to striking predictions or definite precepts, but spread over simple historic details, and involved in the records of individual life. We may conclude this,

I. From the mode in which our Lord appeals to Scripture as decisive :

(α) In direct precepts :

Matt. iv. 4, 7, 10 ; cf. Luke iv. 4, 8, 12 (γέγραπται· εἶρηται·  
Deut. vi. 13, 16 ; viii. 3). Matt. ix. 13 ; xii. 7 (Hos. vi. 11).  
Matt. xv. 4 (ὁ Θεὸς εἶπεν) ; Mark vii. 10 (Μωϋσῆς εἶπεν, Ex. xx.  
12). Cf. Matt. xxii. 36, 38 ; Matt. xviii. 16. Cf. Deut.  
xix. 15.

(β) In distinct Prophecies :

Matt. xi. 10 (οὗτός ἐστιν περὶ οὗ γέγραπται, Mal. iii. 1).  
Matt. xxiv. 15. Mark xiii. 14 (τὸ ῥηθὲν ὑπὸ Δαυὶδ τοῦ πρ. Dan.  
ix. 27 ; xii. 11).

Appendix A.

—  
*The Inspi-  
ration of  
the Old  
Testament  
involves  
that of the  
New.*

*And that is  
proved,  
I. By the  
quotations of  
our Lord ;*

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Matt. xxvi. 54 (πὼς οὖν πληρωθῶσιν αἱ γραφαὶ ὅτι οὕτω δεῖ γενέσθαι; cf. ver. 56).

Luke vii. 27. Matt. xi. 10 (περὶ οὗ γέγραπται Mal. iii. 2).

Luke xxii. 37 (τὸ γεγραμμένον δεῖ τελεσθῆναι ἐν ἐμοί. Isai. liii. 12).

And significant :

(γ) In its secondary application :

Matt. x. 35 (Mic. vii. 6). Matt. xii. 5 (οὐκ ἀνέγνωτε; Num. xxviii. 9).

Matt. xiii. 14, 15 (ἀναπληροῦται αὐτοῖς ἡ προφητεία Isai. vi. 9—11).

Matt. xv. 8, 9 (προεφῆτευσεν Ἡσ. Isai. xxix. 13).

Matt. xxi. 13. Mark xi. 17. Luke xix. 46 (γέγραπται Isai. lvi. 7).

Matt. xxi. 16 (οὐδέποτε ἀνέγνωτε; Ps. viii. 2).

Matt. xxi. 42 (οὐδέποτε ἀνέγνωτε ἐν ταῖς γραφαῖς;) Mark xii. 10 (ἡ γραφὴ αὕτη); Luke xx. 17 (τὸ γεγραμμένον τοῦτο Ps. cxviii. 22, 23).

Matt. xxvi. 31 (γέγραπται Zech. xiii. 7).

John vi. 45 (ἔστιν γεγρ. ἐν τοῖς προφήταις Isai. liv. 13).

John xiii. 18 (ἡ γραφή Ps. xli. 9).

John xv. 25 (ὁ λόγος ὁ γεγραμμένος ἐν τῷ νόμῳ αὐτῶν Ps. xxxv. 19).

(δ) In its spiritual depth :

Matt. xii. 40 (Jon. i. 17). Matt. xix. 4, 5 (οὐκ ἀνέγνωτε;) Mark x. 6. Gen. i. 27; ii. 24.

Matt. xxii. 32 (τὸ ῥηθὲν ὑπὸ τοῦ Θεοῦ;) Mark xii. 26 (οὐκ ἀνέγνωτε ὡς εἶπεν ὁ Θεός;) Luke xx. 37 (Μωϋσῆς ἐμήνυσεν Ex. iii. 6, 16).

Matt. xxii. 43, 44 (Δαυεὶδ ἐν πνεύματι); Mark xii. 36 (Δ. ἐν πν. ἀγίῳ); Luke xx. 41 (Δαυεὶδ λέγει Ps. cx. 1).

Matt. xxvii. 46; Mark xv. 34. Cf. Ps. xxii. 2.

Mark ix. 49<sup>1</sup>.

John x. 34 (γεγρ. ἐν τῷ νόμῳ ὑμῶν. Ps. lxxxii. 6<sup>2</sup>).

From these passages it will be seen that we must either accept the doctrine of a plenary Inspiration, as we have already explained the phrase, or deny the *veracity* of the Evangelists. If our Lord's words are accurately recorded, or even if their general tenor is expressed in one of the Gospels, the Bible is indeed the *Word of God* in the fullest spiritual sense; for no

<sup>1</sup> Cf. Olshausen, *Comm.* S. 555 ff.

gen, *Philoc.* i. § 10; xvi. 29, 31; John v.

<sup>2</sup> Cf. Matt. xxvii. 46; Luke xi. 52 (Ori- gen, 39, 46; vii. 38).

scheme of accommodation can be accepted where it tends to lead men astray as to the sources of divine help.

II. The doctrine which we have seen to be implied in the language of our Lord is yet more fully unfolded by the Apostles and Evangelists. It will be enough for our present purpose to give a general table of the citations in the Gospels:

(a) Distinct Prophecies:

- Matt. ii. 6 (γέγραπται· Mic. v. 2).  
 Matt. iv. 15, 16 (ἵνα πληρωθῇ τὸ ῥηθὲν διὰ τοῦ πρ. Isai. ix. 1, 2).  
 Matt. xii. 17—21 (ὅπως πληρωθῇ τὸ ῥηθὲν. Isai. vi. 1—4).  
 Matt. xxi. 5 (ἵνα πληρωθῇ τὸ ῥηθὲν· Zech. ix. 9); John xii. 15 (καθὼς ἐστὶν γεγραμμένον).

(β) Typical acts and words fulfilled in the Gospel history:

- Matt. i. 22 (ὅλον γέγονεν ἵνα πληρωθῇ τὸ ῥηθὲν ὑπὸ τοῦ Κυρίου διὰ τοῦ πρ. Isai. vii. 14).  
 Matt. ii. 15 (ἵνα πληρωθῇ τὸ ῥηθὲν ὑπὸ τοῦ Κυρίου διὰ τοῦ πρ. Hos. xi. 1).  
 Matt. ii. 18 (τότε ἐπληρώθη τὸ ῥ. διὰ τοῦ πρ. Jer. xxxi. 15).  
 Matt. ii. 23 (ὅπως πληρωθῇ τὸ ῥ. διὰ τῶν προφητῶν).  
 [Matt. iii. 3. Mark i. 3. Luke iii. 4. John i. 23.]  
 Matt. viii. 17 (ὅπως πληρωθῇ. Isai. liii. 4).  
 Matt. xiii. 35 (ὅπως πλ. τὸ ῥηθὲν διὰ τοῦ πρ. Ps. lxxviii. 2).  
 Matt. xxvii. 9, 10 (τότε ἐπληρώθη τὸ ῥ. [Zech.] xi. 12, 13).  
 John ii. 17 (γεγρ. ἐστίν· Ps. lxix. 9).  
 John xii. 38—41 (οὐκ ἠδύναντο πιστεῦναι ὅτι εἶπεν Ἡσ..... ἵνα πληρωθῇ ὁ λόγος Ἡσ.... ταῦτα εἶπεν Ἡσ. ὅτε εἶδεν τὴν δόξαν αὐτοῦ καὶ ἐλάλησε περὶ αὐτοῦ· Isai. liii. 1; vi. 9, 10).  
 John xix. 24 (ἵνα ἡ γραφὴ πληρωθῇ [ἡ λέγ.]. Ps. xxii. 18. Cf. Matt. xxvii. 35).  
 John xix. 36 (ἵνα ἡ γρ. πλ. Ex. xxii. 46. γραφὴ λέγει· Zech. xii. 10).

It may be worth while to enumerate some general conclusions to which this enumeration leads:

1. There appears to be a distinct meaning in the different modes of quotation. Surenhusius<sup>1</sup> has made a valuable collection of the formulæ in use among the Rabbins, which may be compared with the Greek phrases; but the discussion of this question would necessarily lead us beyond the Gospels.

2. The usage of the Evangelists shews that they did not introduce the quotations into the speeches of Jesus. For while St Mark and St Luke do

Appendix A.

II. *By the quotations of the Evangelists.*

*Deductions from the Apostolic usage.*

<sup>1</sup> In his Βίβλος καταλλαγῆς. Cf. supr. p. 29, n. 1.

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not quote the Prophets in their own narratives, they agree exactly with St Matthew in their records of our Lord's teaching.

3. The authority of Christ Himself and of His Apostles encourages us to search for a deep and spiritual meaning under the ordinary words of Scripture, which however cannot be gained by any arbitrary allegorizing, but only by following out patiently the course of God's dealings with man<sup>1</sup>. There are traces even in the Old Testament of the recognition of this fulness of the written Word<sup>2</sup>. Such a belief lies at the basis of the arguments of St Paul<sup>3</sup> and of the Epistle to the Hebrews<sup>4</sup>; and we shall find that it was ratified for at least three centuries by the common consent of the Church.

<sup>1</sup> Those who wish to pursue this question further in relation to modern opinions will do well to study Olshausen's beautiful tract, *Ein Wort über tiefern Schriftsinn*.

<sup>2</sup> Olshausen, § 7; the passages in the Apocrypha are given in § 8.

<sup>3</sup> Cf. 1 Cor. x. 1—12, 18; 2 Cor. iii. 7, 8. Cf. Orig. in *Joan*. Tom. xxxii. § 17; Gal.

iv. 21—31; Eph. v. 29—32 (Gen. ii. 24); Col. ii. 17.

<sup>4</sup> The whole argument of the Epistle depends on the reality of the spiritual meaning of the Old Testament. Cf. Heb. iv. 5, 7; v. 5—12; vii.—x; xii. 1.

In the Apocalypse also we find the same deep symbolism; cf. xxi. 10—27.

## APPENDIX B.

### ON THE PRIMITIVE DOCTRINE OF INSPIRATION.

Ὁ Τιμόθεε τὴν παραθήκην φύλαξον, ἐκτρεπόμενος τὰς βεβήλους κεροφωνίας καὶ ἀντιθέσεις τῆς ψευδωνύμου γνώσεως· ἥντινες ἐπαγγελλόμενοι περὶ τὴν πίστιν ἡστόχησαν.

I TIM. vi. 20.

IN the present Appendix I shall endeavour to collect, as far as possible, all the chief opinions of the Fathers of the first three centuries on the nature of Inspiration. We may be inclined to judge some of their statements fanciful or unsound, but still it cannot be a profitless task to learn what they thought of our Bible who found in its teaching a support in martyrdom;—it cannot be unworthy of the most advanced Christian to treasure up the sayings of those who lived while an Apostolic tradition still lingered among the disciples of St John, St Peter, and St Mark.

Appendix B.

In the course of our inquiry we shall meet with men who regarded our religion from the most opposite points of view. We shall hear the testimonies of the converted Jew, the awakened heathen, and the hereditary Christian—of those who found in the faith of Christ the fulfilment of ancient promises or early hopes, and of others who were driven to embrace it by the pressure of their own wants, after they had gone through the circle of philosophy. Yet more, we shall be obliged to recognise the various influences of Eastern and Western life. Palestine and Assyria, Antioch and Alexandria—the seats of divergent systems of criticism and theology—contributed to fill the ranks of Christian writers, and furnished words to express their new ideas. The voice of Christianity comes to us from Athens and Carthage, from Rome and Lyons. All these points must be carefully remembered if we wish to form an adequate idea of the real purport and true unity of the teaching of the Church. For in proportion as their differences of country, education, and temperament, are greater, so much the more striking is the essential agreement of the early Fathers in points of faith and feeling; and if we can trace under various forms one great idea

## Appendix B.

of Inspiration in the scattered societies of ancient Christendom—if we can find it incorporated into distinct systems and acknowledged by the most incongruous minds—if the universal consent of antiquity lead us to Scripture for the groundwork of our Creed—we shall surely acknowledge that tradition has done for us a noble and necessary work, by maintaining an inspired Bible, a definite Canon, and a general method of interpretation.

For the sake of simplicity it will be best to follow the common arrangement of Church histories, and examine in succession (1) the Subapostolic Fathers; (2) the Apologists; (3) the Fathers of Asia Minor; (4) of North Africa; (5) of Rome; (6) of Alexandria; (7) the Clementines.

## SECT. I. THE SUBAPOSTOLIC FATHERS.

Οὐτε γὰρ ἐγὼ οὔτε ἄλλος ὅμοιος ἐμοὶ δύναται κατακολουθῆσαι τῇ σοφίᾳ τοῦ μακαρίου καὶ ἐνδόξου Παύλου.

POLYCARP.

1. BARNABAS.

Ep. § 9.

§ 5.

§ 10.

§§ 8, 10,  
11.

§ 14.

§ 9.

§ 10.

§ 6.

§ 16.

I. FROM the nature of the Subapostolic writings all allusions to Inspiration are incidental. The first literature of a Church is rather practical than doctrinal, and we must endeavour to discover the teaching which it involves, rather than merely that which it expresses. Thus Barnabas uses such phrases as the following when quoting Scripture: ‘The Lord saith in the Prophet. Ps. xvii. 45;’ ‘the Spirit of the Lord prophesieth, Ps. xxxiii. 13.’ Again he tells us that ‘the Prophets received their gift from Christ and spake of Him,’ and that ‘Moses spake in the Spirit.’ Consistently with this view he asserts the presence of a spiritual meaning in the Law and History of the Jews<sup>1</sup>, and discovers types of the Cross in the ancient Scriptures (Exod. xvii. 18, sqq.; Isai. lxx. 2; Num. xxi. 9). The number of those circumcised by Abraham (318, in Greek *τὴν*) represents, he says, at once the name of Jesus (IH) and the figure of the Cross (T): than this there is no truer (*γενσιώτερος*) word. But such knowledge was hidden in old time: ‘we have gained the right sense of the commandments, and speak as the Lord wished.’ We are, as it were, a new creation. The first tables of the Covenant which Moses brake because of the unworthiness of the people have been given to us by the Lord. ‘In us God truly dwells, that is, the Word of His faith (ὁ λόγος αὐτοῦ τῆς πίστεως), the calling of His promise, the wisdom of His ordinances, the commandments of His teaching, *Himself prophesying in us*, Himself dwell-

<sup>1</sup> Rosenmüller (*Hist. Interpr.* i. 65 sqq.) has drawn a striking parallel between the interpretations of Barnabas and Philo.

'ing in us; by opening for us who were enslaved by death the doors of the temple, even our mouth, and by giving us repentance, He brought us into the incorruptible temple [*i.e.* made us true temples of God]. He then that longeth to be saved looketh not to man, but to Him that dwelleth in him and speaketh in him.... And one rule of those who walk on the way of light is: Thou shalt guard what thou hast received, neither adding nor taking away from it.'

2. Clement of Rome quotes many passages from Scripture with the words: 'for the Scripture saith;' 'by the testimony of Scripture;' 'the Holy Spirit saith.' He exhorts his readers to 'look carefully (ἐγ[κύπτει] εἰς) into the Scriptures, which are the true [utterances] of the Holy Spirit.' Again he says, 'Ye know, beloved, ye know well the sacred Scriptures, and have looked carefully into the Oracles (τὰ λόγια) of [God];' and the 'spirit of lowliness and awe (τὸ ὑποδέες) through obedience, not only improveth us, but also improved the generations before us, even those [unless we read with Davis καταδεχομένους, which is probably correct] who received His Oracles in fear and truth.' In another place he speaks of the 'ministers of the grace of God [the Prophets of the Old Testament], 'who by the Holy Ghost spake of repentance.' But the greatest effusion of the Spirit was reserved for the Christian Church, when our Lord sent forth His Apostles, even as He was sent by the Father, to preach the kingdom of God, 'with the full assurance and measure of the Holy Spirit (μετὰ πληροφωρίας πνεύματος ἁγίου), when they had received the promises, and been fully convinced (πληροφορηθέντες) by the Resurrection, and confirmed in the word of God' (πιστωθέντες ἐν τῷ λόγῳ τοῦ Θεοῦ); of whose number 'the blessed Paul at the beginning of the Gospel in very truth wrote by Inspiration' (πνευματικῶς, *divinitus inspiratus* Vet. Int.) to the Corinthians.

Again the Epistle of Clement abounds in Old Testament illustrations. He traces in the men of old time the results of envy, and the blessings of faith, obedience, and humility. He recognises moreover the lasting import of the recorded history, and the significance of the most minute details<sup>1</sup>: the scarlet thread which Rahab hung out of the window was to 'shew that a redemption (λύτρωσις) should be made by the blood of the Lord for all who believe and hope upon God.' The use as well as the language of Clement prove in what account he held the *Word of God*.

3. The short and affecting Epistle of Polycarp contains little which illustrates our subject, though he tells us with touching humility that 'neither he nor any like him is able to attain perfectly (κατακολουθήσαι) to the wisdom of the blessed and glorious Paul' (contrast 2 Pet. iii. 15, 16), and seems for once to burn with the zeal of his master when he declares that 'he is the firstborn of Satan whoever perverts the Oracles of the Lord to suit his own passions, and says that there is neither Resurrection nor Judgment.' The last quotation is valuable, for, when compared with

Appendix B.

§ 19. Cf. Rev. xx. 18, 19.

2. CLEMENS ROMANUS.

Ep. I. 23, 34.

I. 13, 16.

(Is. liii.)

Ep. II. 2, 6.

I. 45.

I. 53.

I. 19.

I. 8.

I. 42.

I. 47.

I. 4, 9, 17.

I. 11.

I. 12.

I. 13.

3. POLYCARP.

c. 3.

c. 7.

<sup>1</sup> Compare the remarkable passage Clem. Ep. II. 12.

## Appendix B.

c. 12.

c. 11 (Paul).

4. IGNATIUS.

ad Philad. 5.

ad Magn. 8.

ad Philad. 9.  
Cf. ad  
Smyrn. 7.

ad Philad. 7.

ad Trall. 5.  
(So Syr.)  
ad Rom. 6.ad Rom. 4.  
ad Eph. 15.

ad Eph. 3.

the passages of Clement cited before, it proves that the same term (*τὰ λόγια*) was used in quoting the old and new Scriptures. Again Polycarp writes that he 'trusts his hearers are well versed in the sacred writings' (in sacris litteris), alleging at the same time Psalm iv. 4; Ephes. iv. 26. Indeed the words and spirit of the New Testament seem to be inwrought into his mind, for though he only once mentions the name of the sacred writer whom he quotes, there appears to be in his short Epistle more than twenty distinct references to the Apostolic books<sup>1</sup>.

4. The transition from Polycarp to Ignatius is very striking, whichever recension of the Ignatian letters we may be inclined to adopt<sup>2</sup>. We read in one passage that the writer 'trusts to attain to that lot to which he 'has been mercifully called, having fled to the Gospel<sup>3</sup> as to the flesh of 'Jesus, and to the Apostles as to the Presbytery of the Church;' and 'yet 'more,' he adds, 'let us love the Prophets, because they were the heralds 'of the Gospel (*κατηγγελλέναι εἰς...*)...and by belief in it were saved;' 'for 'the divinest (*θειότατοι*) Prophets lived according to Jesus Christ...being 'inspired (*ἐμπνεόμενοι*) by His grace;'... 'He was the subject of their 'preaching, and the Gospel is the perfection of immortality' (*ἀθάνασις ἀφθαρσίας*).

In one place Ignatius seems to claim for himself a direct communication from heaven: 'I call you to witness that I knew this not from man ' (*σαρκὸς ἀνθρωπίνης*), but the Spirit proclaimed, saying, 'Do nothing without 'your bishop, keep your flesh as a temple of God,...be ye imitators of 'Jesus even as He was of His Father;' yet again he disclaims the personal possession of this higher knowledge, which was reserved for the time 'when 'he received the pure light' by death, and so became a 'man of God.' 'I do not give you injunctions (*διατάσσομαι*),' he says, 'as Peter and Paul: 'they were Apostles, I a condemned man...' The Christian who 'possesses the Word of Jesus is truly able to hear even His silence, that he 'may be perfect: that in what he speaks he may act, and in what he is 'silent his character may be known;' 'the bishops' too 'are in the mind ' (*ἐν τῇ γνώμῃ εἶναι*) of Jesus, as Jesus is the mind of His Father<sup>4</sup>.

<sup>1</sup> Fevardentius, in his notes on Irenæus (III. 3, p. 118, App. Ed. Benedic.), quotes some questionable fragments from a manuscript Catena on the Gospels, purporting to be the versions of some chapters of the *Responsions of Polycarp, Bishop of Smyrna*, made by Victor of Capua (c. 480). Their character will be seen from the following quotations: Matt. xix. 5. Deus vero qui per inspirationem divinam in corde Adam ista verba formavit ipse Pater a Domino recte locutus fuisse refertur; nam et Adam hanc prophetiam protulit, et Pater qui eum inspiravit recte dicitur protulisse... Rationabiliter Evangelistæ principiis diversis utuntur quamvis una eademque

Evangelizandi eorum probatur ratio;... curæ fuit eo uti præmio quod unusquisque judicabat auditoribus expetere. Surely this is not the language of the Apostolic age.

<sup>2</sup> There are apparently only half as many references to Scripture in the shorter recensions of the Epistles as in the remains of Polycarp, though in bulk the former are perhaps ten times as great as the latter.

<sup>3</sup> In opposition to Hefele and Niemeyer I can only understand these words of written histories and epistles according to the context and the general usage of the words. Cf. Ussher, *l. c.*

<sup>4</sup> In one passage Ignatius seems to ex-

5. Papias, who was a contemporary of Polycarp, is the first writer who distinctly recognises the Synoptic Gospels. In illustration of them, as it appears, he composed an 'Exposition of the Oracles of the Lord' (Λογίων Κυριακῶν ἐξηγήσις), including in his book traditions still current, which might seem to throw light upon the Apostolic narrative. Like Clement and the Alexandrine school, he is said to have given a spiritual interpretation to the history of the Creation (εἰς Χριστὸν καὶ τὴν ἐκκλησίαν πᾶσαν τὴν ἐξαήμερον νοήσας); and he is quoted by Andreas as a witness to the authority of the Apocalypse.

6. The Shepherd of Hermas evinces by its form and reception<sup>1</sup> the belief of the primitive age in the nature and possibility of Inspiration. We have not to discuss here the Apostolic claims of the book, but its existence is a distinct proof of the early recognition of a Prophetic power somewhere existent in the Church. What was the character of this influence we may learn from the commencement of one of the visions: 'And again the Spirit 'carried me away to the same place,...and when I had risen from prayer, I 'saw a Matron walking and reading a Book, and she said to me: *Can you 'report this to the elect of God?* I said to her: *Lady, I cannot retain so great 'things in my memory; but give me the book, and I will write them down. 'Take it, she said, and restore it to me.* Now when I had taken the book, 'I retired and wrote down everything letter by letter, for I did not discover 'the [divisions of the] syllables' (non enim inveniebam syllabas; cf. Clem. Alex. *Str.* vi. § 131). The Lady, he afterwards tells us, is the Church of God, and the revelation is to be sent to foreign cities, and delivered to the widows and orphans of the Church<sup>2</sup>.

7. One more passage I will add from an uncertain but very early writer<sup>3</sup> who, addressing an inquiring heathen, describes the blessings of believers, among whom 'the fearful strains of the Law are repeated, the 'grace of the Prophets recognised, the faith of the Gospels established, the 'tradition of the Apostles kept, and the grace of the Church triumphant' (σκιρτῶ). And if thou grieveest not this grace thou shalt know what the 'Word speaks to men, by whom He pleases, when He will' (ἂ Λόγος οὐμλεῖ, δὲ ὧν βούλεται, ὅτε θέλει). In this noble sentence we see the first intimation of the co-ordinate authorities of the Bible and the Church, of

press a sense of the deeper meaning of Scripture: *ad Ephes.* 19 (in Syr.). It will be seen that with one exception the passages quoted are not found in the Syriac Version, at least in a perfect form.

<sup>1</sup> It is quoted with marked respect by Irenæus, Clement of Alexandria, and Origen. Cf. Euseb. *H. E.* v. 7; iii. 25.

<sup>2</sup> The whole section is very interesting. Origen (*Philoc.* i. 11) gives a singular allegorical interpretation of the two copies which Hermas is ordered to make. He represents Grapte as the *letter*, for she

teaches widows and orphans—those who are not yet united with the Spouse of the Church, though divorced from their old connexion, nor yet adopted children of the Father; while Clement typifies the *spirit*, extending its influence far and wide without corporeal restraints.

<sup>3</sup> Cf. *Hist. of N. T. Canon*, pp. 86 ff. I do not remember to have read anywhere more eloquent outbursts of Christian feeling than are found in several chapters: e.g. ch. v.

## Appendix B.

5. PAPIAS.  
Euseb. *H. E.*  
iii. 39.

Fr. IX.  
(*Routh.*)

Prol. in  
Apoc.

6. HERMAS.

Vis. ii. 1

Vis. ii. 4.

7. Ep. ad  
DIOGNE-  
TUM.  
§ II.

## Appendix B.

a written record and a living voice; and it may well serve as a summary of the principles which we have traced in the earliest Fathers of the Christian Faith.

## SECT. II. THE APOLOGISTS.

οὕτω μέχρις αἵματος ἀντικατέστητε.

HEBR. XII. 4.

1. *The early Apologists.*  
H. E. III. 36;  
v. 17 (*on the authority of Miltiades*).

2. JUSTIN  
MARTYR.  
*The Law.*  
Cohort. 12.  
Apol. I. 44.  
*The Psalms.*  
Apol. I. 40.  
Apol. I. 35.  
*The Prophets.*

Dial. c. 119.  
*The New Testament.*

Apol. I. 67.

1. **T**HE writings of the earliest Apologists, Quadratus and Aristides, have perished; but Eusebius has preserved a tradition that the former, like the daughters of Philip (Acts xxi. 9), was distinguished for his Prophetic power—another intimation of the belief of the Early Church in the real existence of a gift of Inspiration. Thus it is that the works of Justin—who, as we are told, still retained the mantle of the philosopher after he had adopted the doctrines of the Gospel—first present to us Christianity in relation with the ancient faith; and by their whole form and language they clearly shew the necessary change which had taken place since the time of the Apostles in the hearers and teachers of the new religion<sup>1</sup>.

2. The Scriptural quotations introduced by Justin into all his works are numerous, and his mode of citation is singularly expressive. He tells us of the ‘history which Moses wrote by Divine Inspiration’ (ἐκ θεας ἐπιπνοίας), while the ‘Holy Spirit of prophecy taught through him.’ Again he quotes the language of David, ‘who spake thus (Ps. xix. 2—5), through ‘the Spirit of Prophecy;’ and of Isaiah who was moved (θεοφορεῖσθαι) by the same Spirit (Is. lxxv. 2; lviii. 2).

Yet more, he tells us that ‘as Abraham believed on the voice of God, ‘and it was reckoned to him for righteousness, so do the Christians too ‘believe on the voice of God, which has been addressed again to them by ‘the Apostles of Christ, and proclaimed by the Prophets,...whose writings— ‘the Memoirs of the Apostles<sup>2</sup>, or the Books of the Prophets—were read ‘each Sunday in the public assembly (τὰ ἀπομνημονεύματα τῶν ἀποστόλων

<sup>1</sup> The Elders quoted by Irenæus make use of the writings of the New Testament as well as of those of the Old (*Hist. of N. T. Canon*, pp. 80, 81); and Eusebius (*H. E.* III. 37) speaks of Evangelists in the reign of Trajan as ‘striving to deliver to others ‘the Scripture of the divine Gospels’ (τῇ τῶν θεῶν εὐαγγελίων γραφῇ).

<sup>2</sup> i.e. our Gospels (*Hist. of N. T. Canon*, pp. 109 ff.). It is very important to ob-

serve that the two classes of writings—the Apostolic and the Prophetic—are placed in the same rank throughout, for the Apostles ‘by the power of God announced to every ‘race of men the Word of God, as they were ‘sent by Christ (Matth xxviii. 20) to teach ‘all’ (*Apol.* I. 39). Justin refers to *John*, one of the Apostles, as having prophesied (*Dial.* c. 81).

‘ἢ τὰ συγγράμματα τῶν προφητῶν...τῇ τοῦ ἡλλου λεγομένη ἡμέρᾳ);’ ‘for we have been commanded by Christ Himself to obey not the teaching of men (ἄνθρωποις διδάγμασι) but that which hath been proclaimed by the blessed Prophets and taught by Him.’

How glorious the Prophet's office was in Justin's opinion we may imagine when he says that ‘we must not suppose that the language (λέξεις) ‘proceeds from the men who are inspired, but from the divine Word which ‘moves them (μὴ ἀπ’ αὐτῶν τῶν ἐμπεπνευσμένων ἀλλ’ ἀπὸ τοῦ κινούντος αὐτοὺς θείου λόγου). Their work is to announce that which the Holy Spirit descending upon them purposes through them to teach those who wish to ‘learn the true religion’ (τὴν ἀληθῆ θεοσέβειαν). ‘For neither by nature ‘nor human thought (ἐννοία) can men recognise such great and divine truths, ‘but by the gift which came down from above upon the holy men [under ‘the Jewish dispensation], who needed no art of words, nor skill in captious ‘and contentious speaking, but only to offer themselves in purity (καθαροὺς ‘παρασχεῖν) to the operation of the Divine Spirit, in order that the divine ‘power of itself might reveal to us the knowledge of divine and heavenly ‘things, acting on just men as a plectrum on a harp or lyre’ (ἵνα αὐτὸ τὸ θεῖον ἐξ οὐρανοῦ κατιὼν πλῆκτρον ὥσπερ ὀργάνῳ κιθάρας τινὸς ἢ λύρας τοῖς δικαίοις ἄνδρασι χρώμενον τὴν τῶν θεῶν ἡμῶν καὶ οὐρανῶν ἀποκαλύψῃ γνῶσιν). However strictly we may be inclined to interpret Justin's metaphor, we must remember (as has been well observed) that the tone and quality of the note depend as much upon the instrument as upon the hand which plays it<sup>1</sup>. And how can we listen to the full and deep harmonies of the Bible without feeling that more than half their power and beauty lies in the divine union of the different human instruments through which the Spirit speaks, ‘perfecting one full message of salvation for those who will discern ‘it, stopping and staying every inworking of the evil spirit, even as the ‘strain of David stayed the evil spirit which oppressed the soul of Saul’?

Justin's view of the Interpretation of Scripture is perfectly consistent with his doctrine of Inspiration. ‘There are,’ he tells us, ‘many revelations veiled in Parables and mysteries, or expressed in symbolic actions, ‘which Prophets explained who arose after those who spoke and acted;’ ‘and there is no profit in quoting the words or facts of Scripture, unless ‘we are able to render an account of them, a gift which comes [to Christians] by the great Grace of God;’ for the ‘Scriptures belong to the ‘Christian and not to the Jew, who when he reads does not understand ‘their meaning’ (νοῦν). Thus he says in his dialogue with Trypho that he can ‘prove by a careful enumeration that all the ordinances of Moses were ‘types and symbols and indications (καταγγελλας) of those things which ‘were to be realized in the Messiah’ (τῷ Χριστῷ γενέσθαι). The twelve bells which hung round the robe of the High Priest prefigured the twelve Apostles who were united ‘with our eternal Priest, by whose voice the ‘whole earth was filled with the glory and grace of God and Christ.’ The

Appendix B.  
Dial. 48.

*The Prophet's office.*  
Apol. i. 36  
(cf. c. 33 and  
Apol. ii. 10.)  
Cohort. 35.

Cohort. c. 8.

*Orig. in*  
Matt. ii.

*Interpretation.*  
Dial. § 68.

Dial. § 92.

Dial. § 29.  
*Cf. Otto, l. c.*  
*The Ceremonial Law,*  
Dial. § 42.  
*Cf. Apol. i.*  
32; Dial. § 53.

Dial. § 42.

<sup>1</sup> See the passage of Hippolytus quoted below, § iv. 4, p. 432.

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Dial. § 40.

Dial. § 41.

*The Mosaic history.*

Dial. §§ 86;

131; 90 (*cf.*

111); 91;

Apol. I. 55.

Dial. § 134.

Dial. § 134.

Dial. § 131 *f.*

## 3. TATIAN.

§ 13.

§ 29.

## 4. ATHENAGORAS.

Paschal Lamb was a type of the Death of Christ, even as the two goats at the great Fast set forth His two Advents, and the offering of fine flour in the case of leprosy the *remembrance of His Passion* in the Eucharist.

Justin finds an equally deep significance in the facts recorded in the Old Testament. He sees symbols of the Cross in the tree of Life—in the brazen serpent—in Moses as he stood victorious over Amalek—in the ensign of Judah 'whose horns are as the horns of a unicorn' (Deut. xxxiii. 17)—and in the very form of man. So also the events of patriarchal history are pregnant with meaning. The marriages of Jacob with Leah and Rachel prefigured the union of Jesus with the Synagogue and the Christian Church: the spiritual sight of the Jews was weak, and Rachel concealed the gross gods of her fathers.

These examples of the method of Interpretation which Justin followed will suffice<sup>1</sup>; we may add however that he does not seem ever to deny the literal truth of the narratives which furnish him with these divine analogies; on the contrary, in some cases he insists on the bare interpretation of the text with unnecessary strictness.

3. The Apologetic discourse of Tatian, Justin's disciple, affords him little scope for speaking of Inspiration; yet he draws a striking contrast between the positions of the heathen and of the Christian. 'The Spirit of God,' he says, 'is not with all men, but abiding with some whose conversation is just (*παρά τισι τοῖς δικαίως πολιτευομένοις καταγόμενον*), and 'being united with their soul (*συμπλεκόμενον τῇ ψυχῇ*) it proclaimed to all 'other souls by Prophetic teaching that which had been hidden, and those 'which obeyed wisdom attracted (*ἐφείλκοντο*) to themselves a kindred spirit, 'while those who did not obey...were found to fight against God.' In another place he notices the great antiquity of Scripture, and says that its Prophetic power (*τὸ προγνώστικὸν τῶν μελλόντων*) was one of the grounds on which he was led to believe in its doctrine<sup>2</sup>.

4. The language of Athenagoras when speaking of the Prophets is perhaps without parallel, and it has been regarded, with good reason, as

<sup>1</sup> Justin's principles in this respect may have been modified by his residence at Alexandria. He speaks with admiration of Philo and Josephus (*Cohort.* c. 10); and argues that the old philosophers were 'compelled by the Divine Providence, acting in behalf of men, to say many things 'in support of Christianity' (*Cohort.* c. 14, *πολλὰ καὶ αὐτοὶ ὑπὸ τῆς θείας τῶν ἀνθρώπων προνοίας καὶ ἄκοντες ὑπὲρ ἡμῶν εἰπεῖν ἡναγκάσθησαν*).

<sup>2</sup> He quotes John i. 5, with the words: 'This is that which was said' (*τὸ εἰρημένον*). The accounts of his Diatessaron are too vague to enable us to form any clear idea of its purpose. [The extracts from the Commentary of Ephraem Syrus do not

throw much light on the structure of the Book. 1881.] Eusebius (*H. E.* iv. 29) describes it as a 'strange harmony and 'combination of the [four] Gospels,' nor does there seem any reason to suppose with Neander (*Ch. Hist.* II. 167, n. Eng. Tr.) that Apocryphal traditions were wrought into it. We find it used by many who followed the Apostolic teaching (*ἀποστολικὸς ἐπόμεινος δόγμασι*. Theodor. *Fab. Hæc.* I. 20), and it commenced with the words 'In the beginning was the Word.' Its similarity to the 'Gospel of the Hebrews' probably arose from the omission of the history of the Infancy, which would militate against Tatian's Gnosticism (Epiphanius. XLVI. 1: Theodor. *I. c.* Cf. Olshau-

expressing the doctrine of Montanism. He says that 'while entranced and 'deprived of their natural powers of reason (κατ' ἔκστασιν τῶν ἐν αὐτοῖς λογισμῶν) by the influence of the divine Spirit, they uttered that which was 'wrought in them (ἃ ἐνηργοῦντο), the Spirit using them as its instruments, 'as a flute-player might blow a flute.' And again, under another image, he describes the 'Holy Spirit, which works in those who speak prophetically, 'as an emanation issuing from God, and carried back to Him, like a ray 'from the Sun' (ἀπόρροϊαν τοῦ θεοῦ ἀπόρρεον καὶ ἐπαναφερόμενον ὡς ἀκτῖνα ἡλίου). Thus the Christian 'gives no heed to the doctrines of men, but 'those uttered (θεοφάτοις) and taught by God;' for 'he has Prophets as 'witnesses of his Creed (ὧν νοοῦμεν καὶ πεπιστεύκαμεν), who inspired (read 'ἐνθεοὶ for ἐνθέω) by the Spirit have spoken of God and the things of God<sup>1</sup>.'

5. Far different is the language of Theophilus bishop of Antioch—sixth in succession from the Apostles—who addressed an admirable defence of Christianity, still extant, to Autolycus a heathen. According to him, the Inspired writers were not mere mechanical organs, but men who coincidentally with the divine influence displayed a personal and moral fitness for their work. 'The men of God being filled with the Holy Spirit (πνευματοφόροι Πνεύματος Ἁγίου) and gifted with Prophecy, having inspiration and 'wisdom from God, were taught of Him, and became holy and just. 'Wherefore also they were deemed worthy to obtain this recompense, to 'be made the instruments of God (ὄργανα θεοῦ γερόμενοι) and receive (χωρήσαντες) the wisdom which cometh from Him, by which wisdom they 'spake of the creation of the world and all other things...which happened 'before their birth, and during their own time, and which are now being 'accomplished in our days; and so we are convinced that in things to come 'the event will be as they say.' Again he adds that the 'Christians alone 'have received the truth, inasmuch as they are taught by the Holy Spirit, 'Who spake by the holy Prophets and [still] announces all things to them 'beforehand' (τοῦ λαλήσαντος ἐν τοῖς ἁγίοις προφήταις καὶ τὰ πάντα προκαταγγέλλοντος): 'Who is the Beginning and Wisdom and the Power of 'the most High,' so that the 'words of the Prophets are the words of God.' Moreover the 'contents of the Prophets and of the Gospels are found to 'be consistent (ἀκόλουθα), because all the writers spake by the Inspiration 'of the one Spirit of God<sup>2</sup>' (διὰ τὸ τοὺς πάντας πνευματοφόρους ἐν πνεύματι θεοῦ λελαληκέναι).

sen, *Ueber die Echtheit u. s. w.* s. 335 ff. : *Hist. of N. T. Canon*, pp. 321 ff.).

<sup>1</sup> It is singular that there is scarcely any trace of Allegorical Interpretation in Athenagoras. See Guericke, *Hist. Scholæ Catech. Alex.* II. p. 50.

<sup>2</sup> We learn from Jerome that Theophilus composed a commentary on the Gospels (in *Evangelium*, i. e. τὸ εὐαγγέλιον): or perhaps a harmony (iv. *Evangelistarum in unum opus dicta compingens*). Cf. *ad*

*Autol.* II. 22... 'all the holy Scriptures 'teach us and all who were inspired by the 'Holy Spirit (πνευματοφόροι), of whom was 'John (Evang. I. 3).' Rosenmüller (*Hist. Interp.* I. 1, p. 200) quotes this passage to prove that Theophilus 'distinguishes between the sacred *Scriptures* and the writings of the Apostles.' Surely the distinction can be of little use to lower the authority of St John. Elsewhere (*ad Autol.* III. 14) Theophilus quotes an injunction of

Appendix B.

Leg. pro  
Christ.  
§ 9.

§ 10.

§ 11.  
§ 7.

5. THEO-  
PHILUS.  
*Euseb. H. E.*  
IV. 20.

*ad Aut.* II. 9.

II. 33.

II. 10.

II. 34.

III. 12.

## Appendix B.

## SECT. III. THE FATHERS OF THE CHURCH OF ASIA MINOR.

‘Ο ἔχων οὖς ἀκουσάτω τί τὸ πνεῦμα λέγει ταῖς ἐκκλησίαις.

APOC. II. 7, 11, 13.

1. HEGESIPPUS.

H. E. IV. 22.

2. MELITO.

cp. Hieron. de Vir. Ill.

c. 24. ap. Euseb. H. E. v. 24.

Euseb. H. E. IV. 26.

Routh, Rel. Sacre, I. pp. 116 sqq.

3. CLAUDIUS APOLLINARIS. Routh, I. p. 150.

1. WE have just seen that the early Apologies for Christianity proceeded from heathen converts; in like manner the first endeavour after an ecclesiastical history was made by a Hebraizing Christian, with whom the historical side of his faith had naturally the fullest significance. The fragments of Hegesippus contain little or nothing which bears on our inquiry; yet in one sentence preserved in Eusebius he seems to recognise authoritative Christian documents, when he says that ‘in each city all is ordered according to the preaching (κηρύσσει) of the Law, of the Prophets, and of the Lord<sup>1</sup>.’

2. Melito, bishop of Sardis, helps us by the titles of some of his treatises, and by his own personal reputation. We learn from Tertullian that he was accounted a Prophet by very many, and Polycrates describes him as ‘having transacted everything by the Holy Spirit’ (ὁ ἐν Ἀγ. Πν. πάντα πολιτευσάμενος). Among his works we find discourses ‘On [Christian] conversation (πολιτείας) and Prophets’—‘On Prophecy’—‘On the Revelation of St John’—and ‘The Key.’ The last-mentioned book necessarily suggests to us an anticipation of the Alexandrian School; and some examples of Melito’s exegesis, probably borrowed from it, sufficiently indicate the extent to which he carried the typical significance of each word and detail of Scripture<sup>2</sup>.

3. A fragment of Claudius Apollinaris<sup>3</sup> furnishes us with another instance of the typical interpretation of Scripture; but without dwelling

St Paul (1 Tim. ii.) as an utterance of the ‘Divine Word.’

In one passage (*ad Autol.* II. 14) Theophilus draws a mystical meaning from the Mosaic account of the Creation, but he also accepts all the details literally.

<sup>1</sup> In another fragment, given by Routh (*Rel. Sacre.* I. p. 203, Ed. 1), he is represented as saying that ‘those who maintain the doctrine of 1 Cor. ii. 9 lie against the holy Scriptures and the Lord: Matt. xiii. 16.’ If there be no error in this quotation, it is a strange example of the literal style of interpretation which Origen had to meet. Cf. *Hist. of N. T. Canon*, p. 208, n. 3.

<sup>2</sup> Eusebius (*H. E.* IV. 26) has preserved an important letter of Melito, in which

he relates what he has done to satisfy a friend’s wish to become acquainted with the ‘Scriptures of the Old Testament’ (τὰ τῆς παλαιᾶς διαθήκης βιβλία). The phrase seems to imply New Testament Scriptures also. See *Hist. of N. T. Canon*, p. 221.

<sup>3</sup> In connexion with this name we may quote the remarkable words of SERAPION (bp of Antioch in the reign of Commodus) in reference to the false Gospel of St Peter: ‘We receive Peter and the other Apostles as Christ; but those writings falsely ascribed to him we decline to receive through our experience’ (Euseb. *H. E.* VI. 12). See *Hist. of N. T. Canon*, p. 390.

any longer on these minute details, we must proceed to the great work of IRENÆUS, which unfortunately has come down to us chiefly through the uncertain medium of a Latin version<sup>1</sup>, for no Greek manuscript is known to exist. Reared under the teaching of Polycarp<sup>2</sup>—whose words, he tells us, he remembered better than the events of his later life—and succeeding a martyr in the bishopric of Lyons, Irenæus is a noble representative of the faith and zeal of the early Church. Then only does he seem to forget his master's lessons of peace and love, when he contends against those who deny the continual manifestation of God's Spirit in His Church, or of His providence in the world. So full and comprehensive is his treatment of Inspiration, though he only discusses it incidentally, that it is difficult to convey a notion of its general bearing by isolated quotations. According to him, the successive dispensations of God wrought together to one great end by the operation of one Power, as 'men were accustomed to bear ('portare) God's Spirit and hold communion with Him.' Thus the 'Prophet 'spake of the Advent of the Word in the flesh, as acted on by His influence (*charisma*);' and 'all who foretold the coming of Christ received 'their Inspiration from the Son;' for 'how could Scripture testify, as it 'does, of Him alone, unless all things had been revealed by one and the 'same God through the word to believers?' Yet till His advent 'Christ 'was, as it were, the hidden treasure in the field of Scripture, since He was '[only] indicated by Types and Parables;...for all Prophecy till its accomplishment is full of riddles and ambiguities to men.' To us however 'the 'Apostles by the will of God have consigned (*tradiderunt*) the Gospel in 'the Scriptures, to be the ground and pillar of our faith...and by them 'we have learnt the truth, that is, the doctrine of the Son of God.....For 'after that our Lord rose from the dead, and they were clothed with the 'power of the Spirit from on high, they were filled with a perfect knowledge in all things' (*de omnibus adimpleti sunt, et habuerunt perfectam agnitionem*)<sup>3</sup>. Consequently 'they are beyond all falsehood' (*extra omne mendacium*). But each preserves his own individuality: thus 'St Paul frequently 'uses hyperbata on account of the rapidity of his utterance and the 'vehemence of the Spirit which is in him (*propter velocitatem sermonum suorum et propter impetum qui in ipso est spiritus*); as for instance in 'Gal. iii. 19 we must suppose a man asking the question and the Spirit 'answering it; and so again in 2 Thess. ii. 3.' But we must not imagine that the truth was thus impaired by the human agent, or the significance of words destroyed. 'Matthew might have said *The generation of Jesus was*

<sup>1</sup> Massuet's remarks on Irenæus' view of Scripture are so essentially polemical as to be almost valueless. (*Dissert.* III. 1. 2.)

<sup>2</sup> In connexion with this name we may again refer to the letter of POLYCRATES, bp of Smyrna in the reign of Severus, in which he tells us 'that having examined 'the whole of Holy Scripture [on the

'question of Easter] he is not afraid of his 'opposers; for those greater than himself 'have said *It is right to obey God rather 'than man*' (Euseb. H. E. v. 24).

<sup>3</sup> So again (III. 12. 5): αὐται φωναὶ τῶν μαθητῶν τοῦ κυρίου τῶν ἀληθῶς τελεῶν μετὰ τὴν ἀνάληψιν τοῦ κυρίου διὰ πνεύματος τελειωθέντων...

## Appendix B.

4. IRENÆUS.  
Euseb. H. E.  
v. 20.

General  
View of  
Inspiration.

adv. Hær. v.  
14. 2.  
IV. 20. 4.

IV. 7. 2.  
IV. 11. 1.

IV. 26. 1.

III. 1. 1.  
III. pref.  
III. 1. 1.

III. 5.  
III. 7.

III. 16. 2.

## Appendix B.

'on this wise, but the Holy Spirit foreseeing the corruptions of the truth 'and fortifying us against their deception says by Matthew *The generation 'of Christ was on this wise.*'

*The Gos-  
pels.*

III. 11. 9.

III. 11. 3.

III. 11. 8.

*Deeper  
meaning of  
Scripture.*  
II. 28. 2.

v. 30. 1.  
cf. Rev. xiii.  
8: xxii. 18,  
19.  
IV. 21. 3.  
II. 28. 2.

III. 24.

Moreover Irenæus sees a mystical fulness and meaning in the four Evangelists; 'As God made all things in fair order and connexion, so was 'it needful that the [outward] form of the Gospel should be well framed 'and fitted together;' and 'as there are four<sup>1</sup> regions of the world in which 'we are, and four general winds,—as the Church is scattered over the 'whole earth, and the Gospel is the pillar and support (στήριγμα) of the 'Church,—we might expect it should have four pillars, [and four winds as 'it were] breathing on all sides immortality, and kindling [the divine spark] 'in men.' Again as in the ancient Church the visible form of God rested on the fourfaced Cherubim, 'so Christ, when manifested to men, gave us 'His Gospel under a fourfold form, though held together by one spirit,' and on these Gospels he rests (τὰ εὐαγγέλια ἐν οἷς ἐγκαθέζεται ὁ Χριστός).

In many of his general views of Scripture Irenæus anticipates the thoughts and language of Origen. He tells us that the 'Scriptures are 'perfect, inasmuch as they were uttered (*dicte*) by the Word of God and 'His Spirit, though we want the knowledge of their mysteries;' and how much, he adds, is unexplained to us in the operations of nature—the rising of the Nile—the migration of birds—the ebb and flow of the tide—'Is it 'then a hard case that as in the outward world some truths are as it were 'sacred to God (ἀνάκειται τῷ Θεῷ) while some have come under our know- 'ledge, some of the difficulties in the Scriptures, which are all full of spi- 'ritual meaning (πνευματικῶν), should be explicable by the grace of God, 'while the solution of others must rest with Him, and that not only in 'this world (αἰῶν) but also in the world to come, that God may still teach, 'and man still ever learn from God?' The revelations of the Bible may seem too meagre to satisfy our curiosity; yet 'no small punishment (ἐπι- 'τιμῶν) will be his who adds to or takes from the Scripture.' The details may seem insignificant; yet 'nothing is empty or without meaning in the 'dealings of God.' The connexion of its parts may be perplexing; yet 'all Scripture, as it has been given to us by God, will be found to be har- 'monious.' The interpretation of its teaching may be difficult; yet 'we 'guard our faith which has been admitted (*perceptam*) by the Church, and 'which, like a precious gift stored up in a fair vessel, is ever renewed '(*rejuvenescens*) by the Spirit of God, and gives new life (*rejuvenescere facit*) 'to the vessel in which it is. For this gift of God is entrusted to the 'Church to give life to the world (*ad inspirationem plasmationi*) as the soul 'to the body, and in it [the gifts of faith entrusted to the Church] lies the 'enjoyment of the Holy Spirit sent by Christ, which is the earnest of our

<sup>1</sup> Compare a very striking passage on the symbolism of the number four in a fragment of Victorinus *de Fabr. Cæli*;

Routh, *Rel. Sacra*, III. 456; Crosnier, *Iconogr. Christ.* pp. 50, 51; Philo, *de M.* §§ 15, 16.

‘immortality, the confirmation of our faith, the ladder by which we ascend to God. For where the Church is, there is also the Spirit of God; and where is the Spirit of God, there is the Church and all grace; but the Spirit is Truth;’ and Truth is one; for we acknowledge as one the God of Creation and the God of Redemption—the author of the old Dispensation and the author of the new—‘we follow Him alone as our Teacher, and regard His words as the rule of Truth’ (*regulam veritatis habentes ejus sermones*).

The doctrine of Irenæus on the Millennium illustrates his view of the literal truth of Scripture, while it also shews the influence of his Asiatic master. On other occasions also he adheres so strictly to the text as to draw arguments from isolated details of Parables, and the natural colouring of language; moreover he strongly opposes the system of the Gnostics who based the truth of their opinions on numerical analogies and verbal symbols, though he himself admits the propriety of such subtle inquiries when pursued for the illustration of that which is admitted on other grounds. There can be no doubt that he recognises an under sense (*ὑπόνοια*) in Scripture, and allows the symbolic meaning of the gifts and sacrifices of the Mosaic law, since heavenly truths can only be conveyed under earthly forms. Again he sees figures of national and individual application in the records of the chosen people,—as when he acknowledges a type of the Gentile Church in the marriage of Moses with the Æthiopian, and explains at some length the history of the birth of Phares and Zara as foreshadowing the fortunes of the two Covenants<sup>1</sup>. In another place he contrasts the mother of the human race with the mother of the Saviour: ‘What the Virgin Eve bound by her want of faith, that the Virgin Mary loosed by her faith.’ He finds types of Christ in the rod of Moses, ‘which assuming a body (*incarnata*) confuted and destroyed all the opposition of the Egyptians<sup>2</sup> to the dispensation of God’—in the brazen serpent—in Joseph—and in Joshua, who completed what Moses had commenced, and for manna gave the people corn which is the ‘firstfruits of life.’

In many cases the explanations of Irenæus seem arbitrary and incoherent, from the want of any such general principle as that which guided the speculations of Origen. Thus he finds a type of the Church in Lot’s wife who became a pillar of Salt, and, according to tradition, unchanging and incorruptible. Again he likens the boy who led Samson to John the Baptist, and the two pillars of the building which he destroyed to the two Covenants by which the world is supported. We are told moreover that he interpreted the Fall spiritually and not historically, and maintained his view by very weighty arguments.

<sup>1</sup> This method of typical interpretation he justifies by the authority of tradition (*presbyter dicebat*) in the case of the spoiling of the Egyptians: iv. 30. 1.

<sup>2</sup> The relations of the Jews to the Egyptians are perpetuated in those of the Christian Church to the unbelieving world in all ages, iv. 30.

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iv. 35.

*Scriptural Interpretation.*

iv. 33; ii. 34. 1.

ii. 24. 1.  
(*Jesus*).  
*Cf. Stieren*  
*l. c.*  
*The Law.*  
iv. 19. 1.

*History.*

iv. 20. 12.

iv. 25. 2.

iii. 22. 4.

iii. 21. 8.  
iv. 2. 7; fr.  
*p.* 346, *ed.*  
*Bened.*; fr.  
*p.* 345.

*Indefinite.*

iv. 31. 3.

fr. *p.* 346.fr. *p.* 343.

## Appendix B.

*Scripture to  
be combined  
with Na-  
ture.*

IV. 32.

v. 36 f.

The instances already quoted clearly shew the general principles which Irenæus applied to Holy Scripture, acknowledging at once the mysteries of its letter<sup>1</sup> and of its spirit. To this inner sense of the Word of God he tells us that the Christian will ever strive to penetrate, by the help of daily experience, and the use of appointed ordinances<sup>2</sup>; he will gather all the analogies of the outer world which may serve to direct his judgment, and scrutinize all the records of Revelation which may enlighten his mind and extend his knowledge. The works of nature combine with the words of God to train and perfect the race of man, 'in which are accomplished' those mysteries into which Angels desire to look, that they may trace the 'workings of that Wisdom by which Creation is made conformable and 'united to the Son.'

## SECT. IV. THE FATHERS OF THE ROMAN CHURCH.

*Ὅσα προεγράφη εἰς τὴν ἡμετέραν διδασκαλίαν προεγράφη.*

ROM. XV. 4.

THERE is something mournful in the silent shadowy line of Roman Bishops during the first three centuries; their voices seem not to be heard save when they claim the powers which their successors gained. The only famous Roman writers of the period were Caius and Novatian who were Presbyters, and Hippolytus Bishop of Portus whose education was wholly Eastern. Yet we must remember here the practical tendencies of the national character, which were alike displayed in the absence of theological studies, and in that zealous liberality which was regarded as the traditional glory of the Roman Church.

*Dion. Cor.  
ap. Euseb.  
H. E. IV. 23.*

## 1. CAIUS.

1. In a fragment preserved in Eusebius, Caius seems to regard 'revelations' as a mark of an Apostle<sup>3</sup>, and in the same place uses the striking phrase, the 'Scriptures of God.' In another fragment which is attributed by some to Caius, the writer speaks of the followers of Artemon 'who fearlessly laid their hands on the divine Scriptures, saying that they corrected 'them...How great is the daring of their error,' he adds, 'cannot be un-

<sup>1</sup> In his explanation of the history of Lot (Gen. xix. 30 ff.), he evidently maintains its real truth, while he justifies the relation as properly typical.

<sup>2</sup> Cf. III. 4. 1 and IV. 33. 8 for further illustration of Irenæus' views on the Church. He speaks in a very remarkable passage (II. 3. 4, cf. Euseb. H. E. v. 7) of the continuance of the powers of exorcism, Pro-

phesy, and healing in the Church at his own time. Compare also, for a strong assertion of the same belief the author quoted by Eusebius, H. E. v. 17.

<sup>3</sup> Κήρινθος ὁ δι' ἀποκαλύψεων ὡς ὑπὸ ἀποστόλου μεγάλου γεγραμμένων τερατολογίας...—ἐπεισάγει, —ἐχθρὸς ὑπάρχων ταῖς γραφαῖς τοῦ Θεοῦ...Euseb. H. E. III. 28.

'known even to themselves; for either they do not believe that the divine Scriptures were spoken by the Holy Spirit (*Ἀγίῳ Πνεύματι λελέχθαι*), and 'are unbelievers: or they hold themselves wiser than the Holy Spirit, and 'we must say they rave' (*δαμονῶσιν*).

2. The famous fragment on the Canon has been falsely attributed to Caius, but it is certainly of the same date<sup>1</sup>. We find in this probably the first distinct recognition of the Inspiration of the Gospels, which are regarded as formally divergent, yet one in their great end. 'Though various 'elements are inculcated (*licet varia principia doceantur*) in each, still the 'faith of believers differs not, since everything concerning the Nativity and 'Passion and Life [of our Lord] is declared in all of them by one and the 'selfsame guiding Spirit' (*uno et principali<sup>2</sup> Spiritu*).

3. The writings of Novatian are full of quotations from the Old and New Testaments, and his view of their authority is clear and wide. He regards the whole Law as spiritual, 'for divine ordinances must be received 'in a divine sense;' and traces the symbolic meaning of the Mosaic restrictions on food. The books of the Prophets furnish him with a clear proof of God's providence, 'which not only extends at all times over individuals, 'but also over cities and states, whose issues God declared by the words of 'Prophets (*vocibus prophetarum cecinit*), yea, even over the whole world.' And the forms of the prophetic language prove the certainty of their predictions; for they use the past tense in speaking of the future, since 'divine 'Scripture regards as accomplished that which will beyond all doubt come 'to pass.' Yet more grace was given to the writers of the New Covenant, for though the 'Prophets and Apostles were inspired by one and the self-'same Spirit, still on the former He came but for a time (*ad momentum*), 'while He abode with the latter always: to the one some degree of His 'influence was vouchsafed; on the other His whole energy was poured: in 'the one case it was a scanty gift, in the other a bounteous loan (*large commodatus*), not set forth before the Resurrection, but conferred by it according 'to Christ's promise (John xiv. 26) of a Comforter.....Who strengthened 'the hearts and minds of the Apostles, Who made clear to them the mysteries of the Gospel (*distinxit evangelica sacramenta*), Who dwelt within 'them and enlightened their minds on divine things.'

4. There appears to be no reason for doubting the tradition which represents Hippolytus of Portus as the disciple of Irenæus. In him we find a real link between the Asiatic and Alexandrian schools, for Jerome tells us that he preached before Origen. His writings exhibit the same deep sense of the spiritual meaning of Scripture<sup>3</sup> as we have already traced

Appendix B.

*Enseb.* v. 28;  
*cf. Routh*, II.  
p. 18 sqq.

2. *Fragm. de Canone.*

*Routh*, Rell.  
Sacrae, IV. 3.

3. NOVA-  
TIAN.  
De Cib. Jud.  
c. 2.

De Trin. c. 8.  
(*ed. Rig.*)

ib. c. 28.

ib. c. 29.

4. HIPPO-  
LYTUS.

<sup>1</sup> Cf. *Hist. of N. T. Canon*, pp. 211 ff.

<sup>2</sup> *i. e.* ἡγεμονικῶ, cf. *Routh*, l. c.

<sup>3</sup> See *de Antichr.* §§ 14, 15, 23. He quotes Rev. xiii. 10, and suggests the words TEITAN, EYANΘAC, and AATEINOC, as satisfying the number which 'the Holy

'Spirit mystically shewed forth' (*de Antichr.* 50). The same names are given by Irenæus (*adv. Hær.* v. 30). See others in Fevardentius' note: the zealous Franciscan quotes *Martin Luther* as one 'who could 'not escape the name of Antichrist,' but

Appendix B.

Contra  
Noetum,  
§§ 11, 12.De Anti-  
Christo, § 2.Cont. Noet.  
§ 1.

in his immediate teacher and in earlier writers. He regards that which has once been revealed by God to man as still full of instruction and wisdom after the primary application is gone: 'The Law and the Prophets were 'from God, who in giving them compelled His messenger to speak by the 'Holy Spirit, that receiving the inspiration of the Father's power (τῆς 'πατρῴας δυνάμεως τὴν ἀπόπνοιαν λαβόντες) they may announce the Father's 'counsel and will. In these men therefore the Word found a fitting abode ' (πολιτευόμενος) and spoke of Himself; for even then He came as His own 'herald, shewing the Word who was about to appear in the world.....'

'These blessed men...spake not only of the past, but also of the present 'and of the future, that they might be shewn not to be for a time merely ' (πρόσκαιροι), but heralds of the things to come to all generations.....For 'these Fathers, having been perfected by the Spirit of Prophecy, and 'worthily honoured by the Word Himself, were brought to an inner har- 'mony (ἐαυτοῖς ἡνωμένοι) like instruments, and having the Word within 'them, as it were to strike the notes (ὡς πλῆκτρον), by Him they were 'moved, and announced that which God wished. For they did not speak 'of their own power (be well assured)<sup>1</sup>, nor proclaim that which they 'wished themselves, but first they were rightly endowed with wisdom by 'the Word, and afterwards well foretaught of the future by visions, and 'then, when thus assured (πεπεισμένοι), they spake that which was [re- 'vealed] to them alone by God.'

It will be readily seen how widely this view is removed from that of Athenagoras, though conveyed under a similar metaphor, differing from it indeed just as the analogous description of Justin does. The instrument here is first tuned to express the divine strain; the moving power dwells within as a vivifying principle, and does not act from without on an involuntary subject. The reason is cleared and not clouded; the melodies of heaven are fitted to the words of men, not by an arbitrary power, but by an inward affinity. 'The blessed Prophets,' to use another image, 'are 'eyes of Christ.' 'They ministered the Oracles of God for all generations.' So then it is our duty to listen to the faintest voice of the Bible, to trace its relation to ourselves and its source from above us: 'As the divine Scrip- 'tures proclaimed the truth, so let us view it; all they teach let us acknow- 'ledge by the growth of Faith (ἐπιγινώμεν); as the Father pleaseth to be 'believed, let us believe Him; as the Son pleaseth to be glorified, let us 'glorify Him; as the Holy Spirit pleaseth to be given, let us receive Him; 'not according to our own choice, or our own mind (νοῦν), forcing to our 'own tastes that which has been given by God, but as He chose to shew 'the truth through the Holy Scriptures, so let us view it.'

inclines to adopt 'Maometis' as the true solution of the number. For a comparison of the 'allegories' of Hippolytus with those of Origen, see Bunsen, i, 302 (ed. 1).

<sup>1</sup> Μη πλανῶ. This parenthetical phrase occurs also in [Hipp.] *adv. Hær.* x. 33 (Bunsen, i. p. 272).

## SECT. V. THE FATHERS OF THE NORTH AFRICAN CHURCH.

τῷ πνεύματι ζέοντες.

ROM. XII. 11.

WE have now traced the history of the doctrine of Inspiration as unfolded in the Greek and Roman Churches; we have seen the same great principles enunciated by those who claimed to draw their doctrine from St John, and by those who sought to base their authority on St Peter. Whether it were viewed as part of the heritage of that wide Christian family which Irenæus loved to contemplate, or as the bond of that great power which silently grew at Rome, Holy Scripture was still held to supply the believer with the divine elements of his life and faith. We have yet to consider our subject in relation to two other Churches, and two other forms of mental development—those of North Africa and Egypt. In the writers of North Africa, whether at Carthage or Hippo, we find an intensity of zeal, a depth of feeling, a power of intuition, but little modified by cautious criticism or severe logic. The aspirations of Tertullian after a stricter life led him into Montanism; and the craving for a clearer knowledge at first united Augustine with the Manichees. We shall thus see how the doctrine of Inspiration was regarded by men of a warmer temperament and a more restless faith, who sought out the truth with earnestness, and embraced whatever conclusion they obtained without reserve. Indeed the whole character of the African Church is emotional, if we would distinguish it from the doctrinal and practical types of Asia and Rome. But while the Churches of North Africa, Asia, and Rome combined to look at Christianity as a great historic fact, rather than as the final satisfaction of the ill-expressed wants of man, the Alexandrians sought to follow out this latter view, by bringing all that was grand and beautiful in human systems into a spiritual harmony with Divine Truth.

I. On one point, it has been well observed<sup>1</sup>, Tertullian never doubted: whether Catholic or Montanist, he still maintained alike the Inspiration of the Old and New Testament Scriptures. Whether he be writing to the heathen, the heretics, or the orthodox, he expresses the same belief in the same unwavering language. He tells us in his noble Apology that ‘God ‘sent forth from the first men who by their justice and innocence were ‘worthy to know God, and to make Him known, and filled them to overflowing (*inundatos*) with the Divine Spirit;’...and so ‘gave us a written ‘Testament’<sup>2</sup> (*instrumentum litteraturæ*), that we might more fully and more

*The relation of the North-African to the other Churches.*

I. TERTULLIAN.

Apol. 18.

<sup>1</sup> By Maréchal, *Concordantia Patrum*, i. p. 162; a work which is admirably executed, and is well worthy of the Benedictine fame.

<sup>2</sup> Tertullian is the first writer, I believe, who uses the word *Testamentum* in its ordinary acceptance, though it seems to have been current before his time. [Mar-

## Appendix B.

De Anima 2.  
Apol. 31.  
Apol. 39.

*The unity of  
all Scrip-  
ture.*  
Adv. Marc.  
v. 2.  
C. Gnost. 2.  
ib.

Adv. Jud.  
c. 2.

*Inspiration  
under the  
New Cove-  
nant.*

Adv. Marc.  
III. 16. Cf.  
de Orat. 9.  
de Cor. 9.  
Adv. Marc.  
III. 6; IV. 13;  
de Resurr.  
Carn. 22.  
de Præscr.  
Hær. 25.  
adv. Marc.  
IV. 2.  
de Exh.  
Castit. 4.  
ib.  
De Præscr.  
Hæret. 21.  
ib. 36.

*The peculiar  
authority of  
Scripture.*

'deeply learn of Him and of His counsels and of His will.' Nor does he scruple to call these books the 'writings (*litteras Dei*)' and the 'words of God (*voces Dei*),' which the Christian studies for warning or remembrance, and to which he looks 'as the food of his faith, the spring of his hope, and 'the bulwark of his trust.'

Like all the other Fathers whom we have examined, Tertullian sees a profound unity in the dispensations of God. 'The same divine power' (*divinitas*) was preached in the Gospel which had ever been known in the 'Law, though the discipline was not the same.' 'The Law indeed is the 'root (*radix*) of the Gospels;' and 'in succession all the Prophets utter the 'words of the same God (*os prophetarum ejusdem Dei vocibus sonat*), enforcing the same Law by an iteration of the same precepts.' He even goes farther back than Moses for the first elements of the ancient Covenant. He traces the development of this dispensation in Paradise and among the Patriarchs, apart from the ceremonial observances of the Jewish ritual. Abel, Enoch, Melchisedec, and Lot were accepted by that God, 'who, 'according to the circumstances of the times, reshapes (*reformantem*) the 'precepts of His Law, for the salvation of men' (1. *salutem*).

Thus Prophets, Evangelists, and Apostles are placed by Tertullian in one rank as God's ministering servants. Christ spoke by Moses, 'for He 'was the Spirit of the Creator...;' and 'the Prophecies are the voice of the 'Lord.' The madness (*dementia*) of those who deny that the Apostles knew all things<sup>1</sup>, or, who admit that they knew all, but maintain that they did not reveal all things to all men, is equally reprehensible. The four Gospels, he tells us, are reared on the certain basis of Apostolical authority, and so are inspired in a far different sense from the writings of the spiritual Christian; 'all the faithful, it is true, have the Spirit of God<sup>2</sup>, but all are 'not Apostles...' 'The Apostles have the Holy Spirit in a peculiar sense; 'they have it in the works of Prophecy, and in the operation of mighty 'powers (*efficacia virtutum*), and in the gift of tongues<sup>3</sup>, not as possessing 'the influence in part as the rest...' The revelation of the Apostles is the revelation of Christ; and 'happy is that Church'—he is speaking of the Roman Church as it then was—'which combines the Law and the Prophets 'with the writings of the Evangelists and Apostles, and draws her faith 'from them...'

This being the case, we might expect that Tertullian would reject that which is not proved by Scripture<sup>4</sup>, and bid such as tampered with the Sacred Volume 'fear the woe destined for those who add to, or take from

cion] duos deos dividens proinde diversos, alterum alterius *Instrumenti* vel (quod magis usui est dicere) *Testamenti*...; *adv. Marc.* IV. 1.

<sup>1</sup> In reference to Gal. ii. 11, he remarks rightly: *Conversacionis fuit vitium non predicationis; de Præscr. Hær. 22.*

<sup>2</sup> This doctrine was part of the 'Regula

Fidei' (*de Præscr. Hær. 13*): [*Profiteamur Jesum Christum*] misisse vicariam vim Spiritus Sancti qui credentes agat.

<sup>3</sup> *Documento linguarum*, as a friend suggests to me for *documentorum linguam*.

<sup>4</sup> Cf. *de Monog. 4*, *Negat Scriptura quod non notat; and de Cor. Mil. 2*, *Prohibetur quod non ultro est permissum*.

'it;' while he himself 'adores its fulness which reveals the Worker and 'the works;' which admits of wide application, and universal reference; for 'all Scripture is fit for edification, being inspired by God.' Nay more, he even thinks that 'the Scriptures were so arranged by the will of God, 'that they might afford materials for heretics, since it is written that heresies must be, which could not be without the Scriptures.'

In his principles of Interpretation Tertullian exhibits an equal sense of the truthfulness and depth of the Bible. 'The language of the Prophets,' he says, when arguing from their language on the Resurrection, 'is generally allegoric and figurative, but not always;...many of their words can 'be maintained in a naked and simple sense<sup>1</sup>.' But nevertheless in other places<sup>2</sup> he admits the mystical import even of numbers, and traces a symbolism of the Apostolic twelve in the twelve *fountains* of Elim, the twelve *gems* of the High Priest's robe, and the twelve *stones* selected by Joshua from the Jordan. He finds a figure of Holy Baptism in the pool of Bethesda—though this was effective only once a year, but that is so always; and though that wrought (*operabatur*) temporal health, while this renews (*reformatur*) eternal vigour. The same Sacrament was still more clearly foreshewn in the passage of the Red Sea; and as 'after the flood—the Baptism 'of the World, so to speak—by which the ancient sins of man were cleared away, the dove first brought the olive-branch of peace, so, when we rise 'from the Baptismal font, the Dove, the Holy Spirit, flies to us, sent forth 'from heaven, where the Church is the antitype of the ark.'

At the same time Tertullian urges us to employ the 'rudder of interpretation,...for no divine utterance is so unconnected, that the words only 'can be maintained, and not their general bearing (*ratio*);' for we must adhere to the 'rule of the Church (*regula Ecclesie*), which she received from 'the Apostles, and the Apostles from Christ, and Christ from God;'... while we may be assured that 'where there is seen to be truth of discipline 'and Christian faith, there will there be the truth of the Scriptures and of 'interpretation and of all traditions<sup>3</sup>.'

2. Cyprian's doctrine of Inspiration is scarcely less exact, though it is less express. He more frequently shews his sense of the value of the

<sup>1</sup> In all such cases Tertullian seems inclined to destroy the primary historical fulfilment of the Prophecy, regarding the employment of the tenses as arbitrary, since 'with the Deity there is no difference 'of time, for with him eternity itself brings 'all time to the same uniform relation' (*dirigit uniformem statum temporum*); *adv. Marc.* III. 5. 'Eternity hath no divisions 'of time' (*non habet tempus eternitas*); *adv. Marc.* I. 8. Pantænus, Novatian, and Irenæus seem to have held the same doctrine.

<sup>2</sup> Compare his explanation of Isa. vii.:

Non solum sonum nominis spectes sed et sensum...nobiscum Deus...spolia autem Samaritæ ipsos Magos...regem autem Assyriorum Herodem intellige...; *adv. Marc.* III. 12. Cf. Just. M. *Dial.* § 77.

See other examples, *adv. Marc.* III. 18.

<sup>3</sup> Cf. Bp Kaye's *Essay on Tertullian*, pp. 290—304; and especially p. 297, n. (ed. 2), for the idea of primitive Tradition in relation to the doctrine of the English Church. This tradition was merely hermeneutic, and not an independent source of doctrine.

Appendix B.

Adv.  
Hermog. 22.  
ib.  
de Hab.  
Mul. 3.  
de Præscr.  
Hær. 39.  
*The Interpretation of Scripture.*  
De Resurr.  
Carn. 20.

adv. Marc.  
IV. 13.

de Bapt. 5.

ib. 9.  
ib. 8.

*Subject to the Church.*

de Præscr.  
Hær. 37.

de Præscr.  
Hær. 19.

2. CYPRIAN  
Testim. I.  
Pref.

Appendix B.  
ib. —

de Orat.  
Dom. 1.

[Ep. xxxi.  
(26) 5.]  
Ep. lviii.  
(56) 7; cf.  
Ep. vi. (81)  
2.

[Ep. xxxi.  
(26) 4.]  
de Exhort.  
Mart. Præf.  
1.  
ib. 4.

de Lapsis. 7.

Ep. lviii.  
(56) 5, 6.  
Ep. lviii. 3.  
de Op. et  
Eleem. 9.

Ep. lviii.  
(56) 5.

Ep. lxxiii.  
10.

Cf. Ep. lxix.  
(76).  
de Lapsis,  
20.

de Exhort.  
Mart. Præf.  
3.

'divine Scriptures' by quoting their testimonies<sup>1</sup> than by fixing their authority. The books of the Old and New Testaments are to him the 'fountains of divine fulness from which the Christian must draw strength and 'wisdom;' the source of those 'divine commands (*magisteria*) by which 'God has vouchsafed to train and instruct us, that enlightened by His pure 'and bright radiance we may hold the way of life through their saving 'mysteries' (*sacramenta*). They are the 'foundations of our hope, the bulwark of our faith, the support of our hearts, the guide of our path, the 'safeguard of our salvation.' In the Scriptures the Christian must find the 'torch which shall kindle his faith' in the hour of danger; the 'arms with 'which he shall face the terrors of persecution and the coming of Antichrist; and the 'trumpet which shall rouse him to the battle.' When writing to future martyrs Cyprian says, 'that his poor skill, aided by divine Inspiration<sup>2</sup>, shall bring forth armour for them from the precepts of the Lord'... 'I know,' he adds, 'that the intricacies of human speech must be removed, and only those things set down which God says, and by which Christ 'exhorts His servants to martyrdom.' We read in his writings again and again that the Holy Spirit spake in the Law and in the Gospel—by Prophets, Apostles, and Evangelists. 'By Him the Prophets were quickened 'to a knowledge of the future.' By Him the Apostles teach us 'what they 'learnt from the precepts of the Lord and heavenly revelations' (*cælestibus mandatis*), being 'full of the grace of the Inspiration of their Master' (*Dominicæ inspirationis*). By Him too, according to the promise, the Christian answers his accusers in the hour of death; 'for it is not we who speak, 'but the Spirit of the Father, who departs not from His confessors, and 'Himself speaketh in us, and shares our crown.' And thus it is that the Power of God lives in the Church, 'which, like Paradise, includes within 'her walls all fruit-bearing trees, which she waters with four rivers—even 'the four Gospels, and on which she pours with a heavenly stream the grace 'of a saving Baptism<sup>3</sup>.'

Yet more; the teaching of Scripture—whether by History or Prophecy, by Laws or Psalms,—is full of deep meaning, and its spiritual import is perfect—the Gospel cannot stand in part and fall in part,—nor is it limited in its application like the doctrine of men; so that Cyprian describes a selection of texts which he made under a remarkable similitude: 'they

<sup>1</sup> Cyprian composed three books of *Testimonies*, containing a selection of texts from Scripture, arranged for doctrinal purposes at the request of a friend.

The quotations from Cyprian's correspondents are given in brackets.

<sup>2</sup> I am not sure that Maréchal is right in referring these words to the Holy Scriptures; cf. *Ep. lxxiii. s. f. Libellum* 'De bono patientiæ' quantum valuit nostra mediocritas *permittente Domino et inspi-*

*rante conscripsimus.*

<sup>3</sup> In one place Cyprian seems to draw a distinction between the writings of the Bible: 'Much hath God chosen to be 'spoken and heard through his Prophets; 'yet how much greater are those words 'which the Son of God speaketh—which 'the Word of God, who was in the Prophets, testifieth by His own voice.' *De Orat. Dom. § 1.*

'are,' he says, 'as the very wool and purple from the Lamb by whom we are redeemed and quickened, of which each may make for himself a robe,.....that having covered their former nakedness all may wear the dress of Christ, arrayed in the sanctification of heavenly grace.' Among the types which Cyprian quotes we find the Church prefigured by the *Robe without seam*, by the Ark, and by Rahab. He sees a spiritual meaning in the account of the raising of the Shunammite's son, from which he deduces the propriety of Infant Baptism; and discovers a symbol of the Eucharist in the *bread and wine* which Melchisedec offered to Abraham, and again in the blessing of Judah. He recognises alike the authority and the mystery of Scripture; and declares the peculiar and lasting functions of the Spirit in the Church and in the Christian<sup>1</sup>.

3. Lastly, the sentiments of Cyprian were shared by the other bishops of the African Church of his time. In the account of the Council of Carthage on rebaptizing heretics, we find that many of those present based their judgments expressly on the authority of Scripture, using such language<sup>2</sup> as shews most clearly the feelings with which they regarded it<sup>3</sup>.

## SECT. VI. THE FATHERS OF ALEXANDRIA.

Ἀλεξανδρεὺς τῷ γένει, ἀνὴρ λόγιος, δυνατὸς ὢν ἐν ταῖς γραφαῖς.

ACTS XVIII. 24.

THE designs of the Macedonian conqueror in founding Alexandria were more than fulfilled. He wished to unite in that city the East and West by the bonds of commerce and the intercourse of daily business; and it proved the point of their religious contact, and the centre of a new spiritual life. The faith of Palestine and the reason of Greece existed there side by side, till they were prepared to receive the principle of a

<sup>1</sup> In connexion with Cyprian we may quote the following passage from FIRMILIAN, Bp of Cæsarea in Cappadocia: 'The divine Word surpasses the nature of man, nor can the soul form a perfect and entire conception of it, and therefore there is so great a number of Prophets, that the manifoldness of divine wisdom may be distributed among many. Whence also [at a later time] the first is ordered to keep silence in prophesying, if a revelation shall have been made to a second.' [Cyp.] *Ep.* LXXV. 4. It would be impossible to find a more distinct recognition of the separate purposes of the sacred writers.

<sup>2</sup> *E.g.* Scripturæ Sanctæ (5, 6, 74); Scripturæ deificæ (8); Hæreticos—decerpentes sancta et admirabilia Scripturarum verba execrandos censeo...(31): Divinæ Scripturæ (33).

<sup>3</sup> The very remarkable poem of COMMODIAN—one of the most interesting specimens of rude Latin now remaining—offers the same kind of mystical interpretations as Tertullian and Cyprian. For instance, addressing a Jew, he says, § 39: Inspice Liam typum Synagogæ, &c. So again he says: In te Apostolus clamat, immo Deus per illum (§ 58).

### Appendix B.

De Unit.  
Eccles. 7.  
Ep. LXIX.  
(76) 2, 4.  
Ep. LXIV.  
(59) 3.  
Ep. LXIII. 4.  
6.

CONCIL.  
CARTHAG.

*The Alexandrine School.*

Appendix B.

2<sup>d</sup> Macc. i.  
10.de Vit. Con-  
templ. p. 893  
D.Sirac. XXIV.  
23—9.I. CLEMENS  
ALEX.  
Strom. v. 8  
64.  
ib. vi. 5. 42.ib. vi. 8. 67.  
cf. ib. i. 5.  
28.Pæd. i. 11.  
96.  
Protr. i. 5.

combined vitality in the preaching of Christianity. The colony of Jews at Alexandria—the Glory of Israel, as they were called—adopted the language, and learnt the doctrines of Greek Philosophy; they recognised the element of good which it contained<sup>1</sup>, and doubtless, if they did not teach, at least in turn suggested fresh thoughts to its masters. The Jewish Rabbi became an instructor of the Egyptian king, and the ‘entire interpretation’ of all the books of the Law (τῶν διὰ τοῦ νόμου πάντων) was completed ‘under the prince surnamed Philadelphus.’ We may believe that the later writers of this school lost sight of the stern realities of Jewish History, and, in anticipating a wider future, forgot the meaning of the past; yet even Philo professed only to follow the principles and patterns of men of old time, who interpreted allegorically the philosophy of their fathers (τὴν πατριὸν φιλοσοφίαν ἀλληγοροῦντες); and the writings of the Apocrypha exhibit unequivocal marks of the same view of Scripture. However this may be, it cannot be denied that the views of the allegoric school were first accepted and then systematized by the Christian fathers, and we shall endeavour to shew in what way the unscientific criticism of Clement, which was based on the mere feeling of the depth of the sacred writings, was reduced to symmetry and order by Origen, whose views of Inspiration, with all the faults of his Eastern ardour, are perhaps the noblest and worthiest which have ever been set forth.

I. Clement’s doctrine of the plenary Inspiration of Scripture is at once rigid in its primary form and wide in its general application. He recognises the working of Providence in the moral teaching of Greeks and Barbarians, and traces the origin of Pagan philosophy to the same God (ὁ τῆς Ἑλληνικῆς φιλοσοφίας δοτὴρ τοῖς Ἕλλησι) who was the Author of the Mosaic and Christian covenants, and compares the Jewish Prophets with those among the heathen ‘whom He raised up as Prophets in their own dialect, and ‘separated from common (χυδαίων) men, as they were able to receive the ‘divine favour:’ while in another place he does not hesitate to call philosophy a ‘peculiar covenant (οἶον διαθήκην οἰκείαν) given to the Greeks on ‘which might be built the philosophy of Christ<sup>2</sup>.’ But it was by the ‘Masters of Israel’ that God led men properly to the Messiah, speaking to them in the Law<sup>3</sup>, the Psalms<sup>4</sup>, and the Prophets<sup>5</sup>; for, ‘disregarding ‘the lifeless instruments—lyre and harp—the Word of God reduced to ‘harmony by the Holy Spirit not only this world, but man the microcosm, ‘both body and soul, and so makes melody to God through that many-voiced instrument, and says to man: Thou art my harp, my flute, my

<sup>1</sup> Olshausen, *Ein Wort u. s. w.* §§18, 19.<sup>2</sup> In illustration Clement quotes the *Kήρυγμα Πέτρου*. He asserts explicitly the inspiration of this work (*Strom.* vi. 15. 128), as well as that of the *Shepherd* of Hermas (*ib.* 121).<sup>3</sup> *Strom.* ii. 23. 146.<sup>4</sup> *Pæd.* ii. 10. 110: ‘Ὁ λόγος τοῦτο ψάλλει διὰ Δαβὶδ περὶ τοῦ κυρίου λέγων (Ps. xlv. 8 sq.).<sup>5</sup> *Protrept.* viii. 78: ‘Ἱερεμίας δὲ ὁ προφήτης...μᾶλλον δὲ ἐν Ἱερεμίᾳ τὸ ἅγιον πνεῦμα ἐπιδεικνύσει τὸν θεόν.

'temple: my harp, from the harmony [of many notes]—my flute, from the 'Spirit that breatheth through thee—my temple, from the Word that 'dwelleth in thee'.....' Truly of man the Lord wrought a glorious living 'instrument after the fashion of His own image; one which might give 'every harmony of God, tuneful and holy' (ὄργανον Θεοῦ παναρμόνιον, ἐμμελὲς καὶ ἅγιον, σοφία ὑπερκόσμιος, οὐράνιος λόγος). Thus the foundations of our faith rest on no insecure basis, 'for we have received them from 'God through the Scriptures'.....'of which (ὧν γραφῶν) not one tittle shall 'pass away without being accomplished; for the mouth of the Lord, the 'Holy Spirit, spake it' (ἐλάλησε ταῦτα); 'and we have believed on Him 'through His voice: and he that believeth on the Word knoweth that the 'thing is true, for the Word is truth; but he that believeth not on him 'that speaketh disbelieveth God:' for he disbelieveth 'that which hath 'been spoken by the Holy Spirit for our salvation' (τὰ ὑπὸ τοῦ ἁγίου πνεύματος σωτηρίως εἰρημένα).

The Gospel dispensation is still more glorious than the Law: the 'Prophets were perfect in Prophecy, the just perfect in righteousness,...but 'the Apostles were fulfilled (πεπληρωμένοι) in all things.' Yet 'there is no 'discord between the Law and the Gospel, but harmony, for they both 'proceed from the same Author' (ἐνὸς θυτος ἀμφοῖν χορήγου τοῦ Κυρίου), 'differing in name and time to suit the age and culture of their hearers 'καθ' ἡλικίαν καὶ προκοπὴν οἰκονομικῶς δεδομέναι) by a wise economy, but 'potentially one (δυνάμει), since 'faith in Christ and the knowledge (γνώσις) 'of the Gospel is the explanation (ἐξήγησις) and fulfilment of the Law<sup>1</sup>. In all the Scriptures—'in the Law, in the Prophets, and in the blessed 'Gospel'—'which are ratified by the authority of Almighty power'—(κυρίας οὔσας ἐξ αὐθεντίας παντοκρατορικῆς) we 'have the Lord as the 'spring of our teaching, who, by the various ministrations of His servants, 'in sundry times and in divers manners from beginning to end guides the 'course of knowledge.'

Clement is not inclined to undervalue human learning, yet he adds that the 'reading of the Scriptures of the Lord is necessary for the demonstration of what the Christian teacher brings forward;' and as they are the basis of our spiritual knowledge so are they also the means of quickening our spiritual vision. 'The Christian training exercises our mind and 'awakens our intelligence, begetting in us an inquiring and sagacious spirit (ἀγχίνοιαν ζητητικὴν), through that true philosophy which we have found, 'or rather received from Him who is the Truth' (ἦν...παρ' αὐτῆς τῆς ἀληθείας ἔχουσιν οἱ μύσται). We may have fallen from our original glory, yet Clement bids those 'whose mental eye has been dulled by evil rearing and 'instruction to come to their proper light, seeking the truth which sets 'forth in writing that which is unwritten' (ἐπὶ τὴν ἀλήθειαν τὴν ἐγγράφως τὰ ἀγραφα δηλοῦσαν); and to come with humility, for 'some patch together 'divers fabrications and falsehoods that they may seem to reject the Scrip-

Appendix B.

ib.

Strom. II. 4.  
12.  
Protr. IX. 82.Strom. II. 4.  
12.ib. VI. 15.  
126.*The New Testament.*  
ib. IV. 21.  
135.  
ib. II. 23. 146.

ib. II. 6. 29.

ib. IV. 21.  
136.ib. IV. 1. 2.  
ib. VII. 16. 95.*The relation of Scripture to man.*Strom. VI. 11.  
91.  
Cf. 15. 128.  
Strom. I. 5. 32.

ib. I. 1. 10.

ib. VII. 16. 99.

<sup>1</sup> Cf. Strom. VII. 16. 103; *Adumbr. in Petri Ep.* I. 1. 12; *Pædag.* III. 12. 94.

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ib. vii. 16. 98.  
ib. vii. 16. 95.

Protr. ix. 87.

Interpreta-  
tion.Strom. vi. 15.  
129.

The Law.

ib. i. 26. 167;  
cf. 169.ib. vi. 17. 84;  
86.Strom. vi. 11.  
88.Strom. v. 6.  
32.

The Gospel.

de Div. Salv.  
5.

'tures—that is, the Holy Spirit—with a show of reason;'—with patience, for some have 'refused to admit them after a superficial perusal, having 'lacked the zeal to penetrate the depth of their meaning;'—and with obedience, 'for he ceases to be a man (θήριον γένοιτο), so to speak, who spurns 'the tradition of the Church, and lightly turns aside (ἀποσκιρτήσας) to the 'opinions of human heresies.' And then he says, quoting the words of St Paul (2 Tim. iii. 15), 'the Scriptures are truly Holy, for they are writings 'which make us holy and make us godlike (τὰ ἱεροποιούντα καὶ θεοποιούντα 'γράμματα); and of these holy writings and words the Bible is composed, 'which the same Apostle calls *inspired by God, being useful for doctrine, 'for reproof, for correction, for instruction in righteousness.*'

The method of Interpretation adopted by the Alexandrine Fathers serves to place their view of Inspiration in the clearest light; for it was not to them, as it might seem now, a mere exercise of ingenuity, but an earnest search after a wider and more certain knowledge (γνώσις). Clement maintains the existence of an allegoric meaning throughout the whole of the Bible, whose deeper mysteries are only seen 'by the light which dawns 'on those who are truly initiated in knowledge, and seek the truth in love.' Moses, he tells us, 'was a living law guided by the gracious Word' (νόμος ἐμψυχος τῷ χρηστῷ λόγῳ κυβερνώμενος), so that his writings are still full of instruction, though their literal acceptance has passed away<sup>1</sup>. The details of patriarchal history<sup>2</sup>, and the proportions of the Jewish tabernacle<sup>3</sup>, are significant to the Christian philosopher (γνωστικός). Even the admission of Psalms into the Sacred Canon suggests the idea of the 'harmony of the 'Law and the Prophets, of the Gospel and the Apostles, in the Church, 'and of that under-current of melody which flows on through all the 'changes of persons' (τὴν τε ὑποβεβηκυῖαν τὴν καθ' ἑκαστον προφήτην κατὰ τὰς μεταπηδήσεις τῶν προσώπων συνῶδιον). But 'it would be a long task to 'go through all the details of the Law and the Prophets which are expressed in riddles, for almost the whole of Scripture speaks to us in 'this oracular language,' yet most deeply and fully in the books of the new Covenant.

'The Saviour teaches His disciples nothing after a merely human 'fashion, but all things by a divine and mystic wisdom;...for even those

<sup>1</sup> Cf. *Strom.* ii. 15. 67. The Ten Commandments have a philosophic as well as a natural sense;—'Even the two Tables may 'be a prophecy of the two Covenants.' *Strom.* vi. 16. 133 sqq.

<sup>2</sup> For instance he explains the history of Abraham in the following way—apparently after Philo: Divine Wisdom (Sarah) brings no fruit at first to the believer (Abraham), and so while he is still vigorous he is induced to apply himself to worldly learning (the Egyptian Hagar), but afterwards she gives birth to a spontan-

eous truth (τὸ αὐτομάθες, Isaac). *Strom.* i. 5. 30, 31.

<sup>3</sup> He gives a detailed explanation of the symbolism of the Tabernacle: *Strom.* v. 6. 32 sqq. Thus the hangings which covered it indicated that its mysteries were veiled; the curtain over the *five* pillars (the five senses) represented the separation between the worlds of sense and reason; while the *four* pillars which divided the Holy of Holies from the Sanctuary signified the four Covenants and the sacred Name of God.

'things which seem to have been expressed simply still are found to require as much attention, nay even more than what was spoken enigmatically, on account of the exceeding excess of meaning in them.' His works<sup>1</sup> and words<sup>2</sup> alike convey ever new lessons to those who search for them; hence it is necessary in reading Scripture to regard the general scope and the particular phrase, for the 'careful distinction of words and facts produces great light in our souls, and we must needs listen attentively to those single expressions which convey many significations, and to the single signification of many words together.' Thus, by the continual advances of Faith we gain the mystical sense<sup>3</sup> of the Bible, while the 'unwritten tradition of the written Word<sup>4</sup>, given by the Saviour Himself to the Apostles, is handed down even to us, being inscribed on new hearts according to the renewing of the Book by the Power of God' (κατὰ τὴν ἀνακαίνωσιν τοῦ βιβλίου).

This inner teaching Clement regards as useful for our moral training, and necessary from the nature and aim of Revelation. 'The Scriptures conceal their meaning (ἐπικρύπτονται τὸν νοῦν) that we may be led to inquire from the commencement of our course, and be ever vigilant in the investigation of the words of salvation...' 'Their character is figurative (παρὰ-βολικός), because the Lord, though He was not of the world (κοσμικός), came to men as if He were of the world, endued with every [human] virtue, and purposed to lead man—the foster-brother of the world—by the way of knowledge to pursue the intelligible and absolute, rising from a lower to a higher sphere' (ἐμελλεν τὸν σύντροφον τοῦ κόσμου ἄνθρωπον ἐπὶ τὰ νοητὰ καὶ κύρια διὰ τῆς γνώσεως ἀνάγειν ἐκ κόσμου εἰς κόσμον). Consequently 'there are difficulties in the Bible, yet *all things*, we read (Prov. viii. 9) *are plain to those who understand*, that is, to all who receive and ever preserve the interpretation of the Scriptures, which has been made clear by Christ, according to the rule of the Church (ἐκκλησιαστικὸς κανὼν), which consists in the perfect combination of all the notes and harmonies (συνῳδία καὶ συμφωνία) of the Law and the Prophets with the Testament<sup>5</sup> delivered at the presence of the Lord.'

2. Hitherto we have collected the scattered hints and implied assumptions of the plenary Inspiration of the Scriptures which are found in the works of the early Fathers of the Church; we have still remaining the more difficult task of examining the direct arguments and definite conclusions

<sup>1</sup> Cf. *Strom.* vi. 11. 94.

<sup>2</sup> Cf. *Strom.* iv. 4. 15.

<sup>3</sup> Cf. fr. 66. ὁ σωτὴρ τοὺς ἀποστόλους ἐδίδασκεν τὰ μὲν πρῶτα τυπικῶς καὶ μυστικῶς, τὰ δὲ ὕστερα παραβολικῶς καὶ ἡνιγμένως, τὰ δὲ τρίτα σαφῶς καὶ γυμνῶς καταμόνας. Generally (cf. *Strom.* vi. 15. 132) Clement only notices *two* senses of Scripture: in *Strom.* i. 28. 179 he appears to consider *three*. It is a natural tradition which represents Peter and James and

John as immediately instructed by our Lord after His Resurrection, and the others through them. Clem. Alex. ap. Euseb. *H. E.* ii. 1, 3; cf. *Strom.* vi. 8. 68.

<sup>4</sup> Cf. *Strom.* vii. 17. 106. This was the key (κλεῖς) of the true believer, while the misbeliever has a false key (ὀντικλεῖς).

<sup>5</sup> Διαθήκη. Cf. *de Div. Serv.* 3; Greg. Nyss. *ap. Suicer*, s. v. ἡ θεόπνευστος διαθήκη.

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*Strom.* vi. 10. 82.

ib. vi. 15. 131; cf. 132.

*The use of this hidden meaning of Scripture.*

*Strom.* vi. 15. 126.

ib. vi. 15. 125.

2. ORIGEN.

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of the great teacher of Alexandria,—of him whose proper name is said to mean the ‘Son of Light,’ and whose labours earned for him the title of ‘Adamantine.’ The fortunes of Origen during his lifetime aptly prefigured the fate of his writings. His zeal was accounted infatuation, and his learning turned to a reproach. Though he was known to have reclaimed the wandering, and to have refuted the malicious, yet he was driven from the service of the Church in the very city where he had preached Christ on the steps of the Temple of Serapis, and strengthened his father to endure the terrors of martyrdom. Though ‘countless doctors, priests, and confessors’ proceeded from his school, he was himself arraigned as a heretic and convicted; though he was the friend and teacher of saints<sup>1</sup>, his salvation was questioned and denied. For many centuries he was condemned almost universally by the Western Church, in consequence of the adverse judgment of Jerome. In later times Picus of Mirandola<sup>2</sup> ventured to maintain the cause of the great Father: the thesis was suppressed, but the author remained uncensured; indeed a pious lady was said to have received a revelation not long before, which seemed to assure her of the forgiveness of Samson, Solomon, and Origen. This hope however in the case of the last was admitted apparently by few; and Baronius<sup>3</sup> expresses his surprise that any doubt of his condemnation could be raised after the sentence of Anastasius.

It is not our object now to enter at all into the general opinions and character of Origen: it will be enough for us to listen to his own words about Holy Scripture, and if we find in them a deep and solid foundation of truth constructed with earnestness and wisdom,—unaptly crowned, it may be, with the fantastic structures of a warm and hasty imagination,—it is possible that we may be led to regard his other labours with charity, if not with gratitude, and to remember that his errors refer to questions which had not in his time been decided by the authority of the Church.

General  
view of  
Inspiration.

The work ‘on Principles’ (περί ἀρχῶν), which supplied the enemies of Origen with the richest store of objections, contains also the most complete view of his theory of Inspiration. At the commencement of the first book he assumes the doctrine as acknowledged by all Christians, and in the last he supports it by a profound and independent proof, which in later times suggested the *Analogy* of Butler. ‘Truly,’ he says, ‘it is most evidently ‘preached in the Churches that the Holy Spirit inspired each of the Saints, ‘Prophets, and Apostles, and that the same Spirit was present in those of ‘old time as in those who were inspired at the coming of Christ;’ for ‘Christ, the Word of God, was in Moses and the Prophets,...and by His ‘Spirit they spake and did all things.’ By the help of this illuminating Power the ministers of truth explained the hidden mysteries in the life

de Princ. i.  
Præf. 4.

ib. i. i.

ib. iv. 15.

<sup>1</sup> Gregory of Nazianzus and Basil compiled the admirable selection of passages from Origen's writings on Holy Scripture, &c. which bears the title of *Philocalia*.

Huet, *Origeniana*, i. 4. 10, gives a list of the pupils of Origen.

<sup>2</sup> Huet, *Origeniana*, ii. 4. 3. 19.

<sup>3</sup> Huet, *Origeniana*, ii. 4. 3. 21.

and actions of man; unfolded the workings of God's Providence in Creation and Redemption; and at the same time edified the simple and unlearned by instructive narratives. The true God acted on the Prophets to enlighten and strengthen them, and not to cloud or confuse their natural powers, like the Pythian Deity, who was akin to those demons which Christians are wont to drive out by prayers and adjurations; for the divine messengers 'by the contact of the Holy Spirit with their soul (*διὰ τῆς πρὸς τὴν ψυχὴν αὐτῶν ἀφῆς τοῦ καλουμένου ἁγίου πνεύματος*), so to speak, gained 'a keener and a clearer intuition of spiritual truth' (*διορατικώτεροι τὸν νοῦν* [*Eth. Nic.* VI. 6] *καὶ τὴν ψυχὴν λαμπρότεροι*); and they thus became more perfect men as well as wiser seers.

The details of the cosmogony and the records of the chosen people were in Origen's judgment as truly written by the Inspiration of divine Wisdom as the works of the Prophets. He assumes that the 'records of the Gospels' are *Oracles of the Lord, pure Oracles as silver purified seven times in the 'fire'* (Ps. xii. 6), and that there is a meaning in their minutest details; while they are without error, inasmuch as we believe that they were 'accurately written by the co-operation of the Holy Spirit...' The opening words of St Luke's Gospel seem to him to prove and illustrate this doctrine of Inspiration: they 'attempted' (*ἐπεχείρησαν*) to write histories who did so without the gift of God's grace (*χωρὶς χαρίσματος*); our Evangelists did not 'attempt' that which they did by the motion of the Holy Spirit (*ἐγραψαν ἐξ ἁγίου κινούμενοι πνεύματος*), and their books alone we receive on the authority of the Church of God. Yet more, Origen does not hesitate to say that the Christian receives the words of Paul as the words of God<sup>1</sup>, for he was made fit (*ικανωθείς*) to be a minister of the new Covenant, not of the letter, but of the Spirit. They only, he elsewhere tells us, will find contradictions in the Apostle's writings 'who sever the one doctrine of the Faith 'into the diverse opinions of sects, and examine only those testimonies of 'Scripture which support their peculiar view, regardless of the full and 'perfect meaning of such passages as exhibit the opposite side of the truth' (*e diverso veniunt*). But again he notices that St Paul speaks some things in his own person which do not possess the same authority<sup>2</sup>; and he seems to consider that the Inspiration of the Epistles generally is derived from the Gospels, for they are a Gospel in another form. Yet still they are not less pregnant in meaning than the other parts of Scripture, though to some they may seem more plain than the *Historic* and *Prophetic* Books, but are full of the elements of the mightiest and most manifold thoughts. Such is

<sup>1</sup> Cf. *Hom.* VII. in *Levit.* § 4: *Mihi autem sicut Deo et Domino nostro Jesu Christo ita et Apostolis ejus adherere bonum est, et ex divinis scripturis secundum ipsorum traditionem intelligentiam capere.*

<sup>2</sup> His language at times seems inconsistent, unless we observe this distinction between the personal and general contents

of the Epistles. For instance, he says of the 'Epistle to Romans' (*Pref. in Ep. ad Rom.*): *Videtur Apostolus in hac epistola perfectior fuisse quam in cæteris*, quoting 1 Cor. ix. 27; Phil. iii. 10, 13. Again: *Scribunt Thessalonicensibus in verbo Dei Paulus et Silvanus et Timotheus* (*Lib. III. fr.*). Cf. *Hom.* II. in *Ezech.* 1.; *Hom.* XXIX. in *Luc.*; *de Orat.* I. § 2.

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c. Cels. VII.

4.

*Its presence in the whole of Scripture.*  
*de Princ.* IV.

<sup>14.</sup>  
*In the Gospels.*  
*in Matt.*  
*Tom.* xv. 8.  
*in Matt.*  
*Tom.* xvi. 12.  
*Hom.* I. in *Luc.*

*In the Epistles.*

*Comm.* in *Joan.* *Tom.* V. 3.

*Comm.* in *Rom.* *Lib.* III. 7.

*Comm.* in *Joan.* *Tom.* I. 5.  
*de Princ.* IV. 10.

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[Dial. 1.]  
Comm. in  
Joan. 11. p. 90.  
(Huet.)  
Hom. in  
Jerem. xxi.  
2.

*All Scrip-  
ture alike  
instructive.*

Comm. in  
Joan. Tom.  
1. 6.  
de Princ. iv.  
6.

Hom. in  
Num. xxvii.  
1.

Hom. xxxix.  
in Jerem.  
(Philoc. 10.)

Comm. in  
Ps. i. 4.  
(Philoc. 2.)

*The Proof of  
Inspiration.*  
de Princ. iv.  
1.

the variety which we find in the Bible, yet all parts combine into one harmonious whole: 'there are many sacred writings, yet there is but one Book: 'there are four Evangelists, yet their histories form but one Gospel:' they all conspire to one end, and move by one way. All the sacred volumes 'breathe the spirit of fulness, and there is nothing, whether in the Law or 'in the Prophets, in the Evangelists or in the Apostles (*sive in Evangelio* 'sive in *Apostolo*), which does not descend from the fulness of the divine 'Majesty. Even at the present time the words of fulness speak in Holy 'Scripture to those who have eyes to see the mysteries of heaven, and ears 'to hear the voice of God.'

We may call the Gospel the 'first-fruits of the Scriptures<sup>1</sup>, or the 'Elements of the Faith of the Church;' we may believe that the 'divinity 'of the Prophetic revelations and the spiritual meaning of the Law shone 'forth by the dwelling of Jesus on earth,' and that there were no clear proofs of the Inspiration (*θεοπνεύστους*) of the writings of the old Covenant before that time;—yet the Christian—who has recognised in his own Faith the fulfilment of Prophecy, and received the substance which the Law shadowed,—will prize equally 'all the words of God.' 'We cannot say of 'the writings of the Holy Spirit (*Spiritus Sancti litteræ*) that anything in 'them is otiose or superfluous, even if they seem to some obscure.' We cannot believe that there is 'one jot or tittle written in the Scriptures which 'does not work its own work, when men know how to employ it.' The fault is our own if the 'rock of stumbling' remain, for we shall indeed 'find con- 'nexion (*οὐδὲν παρέλκει*) and use in all that has been written, if we give 'heed to our reading, and pass over no letter without examination and 'inquiry.' As in the natural world the skill of the Creator is not only seen in the stars of heaven, but in the organization and life of the meanest insect, and in the structure of the smallest plant, 'so too we conceive of all 'that has been recorded by the Inspiration of the Holy Ghost (*τὰ ἐξ ἐπι- 'πνοίας τοῦ ἁγίου πνεύματος ἀναγεγραμμένα*), believing that the divine '(*ιεράς*) foreknowledge, which supplies superhuman wisdom to the race of 'man by the Scriptures (*διὰ τῶν γραμμάτων*), has placed, so to speak, the 'seeds of saving truths in each letter as far as possible...; at least whoever 'has once received these Scriptures as inspired by the Creator of the world 'must expect to find in them all the difficulties which meet those who 'investigate the system of the universe.'

Origen rests his proof of Inspiration on the influence of the Sacred books, and the fulfilment of Prophecy. Other legislators besides Moses, and other teachers besides Christ, he tells us, framed laws and systems which they would gladly have propagated through the world, but the Jewish<sup>2</sup> and Christian creeds alone have spread successfully, in spite of national prejudices and religious persecution. Moreover he adds that the

<sup>1</sup> *Comm. in Joan.* i. 4; *χρὴν δ' ἡμᾶς εἶδέναι οὐ ταῦτον εἶναι ἀπαρχὴν καὶ πρωτο- γέννημα. Μετὰ γὰρ τοὺς πάντας καρποὺς*

*ἀναφέρεται ἡ ἀπαρχή, πρὸ δὲ πάντων τὸ πρωτογέννημα.*

<sup>2</sup> *De Princ.* iv. 1 f.: Πᾶσα δὲ Ἑλλάς

rapidity with which Christianity was promulgated proves the divine nature of the Christian word<sup>1</sup>, 'which is preached in the whole world, so that 'Greeks and Barbarians, wise and foolish, profess the doctrines of our Faith.' Again: the Law, the Psalms, and the Prophets, abound with predictions of the Advent and Reign of Christ, and foreshadow the desolation of Judah, and the assumption of the Gentile Church<sup>2</sup>. The fulfilment of these by the life of Jesus and the course of Christianity 'has placed the Inspiration of the 'Scriptures beyond a doubt, and raised the veil from the face of Moses.' Such are the outward proofs for the unbeliever; the Christian however will rest his faith on the teaching of the Church. The Bible is the bulwark of the Church, and the Church is its guardian. That alone is to be believed as truth which accords with the Apostolic 'tradition<sup>3</sup> handed down in the 'preaching of the Church, by order of succession from the Apostles, and 'even now abiding in the Churches.'

The objections which are urged against the doctrine of a plenary Inspiration Origen answers by analogies from Life, from Nature, and from Providence, as Irenæus<sup>4</sup> in a more general way had done before him. The anthropomorphic language of Scripture he compares with our own mode of addressing children suitably to their understanding, to secure their benefit, and not to exhibit our own capacity (Deut. i. 31); though still for the spiritual it has also a spiritual meaning contained in the simple words, if we know how to hearken to them. Again we have already seen that outward insignificance is no ground for disparaging the marvellous beauty of the least being in the natural creation; and the same holds true in the Bible. And thirdly, there are difficulties in the doctrine of Providence which we cannot yet solve, as, for instance, the existence of venomous animals, still we do not for this reason speak against the Author of nature, but wait, if haply we may be deemed worthy to know that about which we now reverently withhold our judgment; and so too in the divine Scriptures lie many things which we cannot explain, and yet dare not condemn; but 'as the doctrine of God's Providence is not destroyed (*χρεωκοπεῖται*) by our 'ignorance on particular points when we have once rightly admitted it, so 'likewise the divinity of the Scriptures, which extends through them all, 'remains undisturbed, though our weakness cannot in each special phrase 'master the hidden glory of the truths concealed under simple and con- 'temptible language<sup>5</sup>.'

καὶ βάρβαρος ἢ κατὰ τὴν οἰκουμένην ἡμῶν  
ζηλωτὰς ἔχει μυρίους, καταλιπόντας τοὺς  
πατρώους νόμους καὶ νομιζομένους θεούς,  
τῆς τηρήσεως τῶν Μωσέως νόμων  
καὶ τῆς μαθητείας τῶν Ἰησοῦ Χριστοῦ  
λόγων...

<sup>1</sup> It is worth while to remark how absolutely Origen identifies the *Christian Books* and the *Christian Doctrine*.

<sup>2</sup> The following are the Prophecies which he quotes: Gen. xlix. 10; Hos. iii. 4;

Deut. xxxii. 21; Ps. xlv. (xliv.) 1, 2;  
Ps. lxxii. (lxxi.) 7, 8; Isa. vii. 14; viii. 9;  
Mic. v. 2; Dan. ix. 24.

<sup>3</sup> Cf. p. 435, n. 3.

<sup>4</sup> Cf. p. 428.

<sup>5</sup> When defending the rude style of the Scriptures upon the ground of their popularity Origen adds (*c. Cels.* vi. 2): ἐστὶ γοῦν ἰδεῖν τὸν μὲν Πλάτωνα ἐν χειρὶ τῶν δοκούντων εἶναι φιλολόγων μόνον. τὸν δὲ Ἐπίκτητον καὶ ὑπὸ τῶν τυχόντων καὶ ῥοπήν

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ib. iv. 2.

ib. iv. 3—6.

ib. i. Pref. 2. 2.

*Objections to the doctrine.*

c. Cels. iv.  
71.

Comm. in  
Ps. i. 4.  
(Philoc. 2.)

de Princ. iv.  
7.

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## Interpretation.

c. Cels. III.

II. 4  
de Princ. I  
Pref. 8.

ib. IV. 9.

## A triple sense.

de Princ. IV.

II.  
Hom. V. in  
Lev. § 5.  
Hom. V. in  
Lev. § 1.

We have already seen that Origen represents the doctrine of the Inspiration of the Bible as taught by the universal Church; in like manner he tells us that her principles of Interpretation were fixed, though there were variations in private judgment from the earliest times. 'It is a point in her teaching that the Scriptures were written by the Spirit of God, and admit not only of the obvious meaning, but of another unperceived by many<sup>1</sup>; for those details which are written are the forms of certain mysteries and the images of divine things, and in this the opinion of the whole Church is one, that every part of the Law is spiritual...' 'The simplest acknowledge the presence of these mystic dispensations<sup>2</sup>, and the most sagacious (οἱ εὐγνώμονες καὶ ἄνθρωποι) confess that they do not understand them.'

The peculiar feature of Origen's system of Interpretation is the maintenance of a threefold sense in Scripture generally; he finds indications of this principle in several passages of the Old Testament<sup>3</sup>, and maintains that as 'man consists of body, soul, and spirit, so too does Holy Scripture, which has been granted by God for the salvation of Man<sup>4</sup>;' and thus the simple may be edified by the *body* (σῶμα), the more advanced by the *soul* (ψυχή), and the perfect by the *spirit* (πνεῦμα). Corresponding to these three parts are three methods of Interpretation—the historical, the moral, and the mystical; and properly the 'body' was for those who were before us, the 'soul' for us, and the 'spirit' for those 'who shall receive the inheri-

πρὸς τὸ ὠφελεῖσθαι ἔχόντων θανατοῦμενον, αἰσθημένων τῆς ἀπὸ τῶν λόγων αὐτοῦ βελτιώσεως. Any national literature would furnish a parallel.

<sup>1</sup> This spiritual sense is granted by the Spirit to the Church. *Hom. in Lev. v. 3.*

<sup>2</sup> The instances he quotes will best explain his meaning: *Gen. xix. 30—38; Gen. xvi.; Gen. xxix.; Gen. xxx.*

<sup>3</sup> For instance, from the Mosaic history, he refers to the construction of the Ark (the Church) 'with lower, second, and third stories' (*Hom. II. in Gen. § 6*); from the Law to *Levit. vii. 9*: *Clibanus secundum sui formam profundiora...significat... Sartago ea quæ si frequenter versentur... explicari possunt. Craticula autem ea quæ palam sunt... (Hom. V. in Lev. § 5)*, from the Proverbs to *Prov. xxii. 20, 21, LXX.*; and again from the Gospel to the three loaves in the Parable, *Luke xi. 5, 6 (Hom. V. in Levit. § 5)*.

<sup>4</sup> The threefold character of man's being, and its entire (ὁλόκληρος) consecration to God's service by Christianity, are clearly expressed in *1 Thess. v. 23*. It is important to distinguish accurately between the principle of natural intellectual life (ψυχή),

and that of spiritual religious life (πνεῦμα). Divine revelation (ὁ λόγος τοῦ Θεοῦ) sometimes by its mysteries leaves the one unsupported by the other (μερισμός ψυχῆς τε καὶ πνεύματος, *Hebr. iv. 12*). Cf. *1 Cor. xv. 45; Phil. i. 27; Luke i. 47*. Hence it is that ψυχή and σὰρξ are never contrasted.

Those who gladly trace the earlier anticipations of truth will recognise this triple division in Plato, *Resp. IV. pp. 441 sqq.*, where he distinguishes the appetitive (τὸ ἐπιθυμητικόν—σὰρξ), the emotional (τὸ θυμοειδές—ψυχή), and the rational (τὸ λογιστικόν—πνεῦμα) elements in a man and a state; and also in Aristotle's definition of a triple 'essence' (οὐσία)—material (ὕλη), formal (εἶδος), and the combination of these (τὸ ἐξ ἀμφοῖν) (*de Anima, II. 2*); and in his separation of the appetitive (ὀρεκτικόν), sensational (αἰσθητικόν), and rational (διανοητικόν), in human life. *De Anima, II. 3*. The other species of life—the nutritive (θρεπτικόν), and the sensitive (κινητικόν κατὰ τόπον)—do not belong to this view. These systems are naturally distinguished from the scriptural teaching by their less distinct exhibition of the 'spiritual' principle, which is absorbed in 'reason.'

'ance of eternal life, by which indeed they may reach the heavenly kingdoms.'

The utility of the literal sense of Scripture 'is proved by the multitudes 'of those who believe sincerely and simply<sup>1</sup> ;' and the reality of the moral meaning is shewn by the example of St Paul (1 Cor. ix. 9 = Deut. xxv. 5), from which we may gather that Origen intends to include under this head the adaptation of the particulars of Scripture to the earthly life of *man*. 'The spiritual explanation is that which shews the archetypes and substances imaged and shadowed in the Law;' and is found from the teaching of the Apostles to exist both in the ritual and in the historical books (1 Cor. x. 11. Gal. iv. 21—24. Heb. viii. 5. Rom. xi. 4). The 'spiritual world,' in which this interpretation is realized, may be regarded as heavenly, or as Christian and earthly<sup>2</sup> : when we contemplate the former, we explain 'anagogically,' and 'Allegories' properly are applied only to the latter. Thus the Prophecies which describe the character and fate of various nations under the Jewish dispensation may be referred, according to the one system (*ἀναγωγή*), to the inhabitants of the celestial regions correlative to the kingdoms on earth<sup>3</sup>, or by the other (*ἀλληγορία*) to spiritual characters unfolded by Christianity.

We have now to inquire how far Origen refuses to acknowledge the literal sense in all cases: 'Some Scriptures,' he says, 'have not the corporeal<sup>4</sup> (*τὸ σωματικόν*, i. e. *consequentiam historialis intelligentiæ*, as Rufinus renders it), so that in such cases we must seek alone the soul and 'the spirit.' By this he evidently means that certain passages taken literally do not *instruct* us, for no one can deny that they have a meaning. They may then be either untrue morally, or untrue historically: they may contain in the letter hurtful patterns or symbolic narratives; let us examine Origen's opinion in relation to these two possible cases.

With regard to the first class of instances, no one would maintain that the moral failings of the Patriarchs (Gen. ix. xx. xxxviii. which Origen quotes<sup>5</sup>) are objects for our direct imitation, and he himself asserts most strongly that the records are profitable in other ways. Again we may include under this division those precepts of the Mosaic Law which are no

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*The Literal,*  
de Princ. iv.  
12.

*the Moral,*  
de Princ. iv.  
13.

*and the*  
*Spiritual*  
*sense.*  
de Princ. iv.  
13.

ib. iv. 22.

*Is the literal*  
*sense*  
*always true?*  
de Princ. iv.  
12.

*As to Mo-*  
*rals.*  
Strom. fr.  
Hom. in  
Gen. vi.

<sup>1</sup> Cf. *de Princ.* iv. 14: Προέκειτο γὰρ καὶ τὸ ἐνδύμα τῶν πνευματικῶν, λέγω δὲ τὸ σωματικόν τῶν γραφῶν, ἐν πολλοῖς ποιῆσαι οὐκ ἀνωφελές, δυνάμενόν τε τοὺς πολλοὺς ὡς χωροῦσι βελτιοῦν.

<sup>2</sup> So Guericke (*Hist. Scholæ Catech.* 11. p. 60) rightly maintains against Mosheim and Rosenmüller.

<sup>3</sup> In relation to this singular opinion compare Huet, *Origéniana*, 11. 2. 11. 11: whatever Origen's error may be, it is clear that it arises from an extreme regard to the *letter* of Scripture.

<sup>4</sup> *Hom.* 11. in *Gen.* § 6: Non semper in

Scripturis divinis historialis consequentia stare potest, sed nonnunquam verbi causa deficit, ut Prov. xxvi. 9; 1 Reg. vi. 7; Lev. xiii.

Origen finds a symbol of the *two or three* meanings in John ii. 6 (*de Princ.* iv. 12).

<sup>5</sup> Cf. *Hom.* vi. in *Gen.* § 1: Si quis hæc (Gen. xx.) secundum litteram *solum* audire vult et intelligere, magis cum Judæis quam cum Christianis debet habere auditorium. Origen does not deny the literal truth of the fact, but its moral fitness.

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longer needful for our moral training. These the Christian is to receive not literally but spiritually; but though he does not value their outward sense, he is not therefore to cast them aside as worthless and worn out, but to seek for their inner significance<sup>1</sup>. Origen does not deny that the details of the Law were actually observed, but he maintains also that they are useful now<sup>2</sup>.

## As to Facts.

But in some places, it will be said, Origen denies the literal truth of facts. We have indeed already seen that he did not, like fanatics in those times as well as in our own, attribute passions to the Deity according to the letter of Scripture, but rather received its statements as true only in idea; and he carries out the same principle somewhat further: he denies that we ought to understand literally the account given of God 'planting 'the garden of Paradise,' and 'walking in it in the cool of the evening.' Yet more, he rejects that material theory of the Temptation which supposes that 'all the kingdoms of the world were placed before the bodily 'eyes of Jesus, as contiguous to one mountain;' and adds that 'whoever 'carefully examines the question will find countless similar incidents in the 'Gospels, not literally true [but true in idea], inwrought into those narratives which are to be received according to the letter<sup>3</sup>.' If Origen had rested here it would have been an easy task to defend him, but in other places he speaks still more boldly. When discussing the apparent discrepancies of the Evangelists, he says that 'if one were to set them all forth, 'then would he turn dizzy, and either desist from trying to establish all 'the Gospels in very truth, and attach himself to one,...or, admitting the 'four, grant that their truth does not lie in their corporeal forms, (*ἐν τοῖς σωματικοῖς χαρακτήρσι*). But at the same time he only abandons the literal

de Princ. iv.  
16.Comm. in  
Joan. Tom.  
x. 2.

<sup>1</sup> Cf. *Hom.* xi. in *Num.* § 1 f.: Ostendimus, ut opinor, auctoritate Scripturæ divinæ ex iis quæ in lege scripta sunt aliqua penitus refugienda esse et cavenda, ne secundum litteram ab Evangelii discipulis observentur; quædam vero omnimodo, ut scripta sunt, obtinenda, alia autem habere quidem secundum litteram veritatem sui, recipere tamen utiliter et necessario etiam allegoricum sensum. Cf. *Hom.* xi. in *Exod.* § 6; *Hom.* ix. in *Num.* § 4.

<sup>2</sup> In some places he speaks of particular details of the Law as unreasonable (*ἀλογα*: de Princ. iv. 17) and impossible, if taken merely in their obvious sense: e.g. Gen. xvii. 14; Exod. xvi. 29; Jer. xvii. 21, 22. We may also understand from this point of view his real meaning when he says that the law outwardly is 'less elegant 'and reasonable than many human systems,' and 'that it may prove a stumbling-block without the Gospel;' but in that all its discords are resolved, or, in Origen's own

beautiful words: When the people murmured in the wilderness Moses led them to the rock to drink, and even now he leadeth them to Christ (*Hom.* xi. in *Ex.* § 2).

The literal sense of some passages in the Gospels Origen holds to be similarly untenable: e.g. Luke x. 4; Matt. x. 10; v. 39. Such examples shew most distinctly the kind of error which he had to meet, and from which indeed he had himself suffered.

<sup>3</sup> The Greek text stands as follows in Lommatzsch's edition: παραπλησίως δὲ τοῖς καὶ ἄλλα μυρία ἀπὸ τῶν εὐαγγελίων ἐνεστι τὸν ἀκριβοῦντα τηρῆσαι, ὑπὲρ τοῦ συγκαταθέσθαι συννυφαίνεσθαι ταῖς κατὰ τὸ ῥητὸν γεγενημέναις ἱστορίαις, ἕτερα μὴ συμβεβηκότα. One Manuscript omits συννυφαίνεσθαι, and it seems likely that the word is merely a gloss to explain συγκαταθέσθαι, which is generally used in a different sense: the comma after ἱστορίαις should be removed.

sense when he considers that it is self-contradictory, useless, or unworthy of God : he accepts all the Bible, and feels bound to give an intelligible reason for his faith<sup>1</sup>; he faces difficulties which many do not choose to see, and proposes a solution which only exhibits his veneration for Holy Scripture. Otherwise he admits the naked truth of the Patriarchal and Jewish history<sup>2</sup>, for 'those things which are true historically are many more than 'those which contain merely a spiritual sense;' he is unshaken in his belief in the most remarkable Miracles<sup>3</sup>, and paints with force and feeling<sup>4</sup> the details of ancient events (*res gestæ*), that they may minister to our instruction; it is true that Christ ever opens the eyes of those who are mentally blind, but while on earth He restored to men their bodily sight: it is true that He ever raises the dead, but then He raised Lazarus from the grave : it is true that He ever stills the tempests in which the Church is tossed, when His disciples call upon Him, but then we know that He wrought the special work recorded in the Gospel history. Origen accepts the record—'for we know that all things which are written are true'—but he looks for something deeper; the question we have always to ask is, 'What is the meaning of this relation?' (*quo hæc tendit historia*) for we cannot believe that it is 'mere history, and does not pertain to us.' The answer to this inquiry must be sought by careful and laborious criticism. In Origen's judgment, we must insist on the strict interpretation of tenses and persons<sup>5</sup>, and find a meaning in phrases which are commonly held to

<sup>1</sup> *Comm. Ser. in Matt.* § 134: *Judicavi igitur bonum, ut accipiens bonum propositum eorum qui in fide constantes esse desiderant, solutiones criminationum eorum in quantum mihi ex Deo est virtus inveniam pro evangelica veritate: ut fideles non solum fide simplici sed etiam ratione fidei muniantur in fide.*

Strauss (*Introd.* § 4) has endeavoured to find a mythical tendency in the following beautiful passage: *καὶ τοῦτο προλαβόντες δι' ὅλην τὴν φερομένην ἐν τοῖς εὐαγγελίοις περὶ τοῦ Ἰησοῦ ἱστορίαν εἰρήκαμεν, οὐκ ἐπὶ ψιλὴν πίστιν καὶ ἄλογον τοὺς ἐντρεχεστέρους ἐκκαλοῦμενοι, ἀλλὰ βουλόμενοι παραστήσαι ὅτι εὐγνωμοσύνης χρεία τοῖς ἐντευξομένοις καὶ πολλῆς ἐξετάσεως, καί, ἵν' οὕτως ὀνομάσω, εἰσόδου εἰς τὸ βούλημα τῶν γραψάντων, ἵν' εὐρεθῇ ποία διανοία ἕκαστον γέγραπται.* *c. Cels.* i. 42.

<sup>2</sup> The Tenth Homily on Genesis is a good example of his method of dealing with such subjects. The passage referred to is quite sufficient to shew that he admits the reality of Rebecca's history, though he maintains that the Holy Spirit had a deeper object in dictating the record: *Hæc fabulas putatis esse, et historias narrare in Scrip-*

*turis Spiritum Sanctum?* (§ 2) for neither *fabula* nor *μῦθος* involve the falsity of the narrative which they convey. Cf. *Hom. ii. in Ex.* § 1: *Nos omnia quæ scripta sunt non pro narrationibus antiquitatum, sed pro disciplina et utilitate nostra didicimus scripta... Hom. i. in Ex.* § 5: *Non nobis hæc ad historiam scripta sunt, neque putandum est libros divinos Ægyptiorum gesta narrare, sed quæ scripta sunt ad nostram doctrinam et commotionem scripta sunt. . . Hom. ix. in Jos.* § 7: *Hæc quidem veterum historiæ referunt gesta; sed quomodo nos hanc historiæ narrationem ad mysticam intelligentiam referemus . . . ?*

<sup>3</sup> For instance in the history of Balaam: *Hom. xiii. in Num.* § 8.

<sup>4</sup> Cf. *Hom. ix. in Num.* § 5.

<sup>5</sup> Cf. *Comm. Ser. in Matt.* § 25; where he accepts the remarkable tradition which identifies 'Zacharias the son of Barachias' with the father of John the Baptist, from the words 'ye slew' (*Matt. xxiii. 30*). Cf. Thilo, *Cod. Apocr.* Prol. 64. See also *Hom. x. in Luc.* (Luke i. 76). *Comm. in Matt.* Tom. xiii. f. *Matt. xvi. 19* (οἱ οὐρανοί), compared with *Matt. xviii. 18* (ὁ οὐρανός).

Appendix B.

de Princ. iv.  
19.

Frag. in Ep.  
ad Gal.

Hom. xvii.  
in Luc.  
Hom. v. in  
Luc.

Hom.  
xxxviii. in  
Luc.

## Appendix B.

*Errors in detail.*Matt. xxii.  
32.

be vague conventionalities<sup>1</sup>; we must not omit an article<sup>2</sup>, nor neglect an antithesis<sup>3</sup>; for the fulness of our spiritual insight will be proportioned to the distinctness of our historical conception—the inward and the outward are so combined that we must proceed to the one by the other.

From the passages that we have quoted it will appear that Origen's errors lie rather in the application of his theory than in the theory itself; many of our greatest expositors unconsciously adopt his separate principles, but probably all would shrink back from imitating the haste and boldness of his deductions. Yet it must be remembered that when he first investigated the question of Scripture Interpretation, it was governed by no laws, and was limited rather by custom than by reason. The Alexandrine school of Philo had long endeavoured to rescue the Law by any means they could from the contempt of Philosophy; the teachers of the Christian Church had received certain models of exposition in the New Testament, and sought to reproduce their form without determining the basis of their construction. But Origen went further: he was dissatisfied with the inheritance of Jewish Allegories and Christian imitations, and sought to determine afresh the true system of Biblical Criticism: he did not indeed decline the arduous labours of a scholar for the more pleasing speculations of a commentator; but while he laid down deep and striking laws of Interpretation, he revised the text of Scripture with singular ingenuity and zeal. He felt that there was something more than a mere outward form in the Bible; he felt that the 'words of God' must have an eternal significance<sup>4</sup>, for all that comes into relation with God is eternal; he felt that there is a true development and a real growth in the elements of divine Revelation<sup>5</sup>; he felt the power and glory of the Spirit of Scripture bursting forth from every part; and can we wonder that he sometimes failed to notice the fair symmetry and perfect proportions of its framework? Can we condemn him for gazing too earnestly where we are unwilling to turn our eyes? Can we reject his entire system because it has been misapplied by others or by himself? It is not our purpose now to estimate the intrinsic

<sup>1</sup> *Hom. xv. in Gen. § 1*: Si diligentius consideremus, inveniēmus quia nunquam fere in sanctum quis locum dicitur descendisse, neque ad vituperabilem conscendisse memoratur. Cf. *Hom. xx. in Luc.*: Crebro descendit Jesus cum discipulis... nec absque fine sublimia tenet. *Hom. in Josh. ii. 3.* So again (*Hom. iii. in Luc.*) in Luke i. 11, he finds in the word 'appeared' a law of spiritual phenomena: [eorum] quæ sunt divina et superna in voluntate est videri et non videri. Cf. *Hom. ix. in Luc.* (Luke i. 57): Ubique justus nascitur ibi complentur dies.

<sup>2</sup> *Hom. xxxv. in Luc.* (Luke xii. 58).

<sup>3</sup> *Hom. viii. in Luc.* (Luke i. 46: ψυχῇ...

μεγαλύνει, πνεῦμα... ἀγαλλιᾶται).

<sup>4</sup> *Hom. ix. in Num. § 7*: Reconditum in iis (ss. Scripturis) invenies et secretum mysteriorum sapientiæ et scientiæ Dei sensum, quo nutrantur et pascantur animæ sanctorum non solum in præsentī vita sed etiam in futura.

<sup>5</sup> *Hom. i. in Ex. § 1*: Videtur mihi unusquisque sermo divinæ Scripturæ similis esse alicui semini, cujus natura hæc est, ut cum jactum fuerit in terram regenerationis in spicam vel in quamcunque aliam sui generis speciem multipliciter diffundatur, et tanto cumulatius quanto vel peritus agricola plus seminibus laboris impenderit vel beneficium terræ fecundius indulserit...

merits of his scheme, or the extent to which he failed in using it, yet we may call to mind that the founder of modern Philosophy not only laid down the principles of knowledge, but also endeavoured to employ them; and it may be as unfair to disparage the symbolic interpretation of Scripture by Origen's errors in detail, as to judge of the capabilities of Inductive Science from Bacon's 'Theory of Heat.'

It only remains for us now to refer to Origen's view of the personal use of the Scriptures, which is too noble not to claim some slight notice. We must read them, he tells us, 'with attention, yea with great attention, for 'it is needed in reading the divine writings, that we may not speak or form 'notions about them rashly.' We must read them with reverence: 'for 'if we use great care in handling the Sacred Elements, and rightly so, is it 'a less offence (*piaculum*) to disregard the Word of God than His Body?' We must read them with pure hearts: for 'no one can listen to the Word 'of God...unless he be holy in body and spirit...no one can enter into this 'feast with soiled garments.' Yet the 'mere language of the Bible is not 'enough to reach the soul of man, unless power be given from God to the 'reader and shed its influence (*ἐπανθεῖν*) over the lesson<sup>1</sup>; for if there are 'Oracles of God in the Law and the Prophets, in the Gospels and Apostles, 'he who is a student (*μαθητευόμενος*) of God's Oracles must place himself 'under the teaching of God' (*δεήσει...διδάσκαλον ἐπιγράφεσθαι θεόν*); such an one must 'seek their meaning by inquiry, discussion, examination, and, 'which is greatest, by prayer<sup>2</sup>;' 'he must not be content to *knock* and to '*seek*, for prayer is the most necessary qualification for the understanding of 'divine things...and the Saviour urged us to this when He said, not only '*knock and it shall be opened, seek and ye shall find*, but also *ask and it 'shall be given you*.' If then we read the Bible with patience, prayer, and faith: if we ever strive after a more perfect knowledge, and yet remain content in some things to know only in part—even as Prophets and Apostles, Saints and Angels, attain not to an understanding of all things: our patience will be rewarded, our prayer answered, and our faith increased<sup>3</sup>. So, 'let us not weary in reading the Scriptures which we do not understand, but let it be unto us according to our faith, by which we believe 'that all Scripture being inspired by God (*θεόπνευστος οὖσα*) is profitable.' Oftentimes we derive good without perceiving it, for thus our life is supported...; so too our spiritual life is frequently profited by the mere reading 'of Scripture, when our reason does not receive the fruit: a charm, as it 'were, acts upon our nature; its better elements are strengthened and 'matured, the worse weakened and brought to naught.'

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*The study  
of Scripture.*  
Ep. ad Greg.  
§ 3.

Hom. XIII. in  
Ex. § 3.

Hom. XI. in  
Ex. § 7.

c. Cels. vi. 2.

Hom. in Jer.  
x. § 1.

Hom. in Gen.  
XI. 3.

de Princ. IV.  
26.

Hom. xx. in  
Jos.

<sup>1</sup> Cf. *de Princ.* IV. 10: Κἂν ἐπὶ τὰ εὐαγγέλια δὲ φθάσωμεν, κάκεινων ὁ ἀκριβὴς νοῦς ἅτε νοῦς ὧν Χριστοῦ δεῖται χάριτος τῆς δοθείσης τῷ εἰρηκώτῃ ἡμεῖς δὲ νοῦν Χριστοῦ ἔχομεν (1 Cor. ii. 16).

<sup>2</sup> *Hom.* XII. in *Ex.* § 4: Non solum studium adhibendum est ad discendas lit-

teras sacras, verum et supplicandum Domino, et diebus et noctibus obsecrandum, ut veniat Agnus ex tribu Juda, et ipse accipiens librum signatum dignetur aperire.

<sup>3</sup> *Hom.* VII. in *Luc.*: Utinam mihi eveniat ut ab infidelibus stultus dicar qui talibus credidi. Such are Origen's words

## Appendix B.

## THE CLEMENTINES.

## SECT. VII. THE CLEMENTINES.

THERE is yet one group of writings, stamped in common with the name and authority of Clement of Rome, which requires some notice. Of this the Clementine Homilies and Recognitions are the most important representatives, which I believe do not yield in intellectual interest to any production of the first three centuries<sup>1</sup>. Both works present the same great outlines. Both give a history of the conflict between the 'chief of 'the Apostles' St Peter and the great enemy of the first age Simon Magus. But under this general likeness they offer considerable differences in detail and theological tendency. The Homilies are distinctly Ebionite and anti-Pauline, while the Recognitions present a view of the Person of our Lord intermediate between the opinions of Artemon and Arius<sup>2</sup>. The value of the Clementines does not however lie in the system of doctrine which they contain, for in this respect they are often confused and contradictory, but in a singular richness of thought and speculation. In reading them we seem to stand face to face with some old speculator who tries at one time to bring Christianity within the measure of his philosophy, and then again to solve former difficulties by Christian truth. Questions which we regard commonly as the growth of a later age are debated with subtle ingenuity. The 'scepticism' of the first century is found to have been scarcely less powerful or less pregnant than that of our own.

The existence of this speculative element in the early Church, hidden too often under the name of Gnosticism, is of the greatest importance for estimating rightly the growth of Christianity in the face of an able and thoughtful opposition; and the form of teaching to which it led is scarcely less interesting as a phase of mental culture. But without entering on these wider relations of the Clementines, we must confine ourselves to the light which they throw on the primitive idea of Inspiration. On this subject the Homilies and the Recognitions present points of difference which correspond with the fundamental differences of the two books, and both alike offer a striking contrast to the broad comprehensiveness of the Catholic doctrine which has been already traced in the Fathers of the Church.

The Homilies—and in this they only present a common error in a bolder form—regard Inspiration only in relation to the Prophet and not to the Church. The individual overpowers the society: he at once conveys the

when contemplating the great mystery of Christianity.

<sup>1</sup> For the general history of the Clementines, the works of Schliemann (*Die Clementinen*...Hamb. 1844) and Uhlhorn (*Die Homilien und Recognitionen d. Klem.*

*Rom.*...Göttingen, 1854) give all that can be required. Of the Homilies, Dressel's edition (Gött. 1853) is the best; of the Recognitions, the small text of Gersdorf (Lips. 1838) the most accessible.

<sup>2</sup> Schliemann, 533 ff.; 330 ff.

*Their importance as recognising a sceptical clement in the first ages.*

i. The Homilies.

message and interprets it. In this partial view the Homilies support the opposite extreme to Montanism. The Montanists regarded an ecstasy—a suspension of man's natural faculties—as the necessary mark of a divine teacher, but in the Homilies we read that the 'Spirit must be innate and 'perpetual' (*ἐμφυτον καὶ ἀένναον*), and that the revelation must be distinctly conceived in the Prophet's consciousness, for partial knowledge and temporary possession 'belong to those who are maddened by the spirits of 'disorder, and intoxicated by the reeking of altars.' The true Prophet with boundless spiritual intuition (*ἀπείρῳ ψυχῆς ὀφθαλμῷ*) sees and knows all things mental and material (*πάντα πάντοτε...πάθη, τόπους, ὄρους*) by an immediate and perfect knowledge, without the agency of dreams and visions; for those influences are uncertain and no mark of piety, while the Prophet must be pure and sinless,—they are independent of the exercise of reason, while his power works through his soul. Such Prophets were Adam, Moses, and Christ, who appear in clear preeminence above all other men, and next to them stand Enoch, Noah, Abraham, Isaac, and Jacob<sup>1</sup>. Till the coming of Christ the Pentateuch—in its pure form—was the depository of truth, for the later Prophets were inspired by the secondary power, typified by Eve, through which the divine element was involved in human corruptions.

In one remarkable passage Peter is represented as declaring the nature of Revelation from his own experience, at the time when he received the blessing of the Lord. 'The answer rose in my heart: I know not how I said *Thou art the Son of the living God*;...and from that time I learnt that 'to learn without teaching, or vision, or dream, is Revelation. And truly 'it is so; for in that [truth] which is placed in us of God all truth is contained seminally (*σπερματικῶς*), and is covered and revealed by the hand 'of God, who worketh in us according to the merit (*ἀξίαν*) of each; but 'that anything should be manifested from without, by visions or dreams, is 'clearly not an instance of Revelation but of wrath.' Though in this case the Apostle is made to claim the privilege of a direct communication with God, in other places he declines the title of Prophet: 'I am a servant of 'God the Creator of all things,' he says, 'a disciple of His right (*δεξιῶν*) 'Prophet; wherefore being His Apostle I speak the truth'; and again, 'I 'am a disciple of the true Prophet, and not a Prophet.'

With these subjective views of the Prophetic office the writer of the Homilies does not hesitate to maintain the unauthenticity of the Mosaic writings. According to him the Law was first given orally by the Prophet to the seventy Elders and afterwards reduced to writing, when the devil was permitted to introduce errors<sup>2</sup> into its form, that the hearts of its

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Hom. III. 12

Hom. III. 13.  
ib.Hom. XVII.  
15—17.  
ib. II. 6.  
ib. XVII. 14.Hom. III. 23,  
25.Matt. xvi. 16,  
17.  
Hom. XVII.  
18.

ib. VII. 11.

ib. XVIII. 7.

ib. II. 38;  
III. 4. 47.

<sup>1</sup> The seven Old Testament Prophets are called by the author of the Homilies the 'seven pillars of the world' (*Hom. XVIII. 13, 14*). Cf. Schliemann, 194 ff.; Uhlhorn, 164 ff.

<sup>2</sup> The errors which are enumerated in the Clementines are partly the anthropomorphic descriptions of God's anger, jealousy, repentance, &c. (*Hom. II. 43*); and partly the moral failings of the Patriarchs.

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ib. XVI. 10.

ib. III. 50.

ii. *The Recognitions*.Recog. I. 69.  
ib. II. 48; I.  
59.

ib. I. 21.

ib. II. 45, 55.

ib. IV. 21.

ib. VIII. 5.

readers might be tried; yet this doctrine of the corruption of the Pentateuch is only for the advanced Christians, and not for the simple and unlearned. The fitness of the Bible to prove the faith of man is beautifully described: 'There are many representations of the Deity in the Scriptures, ...and each finds in them that idea of God which he wishes. Moreover 'our soul within is arrayed for immortality in His image; if then I leave 'Him who gave it the likeness, the likeness justly will leave me...' Thus the right discrimination of the truth of the Scriptures must rest in the internal witness of the believer's heart, who should be, after his Lord's command, a 'good money-changer'<sup>1</sup>, skilful to discern the true image of the Divine and the current counterfeit.

The *Recognitions* differs in its whole doctrinal tendency from the Homilies, though it was undoubtedly based upon them. In this book Christianity is no longer regarded as identical with pure Judaism, nor are the Prophets degraded into the ministers of a corrupt Power; and though the full majesty of the Saviour is still unrecognised, He is raised above the ancient Law-giver. Consistently with this view of the two economies, the author of the *Recognitions* declares the harmony of the Law, the Histories, and the Prophets<sup>2</sup>; and at the same time he places the source and the proof of their Inspiration in Jesus. The difficulties which beset the understanding of the Scriptures are not attributed to the outward corruptions of an evil spirit, but to the 'sin which has grown up with (*coadolevit*) men;' so that the truth is not referred to the judgment of the personal consciousness, but drawn from the tradition of the appointed teachers in the Church.

Yet more, the *Recognitions* differs from the Homilies in the view which it gives of the mode, the extent, and the instruments, of Divine Revelation. In the Homilies we read that dreams and visions are marks of God's wrath, but in the *Recognitions* it is said that He has condescended to address men by such outward agencies; and the objective glories of the Mosaic Law—the 'heavenly voices and visions of Sinai'—are distinctly acknowledged. The importance of this difference will be more apparent when we remember that the call of St Paul<sup>3</sup> to his Christian mission was made by a glorious appearance of the Lord, who further instructed the future Apostle of the Gentiles by visions in Arabia, Jerusalem, and Paradise. In another place the whole circle of natural acquirements is included by the author of the *Recognitions* in the gifts of the Apostolate: Peter is described as a 'man

It is worth while to recall the method by which Origen removed these difficulties: see above, p. 443. Schliemann (197, *anm.*) scarcely does justice to the great Christian Father.

<sup>1</sup> *Hom.* II. 51: εὐλόγως ὁ διδάσκαλος ἡμῶν ἔλεγεν Γίνεσθε τραπεζίται δόκιμοι. Cf. Cotelierus l. c.: *inf.* p. 429.

<sup>2</sup> Thus quotations from the Psalms are introduced with the following words:

Sancti Spiritu Dei repleti, et guttis misericordiae ejus irrorati exclamabant (*Recog.* II. 44).

In another place we read: Imagines gestorum Moysi et ante ipsum patriarchæ Jacob ipsius (veri prophetæ) per omnia typum ferebant (*Recog.* v. 10).

<sup>3</sup> For this remark I am indebted to Schliemann, 312.

‘of God, full of all knowledge (*plenus totius scientiæ*), acquainted even with ‘Greek learning, because he is filled with the Spirit of God;’ though indeed such empty eloquence (*loquacitas*) was unsuited to the dignity of one who spake rightly of heavenly things<sup>1</sup>.

For the Christian has another and an abiding source of wisdom in the presence of the ‘true Prophet,’ who teaches him according to his needs. This ‘true Prophet,’ even Christ, is the one illuminator of the soul. He is the sole author of all perception of the divine and the eternal. He alone knows all the past, the present, and the future. The whole existence of the world is but as the course through which He hastens to rest. He taught the Patriarchs, and in each generation was present to the good, though under a veil, especially to those who looked for Him. The progress of history was in some sense a preparation for His Incarnation, which was the most powerful charm to win the love of men. And when He died ‘all the world suffered with Him; for the sun was darkened, and the mountains were rent asunder, and the graves were opened, and the veil of the temple was torn, as if in sorrow for the destruction which was coming upon the ‘place<sup>2</sup>.’

The general effect of the inquiry into the early doctrine of Inspiration of Scripture, which is now completed, is to confirm in the fullest degree the results which were obtained independently from a consideration of the idea of a written record of a divine Revelation. The unanimity of the early Fathers in their views on Holy Scripture is the more remarkable when it is taken in connexion with the great differences of character and training and circumstances by which they were distinguished. In the midst of errors of judgment and errors of detail they maintain firmly with one consent the great principles which invest the Bible with an interest most special and most universal, with the characteristics of the most vivid individuality and of the most varied application. They teach us that Inspiration is an operation of the Holy Spirit acting *through* men, according to the laws of their constitution, which is not neutralized by His influence, but adopted as a vehicle for the full expression of the divine Message. They teach us that it is generally combined with the moral progress and purification of the Teacher, so that there is on the whole a moral fitness in the relation of the Prophet to the doctrine. They teach us that Christ—the Word of God—speaks from first to last; that all Scripture is permanently fitted for our instruction; that a true spiritual meaning, eternal and absolute, lies beneath historical and ceremonial and moral details. They teach us that this view was in their time no late invention, but a tradition which they received and transmitted, each according to his skill endeavouring to carry out the principles which he had learnt. It is possible that objections, more or less serious, may be urged against various parts of the doctrine, but it cannot, I think, be denied that as a whole it lays open a view of the

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ib. II. 22.

ib. I. 16.

ib. I. 21.

ib. II. 22.

ib. I. 52.

ib. I. 60.

ib. I. 54.

*Conclusion.*<sup>1</sup> Schliemann, 311.<sup>2</sup> Cf. Uhlhorn, 234.

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Bible which vindicates with the greatest clearness and consistency the claims which it makes to be considered as one harmonious message of God, spoken *in many parts and many manners* by men and to men—the distinct lessons of individual ages reaching from one time to all time. If it be false, we shall then be bound to inquire earnestly what are the grounds, the proofs, the limits of our own belief; if it be true, we shall certainly be led to prize the Scriptures more highly and more personally, as inexhaustible wells of living water, ever springing up unto eternal life.

Orig. de  
Princ. IV. 27.

*Verum hæc per excessum quendam, rei tamen ipsius consequentia communis breviter dixisse sufficiat ad ostendendum id quod sunt quædam quorum significatio proprie nullis omnino potest humanæ linguae sermonibus explicari, sed simpliciore magis intellectu quam ullis verborum proprietatibus declarantur. Ad quam regulam etiam divinarum Scripturarum intelligentia retinenda est, quo scilicet ea quæ dicuntur non pro vilitate sermonis sed pro divinitate Sancti Spiritus qui eas conscribi inspiravit censeantur.*

## APPENDIX C.

### ON THE APOCRYPHAL TRADITIONS OF THE LORD'S WORDS AND WORKS.

Συναγάγετε τὰ περισσεύσαντα κλάσματα ἵνα μὴ τι ἀπόληται.

ST JOHN vi. 12.

IT is a fact of great significance, that traditional accounts of words or works of the Lord which are not noticed in the Gospels are extremely rare. The Gospels are the full measure of what was known in the Apostolic age, and (may we not add) of what was designed by Providence for the instruction of after ages. There are however some fragments which appear to contain true and original traits of the Lord's teaching, and as such are invested with the greatest interest. Some traditional sayings again are evidently duplicate recensions of passages contained in the Gospels. Others are so distorted by the admixture of explanation or comment as to present only a very narrow point of connexion with the Evangelic history. The following collection of these various kinds of traditional sayings is as complete as I have been able to make it, but may probably still admit of additions. The first saying is stamped with the authority of St Paul, and therefore is not Apocryphal, but it is too important a supplement to the records of the Gospel to be passed over in an account of 'unwritten words<sup>1</sup>.'

1. ...Remember the words of the Lord Jesus, how He said *It is blessed rather to give than to receive* (Acts xx. 35)<sup>2</sup>.

Compare Luke vi. 30. The saying does not appear elsewhere, so far as I know.

2. On the same day having seen one working on the Sabbath He said to him *O man, if indeed thou knowest what thou doest, thou art blessed; but if thou knowest not, thou art cursed, and art a transgressor of the law*<sup>3</sup>.

Appendix C.

Apocryphal traditions very scanty.

i. Traditional words.

(a) Original traditions.

<sup>1</sup> I have been unable to obtain Koerner, *De dictis Christi ἀγράφοις*, 1776. The collection by Bunsen, *Anal. Ante-Nic.* i. 29 ff., is very imperfect. On the other hand, that of Anger (*Synops. Evang.* quoted before) is, as far as he goes, very complete. [A convenient and careful collection has lately been made by Mr J. T. Dodd, *Oxford*, 1874.]

<sup>2</sup> Ἰησοῦ ὅτι αὐτὸς εἶπεν Μακάριόν ἐστιν μᾶλλον διδόναι ἢ λαμβάνειν.

<sup>3</sup> This very remarkable narrative occurs in Cod. D, after Luke vi. 4: τῇ αὐτῇ ἡμέρᾳ θεασάμενός τινα ἐργαζόμενον τῷ σαββάτῳ εἶπεν αὐτῷ Ἄνθρωπε εἰ μὲν οἶδας τί ποιεῖς μακάριος εἶ· εἰ δὲ μὴ οἶδας ἐπικατάρατος καὶ παραβάτης εἶ τοῦ νόμου. The form of address (ἄνθρ.) occurs in Luke xii. 14; ἐπικατάρατος occurs in

<sup>2</sup> ...μνημονεύειν τῶν λόγων τοῦ Κυρίου

## Appendix C.

3. *But ye seek from little to increase, and that from the greater there be a less*<sup>1</sup>.

4. Thus He [Christ] saith *They who wish to see Me and to lay hold on My kingdom must receive Me by affliction and suffering*<sup>2</sup>.

Cf. Matt. xvi. 24; Acts xiv. 22.

5. *Shew yourselves tried bankers*<sup>3</sup>.

Cf. 1 Thess. v. 21.

6. *He that wonders shall reign; and he that reigns shall rest*<sup>4</sup>.  
*Look with wonder at that which is before you*<sup>5</sup>.

John vii. 47; παραβάτης νόμου is a phrase of St Paul. It is evident that the saying rests on some real incident; but it does not recur elsewhere.

Other additions which occur in D seem to be only new versions of passages in the Gospels. The most remarkable are:

After Matt. xx. 28 (following § 3), εἰσερχόμενοι δὲ καὶ παρακληθέντες δειπνήσαι μὴ ἀνακλίνεσθαι (ἀνακλίνασθε) εἰς τοὺς ἐξέχοντας τόπους, μήποτε ἐνδοξότερός σου ἐπέλθῃ, καὶ προσελθὼν ὁ δειπνοκλήτωρ εἴπῃ σοι Ἐτι κάτω χώρει, καὶ κατασχυρῇσῃ· ἐὰν δὲ ἀναπέσῃς εἰς τὸν ἥττονα τόπον καὶ ἐπέλθῃ σου ἥττων, ἐρεῖ σοι ὁ δειπνοκλήτωρ Σύνναγε ἐτι ἄνω, καὶ ἔσται σοι τοῦτο χρήσιμον.

John vi. 56: καθὼς ἐν ἐμοὶ ὁ πατὴρ κἀγὼ ἐν τῷ πατρὶ. ἀμὴν ἀμὴν λέγω ὑμῖν ἐὰν μὴ λάβῃτε τὸ σῶμα τοῦ υἱοῦ τοῦ ἀνθρώπου ὡς τὸν ἄρτον τῆς ζωῆς οὐκ ἔχετε ζωὴν ἐν αὐτῷ. The same passage occurs in some Latin authorities.

<sup>1</sup> Ὑμεῖς δὲ ζητεῖτε ἐκ μικροῦ αὐξήσαι καὶ ἐκ μείζονος ἐλαττον εἶναι. These words occur in Cod. D after Matt. xx. 28, and are followed by a passage very similar to Luke xiv. 8—10. The interpolation is found in some Syriac (Cu. Pesh. Philox.) and in very many Latin copies. The Latin rendering is variously given: Vos autem quæritis de minimo crescere et de magno minui (d). Vos autem quæritis de modico crescere et de maximo minui (Bodl. 857. B. M. Reg. 1 B, vii). Vos autem quæritis de pusillo crescere et de majori minores esse (B. M. Reg. 1 A, xviii) &c. Comp. Tischendorf or Tregelles *in loc*.

The very peculiar form of the Greek and the deep meaning of the second clause perhaps mark the saying as one based upon traditional words of the Lord, and not

simply an expansion or application of the words which precede.

<sup>2</sup> Barn. Ep. 7: οὕτως φησὶν οἱ θεόλונτές με εἰδεῖν καὶ ἄψασθαί μου τῆς βασιλείας ὁφείλουσι θλιβέντες καὶ παθόντες λαβεῖν με. Comp. Rendall *ad loc*.

The passage which was formerly quoted from c. 4...ut dicit filius Dei *Resistamus omni iniquitati et odio habeamus eam* is now shewn by the Greek text of *Cod. Sin.* (ὡς πρέπει νιοῖς θεοῦ) to have been a false reading for ut decet filii Dei resistamus... The words quoted in c. 6, ἰδοὺ ποιήσω τὰ ἔσχατα ὡς τὰ πρῶτα, seem to be a mixture of Ezek. xxxvi. 11, and Matt. xix. 30.

<sup>3</sup> Γίνεσθε τραπεζίται δόκιμοι. Apelles ap. *Epiph.* 44. 2; Orig. *in Joann.* xix. &c.; cf. Anger, p. 274. This is the most commonly quoted of all Apocryphal sayings, and seems to be genuine. The thought is explained in an addition to the Parable of the Talents which occurs in the Clementine Homilies, Σοὺ γάρ, φησὶν [ὁ Κύριος], ἄνθρωπε, τοὺς λόγους μου ὡς ἀργύριον ἐπὶ τραπεζιτῶν καὶ ὡς χρήματα δοκιμάσαι (*Clem. Hom.* iii. 61).

No literal rendering gives the sense clearly. The various renderings of τραπεζίται—‘exchangers,’ ‘money-changers,’ ‘bankers’—which I have given at different times are all open to objection. The sense would be given by: ‘Put your talents to good use.’ A somewhat different turn is suggested by Synes. *Ep.* v. ap. Suicer s. v. δόγμα.

<sup>4</sup> See p. 467, n. 2.

<sup>5</sup> *Trad. Matt.* ap. Clem. Alex. *Strom.* ii. 9. 45: θαύμασον τὰ παρόντα βαθύον τοῦτον πρῶτον τῆς ἐπέκεινα γνώσεως ὑποθέμενος.

7. *I came to put an end to sacrifices, and unless ye cease from sacrificing [God's] anger will not cease from you*<sup>1</sup>.

Cf. Matt. ix. 13.

8. Jesus said to His disciples *Ask great things, and the small shall be added to you; and ask heavenly things, and the earthly shall be added to you*<sup>2</sup>.

Cf. Matt. vi. 33.

9. Our Lord Jesus Christ said *In whatsoever I may find you, in this will I also judge you*<sup>3</sup>.

*Such as I may find thee, I will judge thee, saith the Lord*<sup>4</sup>.

10. The Saviour Himself says *He who is near Me is near the fire; he who is far from Me is far from the kingdom*<sup>5</sup>.

Cf. Luke xii. 49.

11. The Lord says in the Gospel *If ye kept not that which is small, who will give you that which is great? For I say to you that he that is faithful in very little is faithful also in much*<sup>6</sup>.

Cf. Luke xvi. 11, 12, 10 (the last clause coincides verbally).

12. [The Lord] says *Keep the flesh pure and the seal unspotted, that we may receive eternal life (perhaps that ye may receive eternal life)*<sup>7</sup>.

<sup>1</sup> *Ev. Ebion.* ap. Epiph. *Hær.* xxx. 16, p. 140: Ἡλθον καταλύσαι τὰς θυσίας, καὶ εἰς μὴ παύσῃσθε τοῦ θύειν οὐ παύσεται ἀφ' ὑμῶν ἡ ὀργή.

<sup>2</sup> *Orig. de Orat.* § 2: εἶπε γὰρ ὁ Ἰησοῦς τοῖς μαθηταῖς αὐτοῦ Αἰτεῖτε τὰ μεγάλα καὶ τὰ μικρὰ ὑμῖν προστεθήσεται, καὶ αἰτεῖτε τὰ ἐπουράνια καὶ τὰ ἐπίγεια προστεθήσεται ὑμῖν. Cf. *Clem. Strom.* i. 24. 158: αἰτεῖσθε γάρ, φησί, τὰ μεγάλα καὶ τὰ μικρὰ ὑμῖν προστεθήσεται. Id. *Strom.* iv. 6. 34.

<sup>3</sup> *Just. M. Dial.* 47: ὁ ἡμέτερος Κύριος Ἰησοῦς Χριστὸς εἶπεν· Ἐν οἷς ἂν ὑμᾶς καταλάβω, ἐν τούτοις καὶ κρινῶ. *Clem. Alex. Quis dives*, § 40: Ἐφ' οἷς γὰρ ἂν εὖρω ὑμᾶς, φησὶν, ἐπὶ τούτοις καὶ κρινῶ. Cf. *John* v. 30; *Ezek.* xxxiii. 20; xxiv. 14. The Bp of Salisbury calls attention to *Cypri. de Mart.* 17 qualem te invenit Dominus cum vocat, talem pariter et judicat.

<sup>4</sup> *Nilus ap. Anast. Sin. Quæst.* 3 (Anger, p. 207): οἷον γὰρ [ἂν] εὖρω σε, τοιοῦτον σε κρινῶ, φησὶν ὁ Κύριος.

<sup>5</sup> *Orig. Hom. in Jerem.* xx. 3 (Migne, P. G. 13. 531): Legi alicubi quasi Salvatore dicente, et quæro sive quis personam figurarit Salvatoris, sive in memoriam adllexerit, ac verum sit hoc quod dictum est.

Ait autem ipse Salvator: *Qui juxta me est juxta ignem est; qui longe a me longe est a regno.*

*Didymus, in Ps.* 88. 8: διὸ φησὶν ὁ Σωτὴρ, Ὁ ἐγγὺς μου ἐγγὺς τοῦ πυρός· ὁ δὲ μακρὰν ἀπ' ἐμοῦ μακρὰν ἀπὸ τῆς βασιλείας.

For the knowledge of this remarkable saying I am indebted to the Rev. F. J. A. Hort.

A very similar phrase occurs in *Ignatius (ad Smyrn.* 4): ἐγγὺς μαχαίρας ἐγγὺς θεοῦ· μεταξὺ μαχαίρας μεταξὺ θεοῦ· and both phrases offer some resemblance to one quoted from the Doctrine of Peter by *Gregory Naz. (Ep.* 1. *ad Cæs.* ap. *Credn. Beitr.* 1. 353): κάμνουσα ψυχὴ ἐγγὺς ἐστὶ θεοῦ.

<sup>6</sup> [*Clem. Rom.*] *Ep.* 11. 8: λέγει γὰρ ὁ Κύριος ἐν τῷ εὐαγγελίῳ Εἰ τὸ μικρὸν οὐκ ἐτηρήσατε, τὸ μέγα τίς ὑμῖν δώσει; λέγω γὰρ ὑμῖν ὅτι ὁ πιστὸς κ.τ.λ. This form of the thought occurs again in *Irenæus* 11. 34. 3: *Si in modico fideles non fuistis, quod magnum est quis dabit vobis?* Comp. [*Hippol.*] *Philos.* x. 33.

<sup>7</sup> [*Clem. Rom.*] *Ep.* 11. 8: ἄρα οὖν λέγει Τηρήσατε τὴν σάρκα ἀγνὴν καὶ τὴν σφραγίδα ἄσπιλον, ἵνα τὴν αἰώνιον ζωὴν ἀπολάβωμεν· (ἤτε).

## Appendix C.

13. The Lord Himself having been asked by some one When His kingdom will come? said *When the two shall be one, and that which is without as that which is within, and the male with the female neither male nor female*<sup>1</sup>.

Cf. Gal. iii. 28.

14. Jesus says *For those that are sick I was sick, and for those that hunger I suffered hunger, and for those that thirst I suffered thirst*<sup>2</sup>.

Cf. Matt. xxv. 35, 36 (ἐπέλασα, ἐδίψησα, ἡσθένησα).

15. ...In the Hebrew Gospel we find the Lord saying to His disciples *Never be joyful except when ye shall look on your brother in love*<sup>3</sup>.

16. ...When the Lord came to Peter and those with him [after His Resurrection] He said to them *Take hold, handle Me, and see that I am not an incorporeal spirit*. And straightway they touched Him and believed, being convinced by His flesh and by His Spirit<sup>4</sup>.

17. Christ said *Good must needs come, but blessed is he through whom it comes*<sup>5</sup>.

18. It was not through unwillingness to impart His blessings that the Lord announced in some Gospel or other, *My mystery is for Me and for the sons of My house*.

<sup>1</sup> [Clem. Rom.] *Ep.* II. 12: ἐπερωτηθεὶς αὐτὸς ὁ Κύριος ὑπὸ τινος πότε ἡξει αὐτοῦ ἡ βασιλεία, εἶπεν Ὅταν ἔσται τὰ δύο ἐν καὶ τὸ ἕξω ὡς τὸ ἔσω καὶ τὸ ἄρσεν μετὰ τῆς θηλείας οὔτε ἄρσεν οὔτε θῆλυ. This mystical saying, which seems very different in form from the character of our Lord's words, is found in Clement of Alexandria in several shapes. *Strom.* III. 9. 63 ff.: φασὶ γὰρ ὅτι αὐτὸς εἶπεν ὁ Σωτὴρ Ἡλθον καταλύσαι τὰ ἔργα τῆς θηλείας... ἡ Σαλώμη φησὶ Μέχρι τίνος οἱ ἄνθρωποι ἀποθανοῦνται;... ὁ Κύριος ἀποκρίνεται Μέχρις ἂν τίκτωσιν αἱ γυναῖκες... Καλῶς οὖν ἐποίησαν μὴ τεκοῦσα... ἀμείβεται ὁ Κύριος Ἠλθον φάγε βοτάνην τὴν δὲ πικρίαν ἔχουσαν μὴ φάγῃς... *id.* 13. 92: πυνθανομένης τῆς Σαλώμης πότε γνωσθήσεται τὰ περὶ ὧν ἤρετο, ἔφη ὁ Κύριος Ὅταν τὸ τῆς αἰσχύνῃς ἔνδυμα πατήσῃτε, καὶ ὅταν γένῃται τὰ δύο ἐν καὶ τὸ ἄρρεν μετὰ τῆς θηλείας οὔτε ἄρρεν οὔτε θῆλυ. Clement believes, he says, that the narrative was contained in the Gospel according to the Egyptians.

A passage of Pseudo-Linus (*de Passione*

*Petri*), for which I am indebted to Bunsen (*Anal. Ante-Nic.* I. p. 31), appears to contain another version of this saying: Dominus in mysterio dixerat *Si non feceritis dextram sicut sinistram et sinistram sicut dextram et quæ sursum sicut deorsum et quæ ante sicut retro non cognoscitis regnum Dei*.

A good instance of the mixture of a mystic explanation with a simple text occurs in a passage of the Πίστις Σοφία, quoted by Tischendorf, *on Matt.* xxiv. 22.

<sup>2</sup> Orig. *in Matt.* Tom. XIII. 2: Ἰησοῦς γοῦν φησὶ Διὰ τοὺς ἀσθενοῦντας ἡσθέων, καὶ διὰ τοὺς πεινῶντας ἐπεινῶν, καὶ διὰ τοὺς διψῶντας ἐδίψων. The words appear to be only an adaptation of the passage in St Matthew.

<sup>3</sup> See p. 467, n. 5.

<sup>4</sup> See p. 467, n. 1.

<sup>5</sup> *Clem. Hom.* XII. 29: ἔφη Τὰ ἀγαθὰ ἐλθεῖν δεῖ μακάριος δέ, φησὶν, δι' οὗ ἔρχεται. The other sayings which occur in the Homilies (III. 55): ὁ πονηρὸς ἐστὶν ὁ πειράζων, XIX. 2: Μὴ δότε πρόφασιν τῷ πονηρῷ, &c., seem less likely to be genuine.

We remember our Lord and Master, how He said to us *Keep the mysteries for Me and for the sons of My house*<sup>1</sup>.

19. The cause therefore of the divisions of soul that came to pass in houses [Christ] Himself taught, as we have found in a place in the Gospel existing among the Jews in the Hebrew language, in which it is said *I will choose for Myself these ones, the excellent ones whom My Father who is in heaven has given to Me*<sup>2</sup>.

20. ...The Lord taught of those days [of His future Kingdom on earth] and said *The days will come in which vines shall spring up, each having ten thousand stems, and on each stem ten thousand branches, and on each branch ten thousand shoots, and on each shoot ten thousand clusters, and on each cluster ten thousand grapes, and each grape when pressed shall give five and twenty measures of wine. And when any saint shall have seized one cluster, another shall cry: I am a better cluster; take me; through me bless the Lord.* Likewise also [He said] that a grain of wheat shall produce ten thousand ears of corn, and each grain ten pounds of fine pure flour; and so all other fruits and seeds and each herb according to its proper nature. And that all animals, using for food what is received from the earth, shall live in peace and concord with one another, subject to men with all subjection...And he [Papias] added saying; Now these things are credible to them which believe. And when Judas the traitor believed not and asked, How then shall such productions proceed from the Lord? the Lord said *They shall see who shall come to these times.* Of this then (Irenæus adds) Isaiah prophesied, Isai. xi. 6 ff.<sup>3</sup>...

In addition to these passages, which seem to contain in a more or less altered form traces of words of our Lord, there are other fragments which are either variations of known sayings, or (as it appears) sentences framed to suit the character of the Apocryphal work in which they were found. Of these fragments the following are the most remarkable:

(B) *Variations of Evangelistic words.*

1. The Lord said *Should you be with Me gathered in My bosom, and not*

<sup>1</sup> Clem. Alex. *Strom.* v. 10. 64: οὐ γὰρ φθονῶν, φησί, παρήγγειλεν ὁ Κύριος ἐν τινὶ εὐαγγελίῳ Μυστήριον ἐμὸν ἐμοὶ καὶ τοῖς υἱοῖς τοῦ οἴκου μου. *Clem. Hom.* XIX. 20: Μεμνήμεθα τοῦ Κυρίου ἡμῶν καὶ διδασκάλου ὡς ἐντελλόμενος εἶπεν ἡμῖν Τὰ μυστήρια ἐμοὶ καὶ τοῖς υἱοῖς τοῦ οἴκου μου φυλάξατε. The late Dean of Lincoln [Dr Jeremie] pointed out to me that these words occur substantially in the Greek Version of Is. xxiv. 16: τὸ μυστήριόν μου ἐμοί, τὸ μυστήριόν μου ἐμοί καὶ τοῖς ἐμοῖς. See Field *Hexapla* in l. Comp. Alex. ap. Theod. *H. E.* i. 4. 21.

<sup>2</sup> See p. 468, n. 1.

<sup>3</sup> Papias, cf. *Iren.* v. 33. 3. It is evident that this famous passage gives only a very imperfect representation of the discourse of the Lord to which it refers, for I think that it is certainly based on a real discourse. It must be observed that the narrative is now only preserved in a Latin translation of a free quotation from Papias, who gave it on the authority of those who had heard St John speak of teaching of the Lord to such effect. The history of the tradition is a sufficient explanation of the corruption which it has suffered.

## Appendix C.

*do My commandments, I will cast you off, and say to you Go from Me, I know you not whence you are, workers of iniquity*<sup>1</sup>.

Cf. Matt. vii. 21—23.

2. The Lord saith *Ye shall be as lambs in the midst of wolves*. But Peter answers Him and saith: What then, should the wolves tear in pieces the lambs? Jesus said to Peter *Let not the lambs fear the wolves after they are dead; and do you fear not those who kill you and can do nothing to you; but fear Him who after you are dead hath power over soul and body, to cast them into a Gehenna of fire*<sup>2</sup>.

Cf. Matt. x. 16, 28; Luke xii. 4, 5.

3. In the Preaching of Peter the Lord says to the disciples after the Resurrection: *I chose out you twelve disciples, having judged you worthy of Me*<sup>3</sup>.

Cf. John vi. 70; xv. 16.

4. Peter says that the Lord said to the Apostles: *Should then any one of Israel be willing to repent, so as to believe upon God through My name, his sins shall be forgiven him. After twelve years go out into the world, lest any one say We did not hear*<sup>4</sup>.

5. ...According to some who alter the Gospels [Christ says] *Blessed are they who have been persecuted through righteousness, for they shall be perfect; and blessed are they who have been persecuted for My sake, for they shall have a place where they shall not be persecuted*<sup>5</sup>.

Cf. Matt. v. 10.

6. ...The Word says to us *Should any one for this reason kiss [a woman] a second time because she pleased him [he sins]; and adds Men must therefore act thus with extreme caution in the kiss [of peace] (or rather the*

<sup>1</sup> [Clem. Rom.] II, 4: ... εἶπεν ὁ Κύριος Ἐὰν ἦτε μετ' ἐμοῦ συνηγμένοι ἐν τῷ κόλπῳ μου, καὶ μὴ ποιῆτε τὰς ἐντολάς μου, ἀποβαλῶ ὑμᾶς, καὶ ἐρῶ ὑμῖν Ὑπάγετε ἀπ' ἐμοῦ, οὐκ οἶδα ὑμᾶς πόθεν ἐστέ, ἐργάται ἀνομίας.

<sup>2</sup> Clem. Rom. II, 5: Λέγει γὰρ ὁ Κύριος Ἐσεσθε ὡς ἄρνια ἐν μέσῳ λύκων. Ἀποκριθεὶς δὲ ὁ Πέτρος αὐτῷ λέγει Ἐὰν οὖν διασπαράξωσιν οἱ λύκοι τὰ ἄρνια; Εἶπεν ὁ Ἰησοῦς τῷ Πέτρῳ Μὴ φοβεῖσθωσαν τὰ ἄρνια τοὺς λύκους μετὰ τὸ ἀποθανεῖν αὐτά· καὶ ὑμεῖς μὴ φοβεῖσθε τοὺς ἀποκτείνοντας ὑμᾶς καὶ μὴδὲν δυναμένους ποιεῖν· ἀλλὰ φοβεῖσθε τὸν μετὰ τὸ ἀποθανεῖν ὑμᾶς ἔχοντα ἐξουσίαν ψυχῆς καὶ σώματος, τοῦ βαλεῖν εἰς γέενναν πυρός.

<sup>3</sup> Clem. Alex. Strom. VI, 48: ἐν τῷ Πέτρῳ Κηρύγματι ὁ Κύριός φησι πρὸς τοὺς

μαθητὰς μετὰ τὴν ἀνάστασιν Ἐξελέξαμην ὑμᾶς δώδεκα μαθητάς, κρίνας ἀξίους ἐμοῦ.

<sup>4</sup> Clem. Alex. Strom. VI, 43: διὰ τοῦτο φησὶν ὁ Πέτρος εἰρηκέναι τὸν Κύριον τοῖς ἀποστόλοις Ἐὰν μὲν οὖν τις θελήσῃ τοῦ Ἰσραὴλ μετανοῆσαι διὰ τοῦ ὀνόματός μου [τοῦ] πιστεύειν ἐπὶ τὸν θεόν, ἀφεθήσονται αὐτῷ αἱ ἁμαρτίαι· μετὰ δώδεκα [δ'] ἔτη ἐξέλθετε εἰς τὸν κόσμον μὴ τις εἴπῃ Οὐκ ἤκουσαμεν.

<sup>5</sup> Clem. Alex. Strom. IV, 41: ὡς τινες τῶν μετατιθέντων τὰ εὐαγγέλια Μακάριοι, φησὶν, οἱ δεδιωγμένοι ὑπὸ τῆς δικαιοσύνης ὅτι αὐτοὶ ἔσονται τέλειοι. καὶ μακάριοι οἱ δεδιωγμένοι ἕνεκα ἐμοῦ ὅτι ἔξουσιν τόπον ὅπου οὐ διωχθήσονται.

salutation), as knowing that, if perchance it should be sullied by thought, it would place them out of the pale of eternal life<sup>1</sup>.

7. ...[In the Gospel according to the Hebrews] the Saviour Himself says: *Just now my Mother the Holy Spirit took me by one of my hairs, and bore me away to the great mountain Thabor*<sup>2</sup>.

Comp. Ezek. viii. 3.

8. [Christ] said: *Many shall come in My name...And There shall be schisms and heresies. And Take heed to false Prophets...*<sup>3</sup>.

9. *Accept not anything from any man, and possess not anything in this world*<sup>4</sup>.

Cf. Matt. x. 7—10.

10. It is said in the Gospel according to Luke *He to whom more is forgiven loves more; and he to whom less is forgiven loves little*<sup>5</sup>.

Cf. Luke vii. 47.

11. As His Word [the Word of God] says that *to all hath been divided by the Father according as any is worthy or shall be*<sup>6</sup>.

Cf. Luke xix. 16, 18.

12. [Christ said] *I often desired to hear one of these words, and had not one to tell it*<sup>7</sup>.

See also 2 Clement § 3 (Matt. x. 32); § 4 (Luke xiii. 27); § 13 (Luke vi. 32, 35).

<sup>1</sup> Athenag. *Legat.* 33:...ἡμῖν λέγοντος τοῦ λόγου Ἐάν τις διὰ τοῦτο ἐκ δυνάμεως καταφιλήσῃ ὅτι ἤρρεσεν αὐτῷ —καὶ ἐπιφέροντος Οὕτως οὖν ἀκριβῶσασθαι τὸ φίλημα (μᾶλλον δὲ τὸ προσκύνημα) δεῖ, ὥς εἴ που μικρὸν τῇ διαανοίᾳ παραθλωθεῖη, εἴξῃ ἡμᾶς τῆς αἰωνίου τιθέντος ζωῆς.

<sup>2</sup> See p. 467, n. 3.

<sup>3</sup> Just. M. *Dial.* § 35, p. 253 B: εἶπε γάρ...Ἔσονται σχίσματα καὶ αἱρέσεις. This sentence seems to have been formed from the sense of our Lord's words and the form of 1 Cor. xi. 18, 19. It occurs in a transitional shape in *Clem. Hom.* xvi. 21. Justin however quotes it as an independent saying.

The passage quoted by Hegesippus (Phot. *Cod.* 232, p. 472; *Fragm.* ap. Routh, i. p. 219) seems to be only a citation from memory of Matt. xiii. 16. See also Tischdf. on Matt. vii. 22.

The words quoted by Origen from Celsus (*c. Cels.* viii. 15, 16) do not seem to make any pretensions to being words of the Lord (Anger, p. xxvii. n.). The whole

passage is extremely obscure.

<sup>4</sup> Dr Wright's *Ancient Syriac Documents*, p. 20.

<sup>5</sup> Cypr. *Test.* iii. 116: In Evangelio cata Lucam Cui plus dimittitur, plus diligit; et cui minus [pusillum] dimittitur, modicum diligit. Cf. Iren. iii. 20. 2.

To these passages may be added the clause appended by D and numerous Latin authorities to Mark xiii. 2: καὶ διὰ τριῶν ἡμερῶν ἄλλος ἀναστήσεται ἄνευ χειρῶν. Compare also p. 457, n. 3.

<sup>6</sup> Iren. v. 36. 2: Quemadmodum Verbum ejus ait, omnibus divisum esse a Patre secundum quod quis est dignus aut erit. The words follow a definite reference to John xiv. 2. The allusion is probably to the Parable of the Pounds.

<sup>7</sup> Marcos. ap. Iren. i. 20. 2:...ἐν τῷ εἰρηκεῖναι Πολλάκις ἐπεθύμησα ἀκοῦσαι ἕνα τῶν λόγων τούτων καὶ οὐκ ἔσχον τὸν ἐροῦντα. I think that ἐπεθύμησα was an early corruption for ἐπεθύμησαν, and that the reference is to Matt. xiii. 16. Ἐπεθύμησα seems to be inconsistent with the context.

## Appendix C.

ii. *Traditional facts.*

Yet cf. Luke  
i. 27.

The traditional facts relative to the Gospel-history, which present the slightest semblance of truth, are even fewer than the traditional words. Justin Martyr gives some details which appear to be mere deductions from the received history, or translations of Prophecy into history. Such are the notices that the mother of the Lord was of the *family of David*, that the Lord was born in a *cave*, that the wise men came from *Arabia*, that the Lord's Miracles were attributed to *magic*, that the ass which the disciples brought for Him was found *tied to a vine*<sup>1</sup>. Of a similar kind are the statements made by Celsus, that the person of the Lord was 'little and ill-favoured (*δυσειδές*) and ignoble,' and that His mother wrought with her own hands<sup>2</sup>; and those which occur in the Clementines, that John the Baptist (like the Moon) had 30 disciples, as our Lord (the Sun) had 12<sup>3</sup>, and that the ministry of Christ began at the spring solstice<sup>4</sup>. Some traditions had a wider currency, though they may have had a like origin, as that the Baptism was accompanied by the appearance of a bright fire or light, and the words *Thou art my Son: this day have I begotten Thee*<sup>5</sup>. One, which appears in many different forms, represents our Lord as commanding His disciples to remain for 12 years at Jerusalem<sup>6</sup>; another relates that He remained with them 18 months after the Resurrection<sup>7</sup>, and gave fresh revelations which were preserved in esoteric books. The tendency to exaggeration appears in the story of the death of Judas given on the authority of Papias; and, since it is as natural to define as to exaggerate, names were affixed to many of the chief persons who are nameless in the Gospel history<sup>8</sup>. Of the domestic life of the Lord one trait only, except such as are obviously fabulous<sup>9</sup>, has been preserved, which from its simplicity may be true, where Justin says that 'ploughs and yokes were preserved, which 'Christ wrought while among men'<sup>10</sup>. Some details are added to narratives of the Gospels, as in the notice that the *man with a withered hand* was a mason, and that a 'vast lintel of the Temple' was shattered by the earthquake at the Crucifixion; but the history of the appearance of the

<sup>1</sup> Just. M. *Dial.* 43, 78, 69.

<sup>2</sup> Cels. ap. Orig. c. *Cels.* vi. 75; i. 28.

<sup>3</sup> *Clem. Hom.* ii. 23.

<sup>4</sup> *Clem. Hom.* i. 6 f.

<sup>5</sup> Cf. p. 472, n. 3; p. 469, n. 2.

<sup>6</sup> *Clem. Alex. Strom.* vi. 43: ...μετὰ δώδεκα ἔτη ἐξέλθετε εἰς τὸν κόσμον μή τις εἴπῃ Οὐκ ἠκούσαμεν. Cf. Apollon. ap. Euseb. *H. E.* v. 18 (ὡς ἐκ παραδόσεως). The Πίστις Σοφία (Anger, p. xliii.) gives eleven (?) years.

<sup>7</sup> Valentiniani ap. Iren. i. 3. 2.

<sup>8</sup> Examples of this appear in the Versions of the Gospels. Thus the two thieves are called in Matt. xxvii. 38, 39, *Zoatham* and *Camma*; in Mark xv. 27, *Zoathan* and *Chammatha*, by *Colb. Par.*; and in Luke

xxiii. 32, *Zoathas* and *Maggatras*, by *Rhedig.* In Luke xxiv. 13, the name *Emmas* by a variety of changes is made to serve as the name of one of the disciples.

Compare also *Hom. Clem.* ii. 19, 'Ιούστας ἐν ἡμῖν ἐστὶν Συροφονίκισσα, κ.τ.λ. (Matt. xv. 22). Even the Rich man in Luke xvi. 19 receives a name *Nineve* (*Theb.* and *Schol. Gr.*).

<sup>9</sup> The famous story of the Alphabet may deserve notice from the early date at which it was current: Iren. i. 20. 1. Cf. Thilo, *Cod. Apocr.* p. 290 ff. Other early legends occur in Justin *Gnost.* ap. [Hippol.] *Philos.* v. p. 156.

<sup>10</sup> Just. M. *Dial.* c. 88.

Lord to St James is the only independent record of a fact known to have taken place which is not mentioned in the Gospels<sup>1</sup>.

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1 Cor. xv. 7.

<sup>1</sup> All these examples are taken from the *Gospel according to the Hebrews*. Cf. pp. 468 f.

One of the early additions to the last chapter of St Mark deserves notice from its singularity. It is preserved by Jerome: In quibusdam exemplaribus et maxime in Græcis codicibus juxta Marcum in fine ejus Evangelii scribitur: Postea cum occubuis-  
sent undecim, apparuit eis Jesus et expro-

bravit incredulitatem et duritiam cordis eorum, quia his qui viderant eum resurgentem non crediderunt (Marc. xvi. 14). Et illi satisfaciebant dicentes: Sæculum istud iniquitatis et incredulitatis substantia est (one MS. *sub Satana est*), quæ non sinit per immundos spiritus veram Dei apprehendi virtutem: idcirco jam nunc revela justitiam tuam (*adv. Pelag.* ii. § 15).

## APPENDIX D.

### ON SOME OF THE APOCRYPHAL GOSPELS.

Καπηλεύοντες τὸν λόγον τοῦ Θεοῦ.

2 COR. ii. 17.

Appendix D.

THE acts and sayings attributed to the Lord which have been preserved elsewhere than by the Evangelists have been already noticed: it still remains for us to collect the materials which illustrate the general character and contents of those early writings, which for a time partially occupied the place or disputed the claims of the Canonical Gospels. As might have been anticipated these *Apocryphal Gospels* present two great types, one Judaizing, the other Pauline. The former type is preserved in several specific forms which correspond to differences in the Judaizing sects—(1) *the Gospel according to the Hebrews*, (2) *the Ebionite Gospel*, (3) *the Clementine Gospel*, the latter in (4) *the Gospel of Marcion*. It would carry us away from our immediate subject to discuss how far the first three Gospels are to be regarded as having a distinct existence as written records, but I cannot but believe that too little weight is allowed ordinarily to the power of oral tradition to mould and propagate modified forms of isolated passages. The fragments themselves will shew on what a narrow basis many ingenious theories have been built. One point however seems beyond all reasonable doubt, that the Synoptic Gospels give a simpler and therefore an earlier form of the common narratives. This follows at once from a general view of the fragments; and argument of detail would be of little avail against a critic who could maintain that the *Gospel according to the Hebrews* or the *Gospel of Marcion* are respectively the originals of St Matthew and St Luke<sup>1</sup>.

I. THE GOSPEL ACCORDING TO THE HEBREWS (τὸ καθ' Ἑβραῖους εὐαγγέλιον, Clem. Alex.; Orig.: Evangelium secundum [juxta] Hebræos, Hieron.).

<sup>1</sup> The Fragments of *the Gospel according to the Hebrews* (with many other fragments of Evangelic traditions conjecturally assigned to it) have been edited with very

careful notes by Mr E. B. Nicholson (London, 1879); but I am quite unable to accept his view of the book.

Several passages of this Gospel have been already quoted, but they are repeated here with the original text.

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1. ...When the Lord came to Peter and those with him [after His Resurrection], He said to them *Take hold, handle Me, and see that I am not an incorporeal spirit*. And straightway they touched Him and believed, being convinced by His flesh and by His Spirit<sup>1</sup>.

2. *He that wonders shall reign, and he that reigns shall rest*<sup>2</sup>.

3. [In the Gospel according to the Hebrews] the Saviour Himself says: *Just now My Mother the Holy Spirit took Me by one of My hairs, and bore Me away to the great mountain Thabor*<sup>3</sup>.

4. ...[In the Hebrew Gospel the Lord says] *If thy brother has sinned in word and done thee amends, seven times in a day receive him*. Simon His disciple said to Him: Seven times in a day? The Lord answered and said to him: *Yea I say to thee, until seventy times seven*. For in the prophets also, after they were anointed with the Holy Spirit, there was found word of sin<sup>4</sup>.

5. ...In the Hebrew Gospel we find the Lord saying to His disciples: *Never be joyful except when ye shall look on your brother in love*<sup>5</sup>.

<sup>1</sup> Ignat. *ad Smyrn.* 3: ...ὅτε πρὸς τοὺς περὶ Πέτρον ἦλθεν, ἔφη αὐτοῖς Λάβετε, ψηλαφήσατέ με καὶ ἴδετε ὅτι οὐκ εἰμὶ δαιμόνιον ἀσώματον. Καὶ εὐθὺς αὐτοὶ ἤψαντο καὶ ἐπίστευσαν, κρατηθέντες τῇ σαρκὶ αὐτοῦ καὶ τῷ πνεύματι.

The same words are quoted by Jerome from the Nazarene Gospel, *de Virr. Illustr.* 16: *Ecce palpate me et videte quia non sum daemonium incorporeum*. Cf. Hieron. *in Isai.* Lib. xviii. *Prol.* The chief clause occurred also in the Doctrine of Peter: *Non sum daemonium incorporeum* (Orig. *de Princ.* Præf. 8). Cf. Euseb. *H. E.* III. 36. Comp. Luke xxiv. 39.

The combination ἀσώματος καὶ δαιμονικός occurs in Ign. *ad Smyrn.* 2.

<sup>2</sup> *Ev. Hebr.* ap. Clem. Alex. *Strom.* II. 9. 45: Ὁ θαυμάσας βασιλεύσει καὶ ὁ βασιλεύσας ἀναπαυθήσεται.

<sup>3</sup> This very singular saying, which is evidently of Hebrew origin, from the gender of *Spirit* (*Ruach*), is quoted several times. Orig. *in Joann.* Tom. II. § 6 f.: Ἐὰν δὲ προσέται τις τὸ καθ' Ἑβραίων εὐαγγέλιον, ἔνθα αὐτὸς ὁ Σωτὴρ φησιν ἄρτι ἔλαβέ με ἡ μήτηρ μου τὸ ἅγιον πνεῦμα ἐν μιᾷ τῶν τριχῶν μου, καὶ ἀπῆνεγκέ με εἰς τὸ ὄρος τὸ μέγα Θαβώρ. Id. *Hom. in Jerem.* xv. 4: εἰ δέ τις παραδέχεται τὸ ἄρτι ἔλαβέ με, κ.τ.λ.

Hieron. *in Mich.* vii. 6: ...qui...crediderit Evangelio quod secundum Hebræos editum nuper transtulimus, in quo ex persona Salvatoris dicitur *Modo tulit me mater mea Sanctus Spiritus in uno capillorum meorum*... Id. *in Isai.* xv. 11: ...in Evangelio quod juxta Hebræos scriptum Nazaræi lectitant, Dominus loquitur *Modo me tulit*, &c. Id. *in Ezek.* xvi. 13: In Evangelio Hebræorum quod lectitant Nazaræi, Salvator inducitur loquens *Modo me arripuit mater mea, Spiritus Sanctus*. Cf. Fabricius, *Cod. Apocr. N. T.* 361, n.: Bp Pearson, *on the Creed*, p. 166.

<sup>4</sup> Hier. *adv. Pelag.* III. 2: *Si peccaverit, inquit, frater tuus in verbo et satis tibi fecerit, septies in die suscipe eum*. Dixit illi Simon discipulus ejus: Septies in die? Respondit Dominus et dixit ei: *Etiam ego dico tibi, usque septuagies septies*. Etenim in prophetis quoque, postquam uncti sunt Spiritu Sancto, inventus est sermo peccati. The last clause is very obscure. Comp. Tischd. on Matt. xviii. 22.

<sup>5</sup> Hieron. *in Eph.* v. 3: in Hebraico... Evangelio legimus Dominum ad discipulos loquentem: *Et nunquam, inquit, letisitis, nisi quum fratrem vestrum videritis in caritate*. He again refers to the saying in *Comm. in Ezek.* vi. xviii. 7, . . . in Evangelio quod juxta Hebræos Nazaræi legere

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6. The cause therefore of the divisions of soul that came to pass in houses [Christ] Himself taught, as we have found in a place in the Gospel existing among the Jews in the Hebrew language, in which it is said *I will choose for myself these ones the excellent ones whom my Father who is in heaven has given to me*<sup>1</sup>.

7. The Gospel contained a history of a woman who was accused of many sins before the Lord, which was related also by Papias<sup>2</sup>.


8. It is written in a Gospel, which is styled *according to the Hebrews*, if any pleases to receive it, not as an authority, but as an illustration of the subject before us. *Another rich man said to him, Master, what good thing shall I do to live? He said to him, O man, fulfil the Law and the Prophets. He answered Him, I have fulfilled them. He said to him, Go sell all that thou possessest, and distribute it to the poor, and come follow Me. But the rich man began to scratch his head, and it did not please him. And the Lord said to him, How sayest thou, I have fulfilled the Law and the Prophets, since it is written in the Law, Thou shalt love thy neighbour as thyself; and lo! many of thy brethren, sons of Abraham, are clothed in filth, dying of hunger; and thy house is full of many goods, and nothing at all goes out of it to them? And He turned and said to Simon His disciple who was sitting by Him, Simon, son of Jonas (John), it is easier for a camel to enter the eye of a needle than for a rich man [to enter] into the kingdom of heaven*<sup>3</sup>.


9. The Gospel entitled *according to the Hebrews*, which I lately translated into Greek and Latin, and which Origen often quotes, contains the following narrative after the Resurrection. *Now the Lord, when He had given the cloth to the servant of the priest, went to James and appeared to*

consueverunt inter maxima ponitur crimina qui fratris sui spiritum contristaverit.

<sup>1</sup> The translation given involves a slight

alteration in the printed text, 

for , which seems to be required.

The translation of Dr Lee, *'I will choose to myself these things; very, very excellent are those whom my Father which is in heaven has given to me,'* is not satisfactory and involves the transposition of a point which stands after the first 'excellent.' In the second place where the saying is given  is omitted, and this may be the true reading: *'I will choose for myself excellent ones, the excellent, &c.'*

As very strange conclusions have been drawn from this quotation, it may be worth while to notice that in a later passage of the

book (§ 37, p. 321) Eusebius distinctly recognises the four Gospels as alone properly bearing the title.

<sup>2</sup> Euseb. *H. E.* III. 39: ἐκτέθειται δὲ [ὁ Παπίας] καὶ ἄλλην ἱστορίαν περὶ γυναίκος ἐπὶ πολλαῖς ἁμαρτίαις διαβληθείσης (*de muliere adultera*, Ruf.) ἐπὶ τοῦ κυρίου, ἣν τὸ καθ' Ἑβραίων εὐαγγέλιον περιέχει. There is no reason to suppose that Papias derived the history from the Hebrew Gospel, and not from tradition. The narrative may (as Rufinus implies) be the same as the pericope, John viii. 1—11. Cf. Fabricius, *Cod. Apocr. N. T.* p. 356, n.

<sup>3</sup> This passage is given in the Latin version (not by Rufinus: cf. Huet, *Origeniana*, III. 3. 12) of Origen's commentary on St Matthew (Tom. xvi. § 14). The passage is not found in any Greek Manuscript. The text is printed by Tischendorf on Matt. xix. 16.

him. For James had taken an oath that he would not eat bread from that hour on which he had drunk the cup of the Lord, till he saw Him rising from the dead. Again a little afterwards the Lord says, *Bring a table and bread.* Immediately it is added, *He took bread, and blessed, and brake, and afterwards gave it to James the Just, and said to him, My brother, eat thy bread, for the Son of Man has risen from them that sleep*<sup>1</sup>.

10. In the Gospel according to the Hebrews...there is the following passage: *Lo the mother of the Lord and His brethren said to Him: John the Baptist is baptizing for the remission of sins; let us go and be baptized by him. But He said to them: What sin have I committed that I should go and be baptized by him? unless perchance this very word which I have spoken is [a sin of] ignorance*<sup>2</sup>.

11. According to the Gospel written in Hebrew which the Nazarenes use [it is said]: *The Holy Spirit with full stream shall come down upon Him [the Branch of Jesse]...Moreover in the Gospel of which I made mention above we find this written: Now it came to pass when the Lord had come up out of the water, the Holy Spirit with full stream came down and rested upon Him and said to Him: My Son, in all the Prophets I was waiting for Thee, that Thou shouldest come, and I might rest in Thee. For Thou art my rest; Thou art my Firstborn Son, who reignest for ever*<sup>3</sup>.

<sup>1</sup> Hieron. *de Virr. Illustr.* 11.: Evangelium quoque quod appellatur secundum Hebræos, et a me nuper in Græcum Latinumque sermonem translatus est, quo et Origenes sæpe utitur, post resurrectionem Salvatoris refert: *Dominus autem cum dedisset sindonem servo sacerdotis, ivit ad Jacobum et apparuit ei. Juraverat enim Jacobus se non comesturum panem ab illa hora qua biberat calicem Domini, donec videret eum resurgentem a dormientibus* (Gr. ἀναστάντα ἐκ νεκρῶν). Rursusque post paullulum: *Afferite, ait Dominus, mensam et panem. Statimque addit: Tulit panem et benedixit ac fregit et dedit Jacobo justo, et dixit ei: Frater mi, comede panem tuum, quia resurrexit Filius hominis a dormientibus.*

<sup>2</sup> Hieron. *adv. Pelag.* 111. 2: In Evangelio juxta Hebræos, quod Chaldaico quidem Syroque sermone sed Hebraicis literis scriptum est, quo utuntur usque hodie Nazareni secundum Apostolos, sive, ut plerique autumant, juxta Mattheum, quod et in Cæsariensi habetur bibliotheca, narrat historia: *Ecce Mater Domini et fratres ejus dicebant ei: Joannes Baptista baptizat in remissionem peccatorum; eamus et baptizemur ab eo. Dixit autem eis: Quid peccavi ut vadam et baptizer ab eo?*

nisi forte hoc ipsum quod dixi ignorantia est. Et in eodem volumine: *Si peccaverit, inquit, frater tuus in verbo, &c.* (cf. p. 467, n. 4).

This narrative was found also in the *Preaching of Paul* (or of *Peter* or of *Peter and Paul*):...in quo libro contra omnes scripturas et de peccato proprio confitentem invenies Christum, qui solus omnino nihil deliquit, et ad accipiendum Joannis baptismi pæne invitum a matre sua Maria esse compulsus. Item cum baptizaretur ignem super aquam esse visum, quod in Evangelio nullo est scriptum...(Auct. *de Rebaptismate*, c. xvii.).

I have not noticed any passage in which the mention of a light at the Baptism is referred to the Gospel according to the Hebrews, though the circumstance was described in the Ebionite Gospel.

<sup>3</sup> Hieron. *Comm. in Isaï.* iv. xi. 2:... Juxta Evangelium quod Hebræo sermone conscriptum legunt Nazaræi: *Descendit super eum omnis fons Spiritus Sancti...* Porro in Evangelio cujus supra fecimus mentionem hæc scripta reperimus: *Factum est autem cum ascendisset Dominus de aqua, descendit fons omnis Spiritus Sancti et requievit super eum et dixit illi: Fili mi, in omnibus prophetis expectabam te,*

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12. *Bethlehem of Judæa*...this is an error of the copyists: for I think that the word given originally by the Evangelist, as we read in the Hebrew, was *Judah*, not *Judæa*<sup>1</sup>.

13. In the Gospel entitled *according to the Hebrews* for *panis substantialis* (in the Latin version of Matt. vi. 11), I found *mahar*, which means *for the morrow*<sup>2</sup>.

14. In the Gospel which the Nazarenes and Ebionites use, which I lately translated from the Hebrew into Greek, and which is called by very many the original Gospel of Matthew, the man with the withered hand is described as a mason, who sought the help [of Christ] with words to this effect: *I was a mason, seeking a livelihood by the labour of my hands. I pray Thee, Jesus, to restore to me my health, that I may not beg my bread in shame*<sup>3</sup>.

15. In the Gospel used by the Nazarenes I find the *son of Jehoiada* for the *son of Barachias*<sup>4</sup>.

16. The name Barabbas is interpreted in the Gospel styled *according to the Hebrews* as *Son of their master*...<sup>5</sup>.

17. In the Gospel of which I have often made mention, we read that *a lintel of the Temple of vast size was broken asunder*<sup>6</sup>.

18. The Gospel that has come to us in Hebrew characters has directed the threat not against him that concealed [his talent], but against him that lived riotously. For it contained [an account of] three servants, one who consumed his lord's substance with harlots and female flute-players; a second who multiplied it by business; a third who hid the talent. And

*ut venires et requiescerem in te. Tu es enim requies mea; tu es filius meus primogenitus qui regnas in sempiternum.*

<sup>1</sup> Hieron. *ad Matt.* ii. 5: *Bethlehem Judææ*...Librarium hic error est. Putamus enim ab Evangelista primum editum sicut in ipso Hebraico legimus *Judæ* non *Judææ*.

<sup>2</sup> Hieron. *ad Matt.* vi. 11: In Evangelio quod appellatur secundum Hebræos pro *supersubstantiali* pane reperi *Mahar*, quod dicitur *crastinum*; ut sit sensus: *Panem nostrum crastinum* (id est *futurum*) *da nobis hodie*.

<sup>3</sup> Hieron. *ad Matt.* xii. 13: In Evangelio quo utuntur Nazaræni et Ebionitæ, quod nuper in Græcum de Hebræo sermone transtulimus, et quod vocatur a plebisque Mathæi authenticum, homo iste qui aridam habet manum cæmentarius scribitur, istiusmodi vocibus auxilium precans: *Cæmentarius eram, manibus victum queritans. Precor te, Jesu, ut mihi restituas sanitatem ne turpiter mendicem cibos.*

<sup>4</sup> Hieron. *ad Matt.* xiii. 35: In Evangelio quo utuntur Nazaræni pro *filio Bara-*

*chia*, *filium Joiadæ* reperimus scriptum.

<sup>5</sup> Hieron. *ad Matt.* xxvii. 16: Iste [Barabbas] in Evangelio quod scribitur *juxta Hebræos filius magistri eorum interpretatur*...

<sup>6</sup> Hieron. *ad Matt.* xxvii. 51: In Evangelio cujus sæpe fecimus mentionem, superliminare templi infinitæ magnitudinis fractum esse atque divisum legimus. Cf. *Ep. ad Hedib.* viii. 1: In Evangelio autem quod Hebraicis litteris scriptum est, legimus non velum templi scissum sed superliminare templi miræ magnitudinis corruisse. I see no reason for referring the quotation given from Hegeſippus (cf. p. 459, n.) to the *Gospel according to the Hebrews*, though he used it: Euseb. *H. E.* iv. 22, cf. *Hist. of N. T. Canon*, pp. 206 f.

So again Jerome refers to his Hebrew friends and not to a Hebrew Gospel in *Comm. in Hab.* iii. 3 (audivi Hebræum... disserere) and in *Comm. in Isai.* xi. 1 (eruditi Hebræorum), and no conclusion can be drawn from those passages as to the contents of the *Gospel according to the Hebrews*.

then that one was welcomed, one blamed only, and one shut up in prison<sup>1</sup>. Compare also the scholia quoted by Tischendorf from τὸ Ἰουδαϊκόν on Matt. iv. 5; xvi. 17; xviii. 22; xxvi. 74<sup>2</sup>.

## II. THE GOSPEL OF THE EBIONITES.

Epiphanius speaks of the Nazarenes as 'having the Gospel according to Matthew in a most complete form in Hebrew,' though he immediately adds that he does not know whether they 'removed the genealogies from 'Abraham to Christ<sup>3</sup>.' In contrast with this statement he says that the Ebionites had a Gospel 'called the Gospel according to Matthew, not 'entire and perfectly complete, but falsified and mutilated, which they call 'the Hebrew Gospel<sup>4</sup>.' He then gives several passages professedly taken from this Gospel, but they present so many inconsistencies that it is evident that they cannot have belonged originally to the same book. One fragment contains a narrative of the Baptism, with the addition of Apocryphal details which gained a wide currency at a very early time. Another gives a saying of the Lord which may have been included in the original Ebionite Gospel. Of the remaining pieces one belongs to a writing like the Clementines, in which the simple form of history was exchanged for a didactic form. It is possible that this incongruous element had been incorporated in the Gospel in the time of Epiphanius; or he may have derived his information from different sources. It is only necessary to notice that the fragments were not of the same origin.

1. [In the Ebionite Gospel] the following passage occurs: There came a man by name Jesus, and He was about thirty years old, who chose us. And when He came to Capernaum He entered into the house of Simon surnamed Peter, and opened His mouth and said: As I passed along the Lake of Tiberias I chose John and James sons of Zebedee, and Simon and Andrew and Thaddeus and Simon Zelotes and Judas Iscariot; and thee Matthew I called as thou wert sitting at the receipt of custom, and thou followedst Me. You then I wish to be twelve Apostles, for a testimony to Israel<sup>5</sup>.

<sup>1</sup> Eusebius *Theoph.* § 22, *fragm. Gr.* (Migne, *Pat. Gr.* xxiv. 685): τὸ εἰς ἡμᾶς ἦκον Ἑβραϊκοῖς χαρακτηῖσιν Εὐαγγέλιον τὴν ἀπειλήν οὐ κατὰ τοῦ ἀποκρύψαντος ἐπῆγεν ἀλλὰ κατὰ τοῦ ἀσώτους ἐξηκότους. τρεῖς γὰρ δούλους περιείχε, τὸν μὲν καταφαγόντα τὴν ὑπαρξιν τοῦ δεσπότου μετὰ πορνῶν καὶ αὐλητρίδων, τὸν δὲ πολλαπλασιάσαντα τὴν ἐργασίαν (lege τῇ ἐργασίᾳ), τὸν δὲ κατακρύψαντα. εἶτα τὸν μὲν ἀποδεχθῆναι, τὸν δὲ μεμψθῆναι μόνον, τὸν δὲ συγκλεισθῆναι δεσμοτηρίῳ.

<sup>2</sup> The Tract *Shabbath* has probably preserved a fragment from an Aramaic Gospel: *I am not come to take away from the law of Moses, nor to add to the Law of Moses am I come* (Matt. v. 17). See Rev. W. H. Lowe, *Fragment of P'sachim*, p. 68.

<sup>3</sup> Epiph. *Hær.* xxix. 9, p. 124: ἔχουσι

δὲ τὸ κατὰ Μαθαῖον εὐαγγέλιον πληρέστατον Ἑβραϊστί. παρ' αὐτοῖς γὰρ σαφῶς τοῦτο καθὼς ἐξ ἀρχῆς ἐγράφη Ἑβραϊκοῖς γράμμασιν ἔτι σώζεται. οὐκ οἶδα δὲ εἰ καὶ τὰς γενεαλογίας τὰς ἀπὸ τοῦ Ἀβραάμ ἄχρι Χριστοῦ περιείλον.

<sup>4</sup> Epiph. *Hær.* xxx. 13, p. 137: ἐν τῷ γοῦν παρ' αὐτοῖς εὐαγγελίῳ κατὰ Μαθαῖον ὀνομαζομένῳ, οὐχ ὅλῳ δὲ πληρεστάτῳ, ἀλλὰ νενοθευμένῳ καὶ ἡκρωτηριασμένῳ, Ἑβραϊκὸν δὲ τοῦτο καλοῦσιν, ἐμφέρεται, κ.τ.λ.

<sup>5</sup> Epiph. *Hær.* xxx. 13, p. 137: ἐν τῷ παρ' αὐτοῖς εὐαγγελίῳ...ἐμφέρεται ὅτι ἐγένετό τις ἀνὴρ ὀνόματι Ἰησοῦς, καὶ αὐτὸς ὡς ἐτῶν τριάκοντα, ὃς ἐξελέξατο ἡμᾶς. καὶ ἐλθὼν εἰς Καφαρναοὺμ εἰσῆλθεν εἰς τὴν οἰκίαν Σίμωνος τοῦ ἐπικληθέντος Πέτρου, καὶ ἀνοίξας τὸ στόμα αὐτοῦ εἶπε Παρερχόμενος παρὰ

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2. And John came baptizing, and Pharisees went out to him and were baptized, and all Jerusalem. And John had raiment of camels' hair, and a girdle of skin about his loins; and his food (the Gospel says) was wild honey, the taste of which was the taste of manna, like a honey-cake steeped in oil,—that they may convert the word of truth into a lie, and put *honey-cakes* (ἐγκρίδας) for *locusts* (ἀκρίδας)<sup>1</sup>.

3. The beginning of their Gospel is this<sup>2</sup>: It came to pass in the days of Herod king of Judæa, that John came baptizing with a baptism of repentance in the river Jordan, who was said to be of the race of Aaron the priest, a son of Zachariah and Elizabeth, and all went out to him.

4. And after a long interval it adds, that when the people were baptized, Jesus also came and was baptized by John. And when He came up from the water, the heavens were opened, and he saw the Holy Spirit of God in the form of a dove, which came down and came upon Him<sup>3</sup>. And a voice came from heaven, saying: Thou art My beloved Son; in Thee I am well pleased. And again: To-day have I begotten Thee<sup>4</sup>. And

τὴν λίμνην Τιβερίδος ἐξελεξάμεν Ἰωάννην καὶ Ἰάκωβον υἱοὺς Ζεβεδαίου καὶ Σίμωνα τὸν Ζηλωτὴν καὶ Ἰούδαν τὸν Ἰσκαριώτην· καί σε τὸν Ματθαῖον καθέζομενον ἐπὶ τοῦ τελωνίου ἐκάλεσα καὶ ἠκολούθησάς μοι· ὑμεῖς οὖν βούλομαι εἶναι δεκαδύο ἀποστόλους εἰς μαρτύριον τοῦ Ἰσραὴλ. καὶ ἐγένετο Ἰωάννης, κ.τ.λ.

<sup>1</sup> Epiph. *l. c.*: καὶ ἐγένετο Ἰωάννης βαπτίζων καὶ ἐξῆλθον πρὸς αὐτὸν Φαρισαῖοι καὶ

ἐβαπτίσθησαν καὶ πᾶσα Ἱερουσόλυμα. καὶ εἶχεν ὁ Ἰωάννης ἐνδυμα ἀπὸ τριχῶν καμήλου καὶ ζώνην δερματίνην περὶ τὴν ὀσφύν αὐτοῦ, καὶ τὸ βρώμα αὐτοῦ, ψησί, μέλι ἄγριον, οὐ ἡ γεύσις ἦν τοῦ μάννα, ὡς ἐγκρίδων ἐν ἐλαίῳ, ἵνα δῇθεν μεταστρέψωσι τὸν τῆς ἀληθείας λόγον εἰς ψεῦδος καὶ ἀντὶ ἀκρίδων ποιήσωσιν ἐγκρίδας ἐν μέλιτι. The variation shews that the Gospel was in *Greek*.

<sup>2</sup> Epiph. *l. c.* This passage has apparently been interpolated from St Luke (Zacharias, Elizabeth). In the following chapter Epiphanius again quotes the beginning of the Gospel. A comparison of the two quotations illustrates the carelessness of Epiphanius and the manner in which the text was altered.

c. 13; ἐγένετο ἐν ταῖς ἡμέραις Ἡρώδου τοῦ βασιλέως τῆς Ἰουδαίας

ἦλθεν Ἰωάννης  
βαπτίζων βάπτισμα μετανοίας  
ἐν τῷ Ἰορδάνῃ ποταμῷ,  
ὃς ἐλέγετο εἶναι ἐκ γένους Ἀδὰμ  
τοῦ ἀρχιερέως καὶ ἐξήρχοντο πρὸς  
αὐτὸν πάντες.

c. 14; ἐγένετο ἐν ταῖς ἡμέραις Ἡρώδου βασιλέως τῆς Ἰουδαίας ἐπὶ ἀρχιερέως Καϊάφα ἦλθέ τις Ἰωάννης ὀνόματι βαπτίζων βάπτισμα μετανοίας ἐν τῷ ποταμῷ Ἰορδάνῃ, καὶ τὰ ἐξῆς.

The insertion of *ποταμῷ* is worthy of notice. The word is doubtful in Matt. iii. 6, but certain in Mark i. 5.

<sup>3</sup> The difference of this clause from the corresponding clause in the Canonical Gospel is full of meaning. There the Spirit descends (καταβαίνειν) as a Dove: here it is as a Dove which came down (κατελθούσης). And if, as is probable, the rendering should be 'entered into him,' as Mr Nicholson suggests (*The Gospel according to the Hebrews*, p. 39), the variation is still more

striking. The difference between τὸ πνεῦμα ὡς περιστερὰν καταβαίνειν εἰς αὐτόν (Mark i. 10) and τὸ πνεῦμα τὸ ἅγιον ἐν εἰδὲι περιστέρᾳ κατελθούσης καὶ εἰσελθούσης εἰς αὐτόν is at least significant of the relative dates of the two narratives.

<sup>4</sup> These words are also quoted as used at the Baptism by Justin and Hilary.

immediately a great light shone round about the place<sup>1</sup>; and John, when he saw it (the narrative continues), saith to Jesus: Who art Thou, Lord? And again a voice came from heaven to him [John]: This is My beloved Son, in whom I am well pleased. And then (it continues) John fell down before Him and said: I beseech thee, Lord, do Thou baptize me. But He forbade him, saying, Suffer it; for thus it is becoming that all things be fulfilled<sup>2</sup>.

5. Cf. p. 459, No. 7.

6. [In the account of the Last Supper they add the interrogative and the word *flesh*], saying: Have I earnestly desired to eat this flesh, the Passover, with you<sup>3</sup>?

7. They say, according to their absurd argument: *It is sufficient for the disciple to be as his Master*<sup>4</sup>.

### III. THE GOSPEL OF THE CLEMENTINE HOMILIES.

The numerous quotations which occur in the Clementine Homilies are generally allowed to furnish another form of the Ebionite Gospel. It may however be very fairly questioned whether the peculiarities which these quotations exhibit may not be more properly referred to oral tradition or to errors of memory than to any one written source. With one or two exceptions the Homilies contain no sayings of the Lord which are not either mere duplicates of passages in the Gospels or deductions which follow directly from them. The subjoined list contains I believe a complete list of the passages quoted in the Homilies. The quotations marked by Italics

<sup>1</sup> This detail is added in two Latin Manuscripts (*Vercell. a. Saigerm. g<sup>1</sup>*): *Et cum baptisaretur (Jesus g<sup>1</sup>) lumen ingens (magnum g<sup>1</sup>) circumfulsit (fulgebat g<sup>1</sup>) de aqua, ita ut timerent omnes qui adveniant (qui congregati erant g<sup>1</sup>)*. Cf. Just. M. *Dial.* 88; *Sybil. Orac.* vii. 82—84.

It is worthy of remark that in an addition which occurs in another Latin Manuscript (*Bobb. k*), a miraculous (?) light is connected with the Resurrection: Mark xvi. 4, *Subito autem ad horam tertiam tenebrae diei (? d. ten.) factae sunt per totum orbem terrae, et descendunt de calis angeli, et surgentes in claritate vivi Dei simul ascendunt cum eo, et continuo lux facta est.*

<sup>2</sup> Epiph. *Hær.* xxx. 13, p. 138: καὶ μετὰ τὸ εἰπεῖν πολλὰ ἐπιφέρει ὅτι τοῦ λαοῦ βαπτισθέντος ἦλθε καὶ Ἰησοῦς καὶ ἐβαπτίσθη ὑπὸ τοῦ Ἰωάννου. καὶ ὡς ἀνῆλθεν ἀπὸ τοῦ ὕδατος ἡνοίγησαν οἱ οὐρανοὶ καὶ εἶδε τὸ πνεῦμα τοῦ θεοῦ τὸ ἅγιον ἐν εἶδει περιστέρως κατελθούσης καὶ εἰσελθούσης εἰς αὐτόν· καὶ φωνὴ ἐγένετο ἐκ τοῦ οὐρανοῦ λέγουσα Σὺ μου εἶ ὁ υἱὸς ὁ ἀγαπητός· ἐν σοὶ

ἡνδόκησα· καὶ πάλιν Ἐγὼ σήμερον γεγέννηκά σε. Καὶ εὐθὺς περιέλαμψε τὸν τόπον φῶς μέγα. ὃν (l. δ) ἰδὼν, φησὶν, ὁ Ἰωάννης λέγει αὐτῷ Σὺ τίς εἶ Κύριε; καὶ πάλιν φωνὴ ἐξ οὐρανοῦ πρὸς αὐτόν, Οὗτός ἐστιν ὁ υἱὸς μου ὁ ἀγαπητός ἐφ' ὃν ἡνδόκησα. Καὶ τότε, φησὶν, ὁ Ἰωάννης προσπεσὼν αὐτῷ ἔλεγε Δέομαί σου Κύριε σύ με βάπτισον. ὁ δὲ ἐκώλυεν αὐτῷ λέγων Ἄφες, ὅτι οὕτως ἐστὶ πρέπον πληρωθῆναι πάντα.

<sup>3</sup> Epiph. *Hær.* xxx. 22, p. 146: ἐποίησαν ... αὐτὸν λέγοντα Μὴ ἐπιθυμία ἐπεθύμησα κρέας τοῦτο τὸ Πάσχα φαγεῖν μεθ' ὑμῶν; Immediately below Epiphanius quotes the passage: Μὴ ἐπιθυμία ἐπεθύμησα τοῦτο τὸ Πάσχα κρέας φαγεῖν μεθ' ὑμῶν; The true reading was probably κρέας τοῦτο οὐ τοῦτο τὸ κρέας.

<sup>4</sup> Epiph. *Hær.* xxx. 26, p. 251: φασὶ γὰρ κατὰ τὸν ἐκείνων ληρώδη λόγον Ἀρκετὸν τῷ μαθητῇ εἶναι ὡς ὁ διδάσκαλος. If it were not that Epiphanius quotes the passage again in the same form (§ 30, p. 160), it would seem that the change (εἶναι for ἵνα γένηται) was simply an error of his.

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are verbal in the main; the remainder generally give the sense of the corresponding passage of the Canonical Gospel in other words<sup>1</sup>.

- Matt. v. 3. Cf. Hom. xv. 10: ὁ διδάσκαλος ἡμῶν πιστοὺς πένντας ἐμακάρισεν.
- v. 8. Cf. Hom. xvii. 7: ἵνα οἱ καθαροὶ τῇ καρδίᾳ αὐτὸν ἰδεῖν δυνηθῶσιν.
- v. 17. Hom. iii. 51: οὐκ ἦλθον κ.τ.λ.
- xxiv. 35; v. 18. Hom. iii. 51: ὁ οὐρ.—παρελ. ἰῶτα ἔν—τ. νόμου.
- v. 34, 35. Hom. iii. 56: μὴ ὀμόσητε τὸν οὐρ.—ὑποπόδ. τ. π. αὐ. ἐ.
- v. 37. Hom. iii. 55; xix. 2: ἔστω ὑμ. τὸ ναὶ ναί, (καὶ) τὸ οὐ οὐ· τὸ γὰρ π.—πον. ἐ. Cf. 2 Cor. i. 17.
- v. 39—41. Cf. Hom. xv. 5.
- v. 44. Cf. Hom. iii. 19.
- v. 45. Hom. iii. 57. Cf. xii. 26; xviii. 2.
- vi. 6. Hom. iii. 55.
- vi. 32, 8. Hom. iii. 55: οἶδεν γάρ—ἀπ. πρὶν αὐτὸν ἀξιῶσητε.
- vi. 13. Hom. xix. 2: ῥ.—τ. πον.
- vii. 2. Cf. Hom. xviii. 16.
- vii. 7. Hom. iii. 52: ζητ. καὶ εὐρίσκετε.
- vii. 9—11. Hom. iii. 56: τίνα αἰτήσῃ νι. ἄρτον—ἡ καὶ ἰχθ.—ὁ π. ὁ οὐράνιος—τοῖς αἰτουμένοις αὐτὸν καὶ τοῖς ποιοῦσιν τὸ θέλημα αὐτοῦ.
- vii. 12. Cf. Hom. xii. 32: ὁ θέλει ἑαυτῷ θέλει καὶ τῷ πλησίον. Cf. vii. 4.
- vii. 13, 14. Hom. xviii. 17.
- vii. 15, 16. Hom. vii. 15, 16.
- vii. 21. Cf. Hom. viii. 7: τί με λέγεις κύριε κύριε, καὶ οὐ ποιεῖς ἃ λέγω;
- viii. 11. Hom. viii. 4.
- viii. 5—11. Cf. Hom. ix. 21.
- viii. 24. Cf. Hom. xix. 14.
- viii. 31. Cf. Hom. xix. 14.
- ix. 12. Hom. iii. 56: ὁ Θεὸς ἔλεος θέλει καὶ οὐ θυσιαν, ἐπίγνωσιν αὐτοῦ καὶ οὐχ ὀλοκαυτώματα (Hos. vi. 6).
- x. 10. Hom. iii. 7: ἄξ. ἐ. ὁ ἐργ. τοῦ μισθοῦ αὐτοῦ. Cf. Luke x. 7; 1 Tim. v. 18.
- x. 11—15. Cf. Hom. iii. 30, 31.
- x. 28. Hom. xvii. 5.
- x. 29, 30. Cf. Hom. xii. 31.
- x. 34, 35. Cf. Hom. xi. 19.

<sup>1</sup> The Clementine quotations are printed in a convenient form by Credner, *Beiträge*, i. pp. 284 ff.

I have discussed the quotations of Justin M. elsewhere; *Hist. of N. T. Canon*, pp. 129 ff.

- xi. 12. Cf. Hom. II. 17.  
 xi. 25. Hom. VIII. 6: ἔξομ. σ. πάτερ τοῦ οὐρ. καὶ τ. γ. ὅτι ἔκ. τ. ἁ. σ. πρεσβυτέρων καὶ—νηπ. θηλάζουσιν. Cf. Hom. XVII. 5; XVIII. 15.  
 xi. 27. Hom. XVII. 4; XVIII. 4: οὐδεὶς ἔγνω τὸν πατέρα εἰ μὴ ὁ υἱὸς ὡς οὐδὲ τὸν υἱόν τῖς οἶδεν εἰ μὴ ὁ πατήρ καὶ οἷς ἂν βούληται ὁ υἱὸς ἀποκαλύψαι.  
 xi. 28. Hom. III. 52: δεῦτε—κοπιῶντες.  
 xii. 26. Hom. XIX. 2: εἰ ὁ Σ.—π. οὖν αὐτοῦ στήκη ἡ βασιλεία;  
 xii. 34. Hom. XIX. 7: ἐκ π. κ. στ. λ.  
 xii. 41. Hom. XI. 33.  
 xii. 42. Hom. XI. 33: βασ. ν. ἐγερθ. μ. τ. γ.—ἀπὸ τ. π.—Σολ. ὦδε καὶ οὐ πιστεύετε.  
 xiii. 17. Hom. III. 53.  
 xiii. 39. Cf. Hom. XIX. 2.  
 xiii. 52. Cf. Hom. VIII. 7.  
 xv. 13. Hom. III. 52: πᾶσα φ.—ὁ π. ὁ οὐρ. ἐκρ.  
 xvi. 13 ff. Hom. XVII. 18 f.  
 xvii. 5. Hom. XVII. 53: οὗτος ἐστίν μου ὁ υἱὸς ὁ ἀγαπητὸς εἰς ὃν εὐδόκησα· τούτου ἀκούετε.  
 xvii. 20. Cf. Hom. XI. 16: διὰ πίστεως...τὰ ὄρεσιν ἐοικότα...μεθίστησι πάθη.  
 xviii. 7. Hom. XII. 29. Cf. p. 457, *num.* 17.  
 xviii. 10. Hom. XVII. 7.  
 xix. 8, 4. Hom. III. 54.  
 xix. 16—18. Cf. Hom. XVIII. 3.  
 xx. 16; xxii. 14. Hom. VIII. 4: πολλ. κλ. ὁλ. δὲ ἐκλ.  
 xxii. 1—14. Cf. Hom. VIII. 22.  
 xxii. 23. Cf. Hom. III. 54.  
 xxii. 32. Hom. III. 55: οὐκ ἔστιν θ. ν. ἀλλὰ ζ.  
 xxiii. 2, 3. Hom. III. 18.  
 xxiii. 13. Cf. Hom. XVIII. 16.  
 xxiii. 25, 26. Hom. XI. 29: οὐαὶ ὦ. γρ. καὶ φ. ὦ. ὁ. κ. τ. ποτ.—τὸ ἐξ. ἐσ. δὲ γέμει ῥύπρους.  
 xxiv. 2, 34. Hom. III. 15.  
 xxiv. 45—51. Hom. III. 60; 64.  
 xxv. 21. Hom. III. 65: εὖ δ.—πιστέ.  
 xxv. 26. Hom. III. 61.  
 xxv. 41. Hom. XIX. 2. Cf. xx. 9.  
 xxviii. 19. Cf. Hom. XVII. 7.

In addition to these passages there are others which present parallel with the remaining Canonical Gospels.

Mark iv. 34. Hom. XIX. 20: διὸ καὶ τοῖς αὐτοῦ μαθηταῖς κατ' ἰδίαν ἐπέλνε τῆς τῶν οὐρανῶν βασιλείας τὰ μυστήρια.

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- Mark vii. 26. Hom. II. 19: Συροφονίκισσα.  
 xii. 29. Hom. III. 57 (Deut. vi. 4).  
 Luke viii. 18. Cf. Hom. XVIII. 16 (κἂν δοκῇ ἔχειν).  
 x. 18. Cf. Hom. XIX. 2.  
 x. 20. Cf. Hom. IX. 22.  
 xviii. 1—8. Hom. XVII. 5.  
 xix. 1—10. Cf. Hom. III. 63.  
 xxiii. 34. Hom. XI. 20.  
 John iii. 5. Hom. XI. 26.  
 ix. 1 ff. Hom. XIX. 22.  
 x. 9. Hom. III. 52: ἐγὼ εἰμι ἡ πύλη τῆς ζωῆς.  
 x. 27. Hom. III. 52: τὰ ἐμὰ πρόβατα ἀκούει τῆς ἐμῆς φωνῆς.

## IV. THE GOSPEL OF MARCION.

Tertullian and Epiphanius<sup>1</sup> supply us with materials for reconstructing the Gospel which Marcion published as the *Gospel of the Lord*, or of *Christ*. It does not appear that he made any additions to the Pauline narrative of St Luke, which he adopted as the basis of his history; and the following table<sup>2</sup> will shew how much of it he recognised. In most cases the reasons for the changes and omissions will be evident, when we bear in mind the peculiar features of the Marcionite heresy.

## ST LUKE.

[III. 1].

[iv. 31].

iv. 32—37.

iv. 38, 39.

iv. 16—30.

iv. 40—44.

The first, second, and third chapters of St Luke were wanting in Marcion's Gospel, which began with the words: 'In the fifteenth year of the reign 'of Tiberius Cæsar [God<sup>3</sup>] came down to Caper-naum, a city of Galilee, and was teaching on the 'Sabbath-day.'

ver. 34 *om.* Ναζαρηνέ.

Doubtful.

Omitting all reference to the Old Testament, and in v. 16 *om.* οὗ ᾧν τεθραμμένος and κατὰ τὸ εἰωθὸς αὐτοῦ. Entire.

<sup>1</sup> *Hæres.* XLII. pp. 309 seqq. It will be sufficient for our purpose to refer only to Tertullian, who examines the Gospel of Marcion in the fourth book of his treatise against him. Several variations which occur in Epiphanius appear to be later errors of transcription, or errors of Epiphanius himself.

<sup>2</sup> In the construction of this table I have chiefly followed Hahn's edition of Marcion's Gospel, published in Thilo, *Codex Apocryphus*, pp. 403—408; and I have throughout compared my own table with

that given by de Wette (*Einl.* § 71 b), who quotes the results of Ritschl's investigations into the subject. All the passages of St Luke which were contained in Marcion's Gospel are placed in the first column, and any significant variations are noted in the second.

<sup>3</sup> The Marcionites maintained the notion of a sudden and unexpected (subitum ex inopinato, Tertull. *l.c.*) appearance of the good Deity, to frustrate the designs of the God of the Jews. Cf. Neander, *Church History*, II. pp. 182 seqq.

Tertull.  
adv. Marc.  
iv. 7.

ib. iv. 8.

v. 1—39.	Entire <sup>1</sup> . In ver. 14, <i>ἵνα εἰς μαρτύριον ᾗ ὑμῖν τοῦτο</i> .	Appendix D.
vi. 1—49.	Entire <sup>2</sup> . In ver. 17, <i>κατέβη ἐν αὐτοῖς</i> .	ib. iv. 9—11.
vii. 1—28; 36—50;	ver. 29—35 are opposed to Marcion's view of the relation of John the Baptist to Jesus, and to his idea of the true Christian life.	ib. iv. 12—
viii. 1—18; 20—56;	Entire <sup>3</sup> .	ib. iv. 17.
ix. 1—62.	In ver. 30 Marcion seems to have read <i>συνέστησαν αὐτῷ</i> (or rather <i>ἔστησαν μετ' αὐτοῦ</i> ): and in place of ver. 31 only <i>ὁφθέντες ἐν τῇ δόξῃ αὐτοῦ</i> <sup>4</sup> .	ib. iv. 18.
x. 1—11; 16—42.	ver. 21 <i>om. πάτερ καὶ τῆς γῆς</i> . The order in ver. 22 was reversed by Marcion. In ver. 24 he probably read only <i>ὅτι πρ. οὐκ εἶδον ἃ ὑμεῖς βλέπετε</i> . ver. 25 <i>om. αἰώνιον</i> <sup>5</sup> .	ib. iv. 19, 20. ib. iv. 21—23.
xi. 1—29; 33—48; 52—54.	Cf. <i>Varr. Lectt.</i> in ver. 2; ver. 29 <i>om. εἰ μὴ τὸ σημ. Ἰω</i> . <sup>6</sup> In ver. 42 he read <i>κληῆσιν</i> for <i>κρίσιν</i> , and <i>om. ταῦτα—ἀφιέναι</i> .	ib. iv. 24—25.
xii. 1—5; 8—59;	In ver. 8, 9, <i>ἐνώπιον τοῦ Θεοῦ</i> <sup>7</sup> .	ib. iv. 26, 27.
xiii. 10—28.	In ver. 28, for <i>Ἀβραάμ—προφῆτας</i> , Marcion read <i>πάντας τοὺς δικαίους</i> , and added <i>ἐκβ. καὶ κρατουμένους ἔξω</i> .	ib. iv. 28, 29. ib. iv. 30.
xiv. 1—6; 12—35.	In ver. 26, Marcion read <i>καταλείπει</i> for <i>μισεῖ</i> .	ib. iv. 31.
xv. 1—10.	In ver. 10, <i>ἐνώπιον τοῦ Θεοῦ</i> . Cf. xii. 8, 9.	ib. iv. 32.
xvi. 1—31.	In ver. 12, <i>τὸ ἐμόν</i> . In ver. 17, for the last clause Marcion read <i>ἡ τῶν λόγων τοῦ κυρίου μίαν κερ. π.</i> <sup>8</sup>	ib. iv. 33, 34.
xvii. 1—6; 11—37.	Marcion added in ver. 2, <i>εἰ οὐκ ἐγεννηθῇ ἡ [εἰ] λι. μ.</i> ; and inserted Luke iv. 27 after v. 14.	ib. iv. 35.
xviii. 1—30; 35—43.	ver. 37 <i>om. ὁ Ναζωραῖος</i> . Cf. iv. 34.	ib. iv. 36.

<sup>1</sup> Tertullian (*adv. Marc.* iv. 11) acutely criticises the impropriety of the sudden introduction of John the Baptist, after the removal of the opening chapters of St Luke's Gospel. Marcion's explanation of vv. 14, 36—39 may be seen in Tertullian, *adv. Marc.* iv. 9—11 (pp. 210—222).

<sup>2</sup> Marcion explained ver. 23, and the 'woe' in ver. 24, so as to accord with his own views: Tertull. *adv. Marc.* iv. 15.

<sup>3</sup> Marcion represented the announcement of the 'mother and brethren of Jesus' as made *tentandi gratia*: *adv. Marc.* iv. 19, p. 260. According to Epiphanius ἡ μὴ-τηρ—ἀδ. αὐ. was wanting.

<sup>4</sup> The explanation which Marcion gave of the Transfiguration is interesting: *adv.*

*Marc.* iv. 22. He justifies the apparent harshness of ver. 57 seqq.

<sup>5</sup> Cf. Tertull. *adv. Marc.* iv. 25, p. 293.

<sup>6</sup> Marcion supposed that the 'strong man armed' (ver. 21) meant the Creator—the God of the Jews, and the 'stronger man' the good Deity. Tertull. iv. 26, p. 299.

<sup>7</sup> In ver. 5, the 'fearful God' is the Creator, who is also signified by the 'thief' (ver. 39). Tertull. *l.c.* pp. 304, 311.

<sup>8</sup> For Marcion's explanation of the parable (19—31) see Tertull. *l.c.* pp. 328 seqq. The words *sicut et lex et prophetae* (Tertull. iv. 33) seem to be a comment of Tertullian.

Appendix D.	xix. 1—28; 47, 48.	ver. 9 <i>om.</i> καθότι—έστιν.
ib. iv. 37.	xx. 1—8; 19—36;	Entire.
ib. iv. 38.	39—47.	
ib. iv. 39.	xxi. 5—17; 19, 20;	ver. 27 <i>om.</i> και δόξης <sup>1</sup> .
	23—38.	In ver. 32, for ή γενεά αυτή Marcion read ό ουρανός και ή γή.
		ver. 36 <i>om.</i> και—άνθρώπου.
ib. iv. 40, 41.	xxii. 1—15; [17, 18];	ver. 3 <i>om.</i> εισήλθε δε σατανάς.
	19—29; 31—34;	
	39—41; 45—48;	
	52—71.	
ib. iv. 42.	xxiii. 1—42; 44—46;	ver. 3 <i>om.</i> τών 'Ιουδαίων.
	50—56 <sup>2</sup> .	ver. 34 <i>om.</i> διαμεριζόμενοι—κλήρον.
ib. iv. 43.	xxiv. 1—26; 28—47;	ver. 25 οἷς έλάλησεν ύμῖν.
		ver. 32 <i>om.</i> ως διήν. ήμ. τ. γραφάς.
		ver. 37 φάντασμα for πνεύμα.
		ver. 39 <i>om.</i> ψηλαφήσατε, σάρκα.
		ver. 44 <i>om.</i> ότι—έμοῦ.
		ver. 45 <i>om.</i> τότε—αὐτοῖς.
		ver. 46 <i>om.</i> ότι—γέγραπται <sup>3</sup> .

## Conclusion.

No one of the remaining Apocryphal Gospels claims any special notice. The fragments quoted from the *Gospel according to the Egyptians*<sup>4</sup> have been already given; and of the Gospels of Basilides, Cerinthus, Apelles, Matthias, we know little more than the names. But there is another class of writings also called Apocryphal Gospels, to which the *Gospels of the Infancy* and the *Gospel of Nicodemus* belong, which cannot be left wholly unnoticed. The narratives which we have hitherto examined were either based on the same oral traditions as the Canonical Gospels, or revisions of the Canonical texts; but these enter on a new field, and illustrate the writings of the New Testament more by the complete contrast which they offer to the spirit and style of the whole, than by minute yet significant divergences from particular books. The completeness of the antithesis which these spurious stories offer to the divine record appears at once—if we may be allowed for a moment to compare light with darkness—in relation to the treatment of the three great elements of the Gospel history,—Miracles, Parables, and Prophecy, the lessons of power, of nature, and of providence. In the Apocryphal Miracles we find no worthy conception of the laws of providential interference; they are wrought to supply personal wants, or

## As to Miracles:

<sup>1</sup> Marcion probably applied the passage to the Jewish Messiah (Hahn).

<sup>2</sup> Epiphanius represents Marcion as introducing various changes into ver. 2, of which traces appear elsewhere: cf. Tischd. *ad loc.*

<sup>3</sup> It appears that the end of Marcion's

Gospel was as abrupt as the commencement. Compare Hahn, *l.c.* p. 486. [I have left this section as it was originally written. For later views on the Gospel I may refer to Dr Sanday's *Gospels in the Second Century*, pp. 204 ff. 1881.]

<sup>4</sup> Cf. p. 460, n. 1.

to gratify private feelings, and often are positively immoral. Nor again is there any spiritual element in their working; they are arbitrary displays of power, and without any spontaneity on our Lord's part or on that of the recipient. The Apocryphal Gospels<sup>1</sup> are also entirely without Parables; they exhibit no sense of those deeper relations between nature and man—between corruption and sin—which are so frequently declared in the Synoptic Gospels. And at the same time they do not attain to the purely spiritual theology of St John, which in its very essence rises above the mixed earthly existence of man.

Yet more, they do not recognise the office of Prophecy; they make no reference to the struggles of the Church with the old forms of sin and evil reproduced from age to age till the final *regeneration of all things*. History in them becomes a mere collection of traditions, and is regarded neither as the fulfilment of the past nor as the type of the future.

The differences in style are not less than these differences in spirit. For the depth of a spiritual sequence we have affected explanations and irrelevant details<sup>2</sup>. And the divine wisdom of our Gospels stands in clear contrast to mere dreams of fancy, if we compare some Scripture story with obvious parallels in the most esteemed of the Apocryphal histories. Thus we might refer to the cure of the dæmoniac (*Gosp. Inf.* 14), and the recital in St Luke (viii. 26—32); to the discourse from the Mount of Beatitudes (Matt. v. vi. vii.), and the address from Mount Olivet (*Gosp. Joseph.* I. sqq.); to the inspired records of the Crucifixion, and the *Gospel of Nicodemus*. For even these wild legends have their use. If the corruptions of the Gospels lead us back to a common source preserved in our Canon, the fables of early times teach us how far the characteristics of the Gospels were above the natural taste of the first Christians.

Appendix D.

Parables:

Prophecy.

<sup>1</sup> Compare the following passages in the Apocryphal Gospels:

(a) *Gosp. Inf.* 14—20, 38 (ed. Thilo).  
*Gosp. Thom.* 5.  
*Gosp. Inf.* 29, 47, 49.

(β) *Gosp. Inf.* 23, 36—7, 40.  
*Gosp. Inf.* 15, 17 sqq.

<sup>2</sup> Cf. *Gosp. Inf.* 50—2.  
 47—8.  
*Protev. S. Jac.* III.  
*Gosp. Joseph.* 16, 17.

## APPENDIX E.

### A CLASSIFICATION OF THE GOSPEL MIRACLES.

Πιστεύετε μοι ὅτι ἐγὼ ἐν τῷ πατρὶ καὶ ὁ πατὴρ ἐν ἐμοί· εἰ δὲ μή, διὰ τὰ ἔργα αὐτὰ πιστεύετε.

ST JOHN xiv. 11.

Appendix E.

I HAVE examined elsewhere<sup>1</sup> the general relations of the Gospel Miracles as a Revelation—a whole in themselves of singular harmony and completeness: at present it will be sufficient to give an outline of the results obtained, by presenting a classification of the Miracles, which will exhibit their mutual connexions<sup>2</sup>.

#### I. MIRACLES ON NATURE.

##### 1. Miracles of creative power.

(a) *The water made wine*: John ii. 1—12.

Character changed. Christ the Source of Joy.

(β) *The Bread multiplied*.

(1) Matt. xiv. 15—21; Mark vi. 35—44; Luke ix. 12—17; John vi. 5—14.

(2) Matt. xv. 32—39; Mark viii. 1—10.

Substance increased. Christ the Source of Subsistence.

(γ) *The walking on the water*: Matt. xiv. 22—26; Mark vi. 48, 49; John vi. 16—21.

Force controlled. Christ the Source of Strength.

##### 2. Miracles of Providence.

(a) Miracles of Blessing.

(1) *The first Miraculous Draught of Fishes*: Luke v. 1—11.

The foundation of the outward Church.

<sup>1</sup> *Characteristics of the Gospel Miracles*, Cambr. 1859.

<sup>2</sup> The arrangement proposed is not offered as absolute or final. It offers, unless I am mistaken, one very natural and instructive view of relations which are

many-sided; and at least it is sufficient to shew that *some* connexion exists. Deeper study may lay open more subtle and profound points of union between the different incidents.

- (2) *The Storm Stilled*: Matt. viii. 23—27; Mark iv. 35—41; Luke viii. 22—25.

The defence of the Church from without.

- (3) *The Stater in the Fish's Mouth*: Matt. xvii. 24—27.  
The support of the Church from within.

- (4) *The second Miraculous Draught of Fishes*: John xxi. 1—23.

The Church of the future.

- (β) Miracle of Judgment.

*The Fig-tree cursed*: Matt. xxi. 19 ff.; Mark xi. 20 ff.

## II. MIRACLES ON MAN.

- (a) Miracles of Personal Faith.

- (1) Organic defects (the Blind).

- (a) Faith *Special*.

The two blind men in the house: Matt. ix. 29—31.

- (b) Faith *absolute*.

*Bartimæus restored*: Matt. xx. 29—34; Mark x. 46—52; Luke xviii. 35—43.

- (2) Chronic impurity.

- (a) Open. Leprosy.

Faith *Special*.

*The one Leper*: Matt. viii. 1—4; Mark i. 40—45; Luke v. 12—16.

Faith *special* and *absolute* contrasted.

*The Ten Lepers*: Luke xvii. 11—16.

- (b) Secret.

*The Woman with the Issue*: Matt. ix. 20—22; Mark v. 25—34; Luke viii. 43—48.

- (β) Miracles of Intercession.

- (1) Organic defects. (Simple Intercession)—

- (a) *The blind*: Mark viii. 22—26.

- (b) *The deaf and dumb*: Mark vii. 31—37.

- (2) Mortal Sickneses. (Intercession based on natural ties)—

- (a) Fever.

*The nobleman's son healed*: John iv. 46—54.

- (b) Paralysis.

*The centurion's servant healed*: Matt. viii. 5—13; Luke vii. 1—10.

*The man borne of four healed*: Matt. ix. 1—8; Mark ii. 1—12; Luke v. 17—26.

## Appendix E.

## (γ) Miracles of Love.

## (1) Organic defect.

*The blind man healed*: John ix.

## (2) Disease.

(a) *The fever healed*: Matt. viii. 14, 15; Mark i. 29—34; Luke iv. 38—41.(b) *The dropsy healed*: Luke xiv. 1—6.(c) *The withered hand restored*: Matt. xii. 9—13; Mark iii. 1—5; Luke vi. 6—11.(d) *The impotent man restored*: John v. 1—17.[(e) *The woman with a spirit of infirmity set free*: Luke xiii. 10—17].

## (3) Death.

## (a) The Death-chamber.

*A girl raised*: Matt. ix. 18 ff.; Mark v. 22 ff.; Luke viii. 41 ff.

## (b) The Bier.

*A young man raised*: Luke vii. 11—18.

## (c) The Tomb.

*A tried friend raised*: John xi.<sup>1</sup>

## III. MIRACLES ON THE SPIRIT-WORLD.

## (α) Miracles of Intercession.

(1) *Simple* intercession.(a) *A dumb man possessed by a devil*: Matt. ix. 32—34.(b) *A blind and dumb man*: Matt. xii. 22 ff. Cf. Luke xi. 14 ff.(2) Intercession based on *natural* ties.(a) *The Syrophenician's daughter healed*: Matt. xv. 21—28; Mark vii. 24—30.(b) *The lunatic boy healed*: Matt. xvii. 14 ff.; Mark ix. 14 ff.; Luke ix. 37 ff.

## (β) Miracles of Antagonism.

(1) In the *Synagogue*.*The unclean spirit cast out*: Mark i. 21—28; Luke iv. 31—37.(2) In the *Tombs*.*The Legion cast out*: Matt. viii. 28—34; Mark v. 1—17; Luke viii. 26—37.<sup>1</sup> The healing of Malchus (Luke xxii. 51) seems not to fall within the true cycle of the Gospel Miracles either in character

or import. We may see in it how the divine Power represses and remedies the evils caused by inconsiderate zeal.

It will be seen that in the fundamental and crowning Miracle of the Gospel—the Resurrection—all these forms of miraculous working are included. The course of nature was controlled, for there was a great earthquake; the laws of material existence were over-ruled, for when the doors were shut Jesus came into the midst of His disciples, and when their eyes were opened He vanished out of their sight. The reign of death was overthrown, for many of the saints came out of their graves and went into the Holy City. The powers of the Spiritual world were called forth, for Angels watched at the Sepulchre and ministered to believers. Thus full and harmonious is the whole strain of Scripture: *All things are double one against another, and God hath made nothing imperfect.*

## Appendix E.

—  
Matt. xxviii.  
2.

John xx. 6.

Luke xxiv.

31.

Matt. xxvii.

53.

Matt. xxvii.

2, &c.

Ecclus. xlii.

25.

## APPENDIX F.

### A CLASSIFICATION OF THE GOSPEL PARABLES.

Πάντα δισά, ἐν κατέναντι τοῦ ἐνός·  
καὶ οὐκ ἐποίησεν οὐδὲν ἐλλείπον.

ECCLUS. xlii. 24.

Appendix F.

*The relation  
of Parables  
to Miracles.*

WE have already endeavoured to discover in the combination of the Gospel Miracles the laws of divine interference for the Redemption of man, and the proofs of the universality of the Saviour's power; it will be our object now to point out the converse truths from a consideration of the Parables: in them we shall seek to mark the lessons which we may learn from the Natural World on the progress and scope of Revelation, and the testimony which man's own heart renders to the Christian Morality. Thus it is that the Miracles and Parables are exactly correlative to each other: in the one we see the personality and power of the Worker, and in the other the generality and constancy of the Work; in the one we are led to refer the ordinary events of life to God, and in the other to consider their relation to man; in the one we are led to regard the manifoldness of Providence, and in the other to recognise the instructiveness of the Universe.

The Parables in the Gospels may be presented in the following classification, if we consider the sources from which they are drawn:

#### I. PARABLES DRAWN FROM THE MATERIAL WORLD.

1. The Sources of the Elements of natural or spiritual Life:
  - (a) The Power of Good. *The Sower*: Matt. xiii. 3—8; Mark iv. 4—8; Luke viii. 5—8.
  - (β) The Power of Evil. *The Tares*: Matt. xiii. 24—30.
2. The mode of their Development silent and mysterious.  
*The seed growing secretly*: Mark iv. 26—29.
3. The Fulness of their Development:
  - (a) An outward Growth. *The Mustard-seed*: Matt. xiii. 31, 32; Mark iv. 30—32; Luke xiii. 18, 19.
  - (β) An inward Change. *The Leaven*: Matt. xiii. 33; Luke xiii. 20, 21.

## II. PARABLES DRAWN FROM THE RELATIONS OF MAN.

1. To the lower World, as explaining his Connexion also with higher Beings<sup>1</sup>, while he
  - (a) Destroys the worthless (*σάρπα*). *The Draw-net*: Matt. xiii. 47—50.
  - (β) Labours with the unfruitful. *The barren Fig-tree*: Luke xiii. 6—9.
  - (γ) Seeks to reclaim the lost, whether it has been lost
    - (1) By its own Wandering. *The lost Sheep*: Matt. xviii. 12—14; Luke xv. 3—7.
    - (2) By his Carelessness. *The lost Drachma*: Luke xv. 8—10.
2. To his Fellow-men:
  - (a) In the Family, from the higher to the lower, as explaining his personal relations to God:
    - (1) Mercy. *The unmerciful Servant*: Matt. xviii. 23—35.  
*Correlative*: Gratitude. *The two Debtors*: Luke vii. 41—43.
    - (2) Forgiveness. *The Prodigal Son*: Luke xv. 11—32.  
*Correlative*: Obedience. *The two Sons*: Matt. xxi. 28—32.
  - (β) In social Life, as explaining his Relations to the Church:
    - (1) Zeal in the Petition for Blessings:
      - (a) For others. *The Friend at Midnight*: Luke xi. 5—8.
      - (b) For ourselves. *The Unjust Judge*: Luke xviii. 1—8.
    - (2) Patience in the Course of Life:
      - (a) For others, Endurance. *The Ten Virgins*: Matt. xxv. 1—13.
      - (b) In ourselves, Self-denial. *The lower Seats*: Luke xiv. 7—11.
    - (3) Regard for outward Ordinances:
      - (a) As a Feeling from within. *The great Supper*: Luke xiv. 15—24.
      - (b) As required by their Dignity. *The King's Marriage-feast*: Matt. xxii. 1—14.

<sup>1</sup> Cf. Matt. xiii. 49, 50; Luke xv. 7 (*χαρὰ ἔσται ἐν τῷ οὐρανῷ* when the Redemption was accomplished): Luke xv. 10 (*χαρὰ γίνεται ἐνώπιον τῶν ἀγγέλων τοῦ*

*θεοῦ* when the careless within the existing Church were awakened). It is easy to see why there is no corresponding clause in the Prodigal Son.

## Appendix F.

- (γ) In regard to his Means, as explaining the Devotion of our Endowments to God's Service :
- (1) Thoughtfulness in planning his Works, as to
- (a) His own power :  
*Absolutely. The Tower-builder*: Luke xiv. 28—30.  
*Relatively. The King making War*: Luke xiv. 31—33.
- (b) Their Effects on others. *The unjust Steward*: Luke xvi. 1—9.
- (2) In his Works.
- (a) As to himself, Fruitfulness :  
*Absolutely. The Talents*: Matt. xxv. 14—30.  
*Relatively. The Pounds*: Luke xix. 11—27.
- (b) As to others, Unselfishness. *The wicked Husbandmen*: Matt. xxi. 33—44; Mark xii. 1—12; Luke xx. 9—18.
- (3) After the completion of his Works.
- (a) As to himself, Humility. *The unprofitable Servants*: Luke xvii. 7—10.
- (b) As to others, Dependence. *The Labourers in the Vineyard*: Matt. xx. 1—16.
3. To Providence, as teaching that spiritually as well as temporally Advantages imply Duties, whether we obtain them
- (α) Unexpectedly. *The hid Treasure*: Matt. xiii. 44.
- (β) After a zealous Search. *The Man seeking Pearls*: Matt. xiii. 45, 46.
- (γ) By natural Inheritance. *The rich Fool*: Luke xii. 16—21.

There are still remaining three symbolic narratives which are usually ranked as Parables :—the *Publican and Pharisee*, the *Good Samaritan*, and the *Rich Man and Lazarus*. These however in their primary reference give direct patterns for action, and in their secondary meaning apply to classes and not to individuals. It seems as if we may read in them the opposition of Christianity to Judaism, in its essential Spirituality, in its universal Love, and in its outward Lowliness.

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